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BUREAU OF AMERICAN ETHNOLOGY
BULLETIN 59

KUTENAI TALES

BY

FRANZ BOAS

TOGETHER WITH TEXTS COLLECTED BY
ALEXANDER FRANCIS CHAMBERLAIN

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Washington, D. C., March 3, 1915.

SIR: I respectfully submit herewith for your consideration the manuscript of a work entitled "Kutenai Tales," by Franz Boas, "together with texts collected by Alexander Francis Chamberlain," with the recommendation that this material be published, with your approval, as Bulletin 59 of this Bureau.

Yours, very respectfully,

F. W. HODGE,
Ethnologist-in-Charge.

DR. CHARLES D. WALCOTT,
Secretary of the Smithsonian Institution.

PREFACE

THE following collection of Kutenai tales embraces a series of texts collected by the late Alexander F. Chamberlain in 1891, and another one collected by me in the summer of 1914. The texts collected by Dr. Chamberlain were told by two men—Paul, who, according to information received in 1914, lived near St. Eugène Mission, and who had spent some time among the Blackfeet; and Michel, who belonged to the same region. The name of the narrator of the Lower Kutenai tales is given in "The International Congress of Anthropology" (Chicago, 1894) as Angi McLaughlin. The texts recorded by Chamberlain are brief. It should be remembered that these were recorded on the first field expedition ever undertaken by Dr. Chamberlain, and that it requires a considerable amount of practice to record long tales. This accounts to a great extent for the fragmentary character of his notes.

Among the texts collected by me, one was told by Pierre Andrew, a man about 33 years of age, who has a good command of English. He is not able, however, to interpret with any considerable degree of accuracy the grammatical forms of Kutenai, so that his own translation is always a rather free rendering of the Indian sentences. Two tales were told by Pierre Numa, an older man, who, however, spoke so rapidly that the tales had to be redictated by Pierre Andrew, who served as interpreter. Three other tales were told in the same way by Mission Joe, a man about 60 years old, whose dictation was repeated by Felix Andrew, a young man who speaks English very well, but whose ability to interpret the Indian texts word by word was even less than that of Pierre Andrew. One tale was told by Felix Andrew himself and was recorded by Mr. Robert T. Aitken. The rest of the stories were told by Barnaby, a man about 60 years of age, who, after very short practice, learned to speak slowly and distinctly, and whose dictation was perfectly satisfactory. All these tales were recorded without translation; and the translation was made later on, in part with the assistance of Pierre Andrew, in part with that of Felix Andrew. All my informants were Upper Kutenai, and the revision of Chamberlain's tales was also made by Upper Kutenai; so that the dialectic forms of the Lower Kutenai have probably disappeared.

It is interesting to note that Barnaby refused to tell the Mosquito story (p. 25), because, as he said, it was proper for children, not for adults.

I wish to express my sincere thanks for much kindly assistance rendered to me in the course of my work by Rev. F. E. Lambot, O. M. I., and the Sisters in charge of the Government School of St. Eugène.

FRANZ BOAS

COLUMBIA UNIVERSITY
New York

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ALPHABET

VOWELS

a	e i	o u
(aˇ)	ι	u, ü
^{a}	^{i}	^{u}
a_{a}	e_{i} i_{i}	o_{u}

CONSONANTS

—	—	—	—	—	(dl)
p	t	ts	k, k^{u}	q	—
p!	t!	ts!	k!, $k!^{u}$	q!	—
—	s	—	(x̂)[1]	x̣	ł
m	n	—	—	—	—
h, w, y, ’					

·	long sounds.
:	very long sounds.
˘	short sounds.
´	principal stress accent.
`	secondary stress accent.
.	separate sounds, particularly in *t.s* and *t.ł*, indicating that these sounds are not affricatives.
_́	high tone.
_̂	sinking tone.

DESCRIPTION OF SOUNDS

e, i	represent a sound which is by origin probably a somewhat open *i*. In contact with velars and palatals, it inclines toward the sound of *e*. When long, the sound is always slightly diphthongized.
o, u	represent a *u* with very slight rounding of lips. In contact with velars, it inclines toward the sound of *o*. When long, the sound is always slightly diphthongized.
(aˇ), ι, ʋ	open vowels, often followed by long consonants.
ʋ̈	open short, about as German *ü* in *Hütte*. The pronunciation of this vowel differs very much among individuals. Some pronounce a clear *ι*; others a *u*. All admit that both these extreme forms are correct.

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[1] Only in Coyote's pronunciation.

^{a}, ^{i}, ^{u}	vocalic resonance of consonants.
a, e, i, u	short weak vowels, very slightly voiced.
E	very weak vowel of indeterminate timber, lips, palate, and tongue almost in rest position, larynx not raised.
a_a, e_i, i_i, o_u	diphthongized vowels, ending with a decided glottal stricture, so as to be set off from the following consonants, without, however, forming a complete glottal stop.
p, t, ts, k, k^u, q	strongly aspirated surd stops (k^u labialized, *q* velar). *ts* is pronounced by many individuals as *tc;* but careful speakers, particularly old men, pronounce a clear *ts*. When followed by *w* or *y*, the stops lose some of the strength of their aspiration. Terminal *k* is somewhat palatalized, except when it follows a *u*.
p!, t!, ts!, k!, q!	very strong glottalized consonants (fortis). *ts!* has in its continuant part a pure *s* character.
s	as in English.
x̣	velar spirant.
ł	voiceless *l*.
dl	voiced affricative, only in the word *kudlidlus* ("butterfly").
m, n	often strongly sonant, with sonancy beginning suddenly before complete labial or lingual closure.
ʼ	glottal stop.
ʻ	aspiration. All surd stops are strongly aspirated, but the aspiration has been indicated only in words beginning with a_aʻ.

The primary accent is always on the penultima, the weak vowels, a, i, u, not being counted.

KUTENAI TALES

By Franz Boas

TOGETHER WITH TEXTS

Collected by Alexander Francis Chamberlain

I. TEXTS COLLECTED BY ALEXANDER F. CHAMBERLAIN IN 1891 (Nos. 1–44)

[Nos. 1–23. Told by Paul]

1. Coyote and Fox

Coyote started. He saw Fox. Coyote said: "Give me your blanket. Let us be friends." Coyote said: "Let us go." Fox said: "Yes, let us be friends." Then he started. He went along. He saw people. There were many tents. Then they had a race.

2. Coyote and Locust[1]

Coyote went along. He saw Locust. He said to him: "Give me your shirt. If you give it to me, you will be my younger brother.

---

1. Coyote and Fox

Ts!ɛna'x̣e·	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	na·'k!$_ɛ$yo's.	qake'$_i$ne·	skɛ'n·ku·ts
He started	Coyote.	He saw	Fox.	He said	Coyote:

hamatɛ'ktsu	sɛ't!ne·s.	huts!ɛn'ała'$_a$ne·	swɔ't$_i$mo.	ta'x̣as	qake'$_i$ne·
"Give me	your blanket.	We shall be	friends."	Then	said

skɛ'n·ku·ts	hułts!ɛnax̣a'$_a$ła.	qake'$_i$ne·	na·'k!$_e$yo	he·	ta'x̣as
Coyote:	"Let us go."	He said	Fox:	"Yes,	now

huts!ɛnała'$_a$ne·	swɔ't$_i$mo.	ta'x̣as	ts!ɛna'x̣e·.	qa·na'x̣e·.	n'u'px̣$_a$ne·
we shall be	friends."	Then	he started.	He went along.	He saw

aʽqłsma'k$_i$nɛk!s.	yu·naqa'$_a$ne·	a$_a$ʽkɛt.ła'e·s.	ta'x̣as	n'ɛtkɛ'n·e·
people.	Many were	their tents.	Then	he made

kałnux̣u'kna·m.
a race.

2. Coyote and Locust

Qa·na'x̣e·	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	a$_a$ʽkuk.łako'wum's.	qakɛ'łne·
He went along	Coyote.	He saw	Locust.	He said to him:

hamatɛ'ktsu	a$_a$'qa·twumła'$_a$t$_i$nis.	hɛna'matɛ'ktsa·p	hɛntsx̣ał'ɛ'n·e·
"Give me	your shirt.	If you give it to me	you will be

---

[1] See No. 57, p. 140.

I shall carry you." He said to him: "Don't, we shall be brothers." Coyote started. He carried Locust. The two went. He saw Grizzly Bear coming. Locust said: "Put me off." He was put off. There was a cliff, on the edge of which he staid. (Grizzly Bear Woman) arrived, and (Locust) scared her, and (Grizzly Bear) fell down. Coyote went back. He went around. He reached the place where Grizzly Bear lay. He ate her. He took her out of the fire. He took the meat and the fat. He ate. He tied it up. Coyote started. He carried Locust. He went along. He saw Grizzly Bear (Man) coming. Locust said: "Put me off." Coyote said: "It is my turn. Let me scare him." (Grizzly Bear) arrived. Coyote became a stump. Grizzly Bear arrived. He said: "Let me bite him." He saw it was Coyote. Coyote said: "I am Coyote. Let us start." He knew where Locust was. Coyote said to Grizzly Bear: "Will you eat grease?" Grizzly Bear said: "Yes, I'll eat it." Coyote untied

---

ka′tsa·.	aʻtutsx̣ałx̣onᴇ′s$_i$ne·.	qak.ła′pse·	ma$_a$ts	huts!ᴇn·ała′$_a$ne·
my younger brother.	I shall carry you."	He said to him:	"Don't!	we shall be

tsa′$_a$tᴇmo.	ts!ᴇna′x̣e·	skᴇ′n·ku·ts.	nałx̣o′$_u$ne·	a$_a$ʻkuk.łako′wum′s.
brothers."	He started	Coyote.	He carried	the Locust.

qa·nakᴇ′k$_i$ne·.	n′u′px̣$_a$ne·	k.ła′włas	ska′se·.	qake′$_i$ne·	a$_a$ʻkuk.łako′wum
The two went.	He saw	Grizzly Bear	coming.	He said	Locust:

pᴇsx̣o′$_u$nu.	pᴇsx̣o′łne·	sᴇn·ɔmu′k!se·	ᴇ′nta·s.	qaosaqa′$_a$ne·.	wa′x̣e·.
"Put me off!"	He was put off	where was a cliff,	at edge.	There he staid.	He arrived.

naq!max̣o′$_u$ne·ts	waʻt!mᴇta·ktse′$_i$te·.	ła·qanx̣a′x̣e·	skᴇ′n·ku·ts.
He scared her and	made her fall down.	He went back	Coyote.

qakx̣ałakaʻme·nqa·′tse·.	qaox̣a′x̣e·	qa·kqa′pse·	k.ła′włas.	n′ᴇ′k$_i$ne·.
He went around.	He reached	where lay	Grizzly Bear.	He ate it.

ła.upkak!o′$_u$ne·.	tsuk^{u}a′te·	a$_a$ʻku′ła$_a$ks	a$_a$ʻq!u′ta$_a$łs.	n′ᴇ′k$_i$ne·.
He took it out of fire.	He took	meat	fat.	He ate.

n′ᴇtuk!sa′$_a$ne·.	ts!ᴇna′x̣e·	skᴇ′n·ku·ts.	nałx̣o′$_u$ne·	a$_a$ʻkuk.łako′wum′s.
He fried it.	He started	Coyote.	He carried	Locust.

qa·na′x̣e·.	n′u′px̣$_a$ne·	ska′se·	k.ła′włas.	qake′$_i$ne·	a$_a$ʻkuk.łako′wum
He went along.	He saw	coming	Grizzly Bear.	He said	Locust:

pᴇsx̣o′$_u$nu.	qake′$_i$ne·	skᴇ′n·ku·ts	ła·ts	ka′min	huts!ᴇʻsᴇnł-
"Put me off."	He said	Coyote:	"In turn	I	I myself shall

haq!max̣o′$_u$ne·.	qaox̣a′x̣e·	skᴇ′n·ku·ts.	n′ᴇnqa′pte·k	a$_a$ʻqułu′k!pko.
scare him."	He arrived	Coyote.	He became	a stump.

qaw̦aka′x̣e·	k.ła′wła.	qake′$_i$ne·	huł′ᴇ′t!x̣a.	n′u′px̣$_a$ne·
He arrived	Grizzly Bear.	He said:	"Let me bite him."	He saw

n′ᴇ′nse·	skᴇ′n·ku·ts·.	qake′$_i$ne·	skᴇ′n·ku·ts	hunʻᴇ′n·e·	skᴇ′n·ku·ts.
it was	Coyote.	He said	Coyote:	"I am	Coyote.

hults!ᴇnax̣a′$_a$ła.	n′u′px̣$_a$ne·	sa.usaqa′pse·	a$_a$ʻkuk.łako′wum′s.	qa-
Let us start."	He knew	where was	Locust.	He said

kᴇ′łne·	k.ła′włas	skᴇ′n·ku·ts	kᴇntsx̣a′ł′e·k	a$_a$ʻq!u′tał.	qake′$_i$ne·
to him	to Grizzly Bear	Coyote:	"Will you eat	grease?"	He said

k.ła′wła	he·	hutsx̣ał′ᴇ′k$_i$ne·.	n′aqte′$_i$te·	ka′łx̣o·	skᴇ′n·ku·ts.
Grizzly Bear:	"Yes,	I will eat it."	He untied	what carried	Coyote.

what he was carrying. He gave it to him. (Grizzly Bear) saw it. Grizzly Bear said: "Did you not see an old woman? She must have passed here." Coyote said that he had not seen anything. Coyote said: "It is Beaver, therefore it is fat." Grizzly Bear said: "It is not Beaver." Coyote said: "You ought to have said, 'It is the old woman.'" Coyote started to run. Coyote was going along. (Grizzly Bear) pursued him. Grizzly Bear thought: "First let me bite the little one." Grizzly Bear thought he was on the right trail. "Later on, after I have bitten him, I will bite (this one)." Grizzly Bear started. He pursued Coyote. Coyote went along. He was tired. He chased him around the tree. He fell down and thrust his hand into a (buffalo) horn. Coyote pursued Grizzly Bear. He overtook him. He struck him. Coyote turned back.

3. Coyote and Locust

Coyote went along. He saw Locust. He (Locust) carried his leg. Coyote saw it. Coyote thought: "Let me also break my leg."

---

namatɛ′ktse·.	tse$_i$ka′te·.	qake′$_i$ne·	k.ła′wła	kɛnqa.upx̣a′ke·ł	tɛ′łna
He gave it to him.	He saw it.	He said	Grizzly Bear:	"Did you not see	an old woman?

nas	qa`kiłqaha′x̣e·.	qake′$_i$ne·	skɛ′n·ku·ts	łu·′ne·	ła·tse$_i$ka′te·.	qake′$_i$ne·
Here	she must have passed."	He said	Coyote	nothing	he saw.	He said

skɛ′n·ku·ts	n′ɛ′n·e·	sɛ′n·a	słaqałsɛ′k$_i$ne·.	qake′$_i$ne·	k.ła′wła	qa.ɛ′n·e·
Coyote:	"It is	beaver,	therefore it is fat."	He said	Grizzly Bear:	"It is not

sɛ′n·a.	qake′$_i$ne·	skɛ′n·ku·ts	x̣manqake′$_i$ne·	n′ɛ′n·e·	tɛ′łna.	no·tsɛnqku-
beaver."	He said	Coyote:	"Ought you to have said,	'It is	old woman.'"	He started

pekɛ′me·k	skɛ′n·ku·ts.	qana′x̣e·	skɛ′n·ku·ts.	mɛtyax̣na′pse·.	qałwi′yne·
to run	Coyote.	He went along	Coyote.	He pursued him.	He thought

k.ła′wła	hu′pa$_a$ks	hułsł′ɛ′t!x̣a	na	ktsaqu′na.	qałwi′yne·	k.ła′wła
Grizzly Bear:	"First	let me bite	this	little one."	He thought	Grizzly Bear

ksu`kqanmɛ′te·k.	ta′x̣ta	hunuł′ɛt!x̣a′mi·ł	kutsx̣ał′ɛ′t!x̣a.	ts!ɛna′x̣e·
he was on right trail.	"Later on	after I have bitten him	I'll bite him."	He started

k.ła′wła.	mɛtya′x̣$_a$ne·	skɛ′n·ku·tsɛ·.	qa·na′x̣e·	skɛ′n·ku·ts.	muk^{u}łu′k$_u$ne·.
Grizzly Bear.	He pursued	Coyote.	He went along	Coyote.	He was tired.

a$_a$′kɛts!ła′e·ns	na`kamɛnła`tnota′pse·.	qanax̣u′ne·	qanaq!ałe$_i$x̣o·′me·k
A tree	he chased him around it.	He fell down;	he thrust his hand into

a$_a$`ku′qłe·′s.	mɛtya′x̣$_a$ne·	skɛ′n·ku·ts	k.ła′włas.	łax̣anx̣o′$_u$ne·.
a horn.	He pursued	Coyote (subj.)	Grizzly Bear (obj.).	He overtook him.

qanła′łte·.	ła·łuq^{u}ałqa′tse·	skɛ′n·ku·ts.
He struck him.	He turned back	Coyote.

3. Coyote and Locust

Qa·na′x̣e·	skɛ′n·ku·ts.	n′u′px̣$_a$ne·	a$_a$`kuk.łako′wum′s.	nałx̣o′$_u$ne·
He went along	Coyote.	He saw	Locust.	He carried

a$_a$`ksa′q!e·s.	n′u′px̣$_a$ne·	skɛ′n·ku·ts.	qałwi′yne·	skɛ′n·ku·ts	a′$_a$`ke·
his leg.	He saw it	Coyote.	He thought	Coyote:	"Also

Then Coyote broke his leg. He carried it. Then Coyote started. Coyote carried his leg. He saw Locust. Locust said: "Is there any one similar to me?" Coyote said: "I am that way, too." Locust said: "We shall be friends." Then Locust said: "Now, go ahead. You go first." Then Coyote started ahead. Behind him was Locust. He went along. He thought: "I shall kill Coyote." Then Coyote ran. He went way around. He caught up with him and went ahead. He went along. He was tired. Locust reached him. He kicked him. Locust killed Coyote. Locust started. He went along. Coyote lay there for several days. Magpie flew along. He saw Coyote lying there. He thought: "Let me eat Coyote's eyes; he is dead." Then Magpie ate Coyote's eyes. Coyote came back to life. Coyote said: "A manitou passed by here. He carried

---

ka'min	hul'umɛ'tskɛn	kaa'$_a$ʻksaq!.	ta'x̣as	n'umɛtskɛ'n·e·	a$_a$ʻksa'q!e·s
I	let me break	my leg."	Then	he broke	his leg

skɛ'n·ku·ts.	nałx̣o'$_u$ne.	ta'x̣as	ts!ɛna'x̣e·	skɛ'n·ku·ts.	nałx̣o'$_u$ne·
Coyote.	He carried it.	Then	he started	Coyote.	He carried

a$_a$ʻksa'q!e·s	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	a$_a$ʻkuk.łako'wum's.	qake'$_i$ne·
his leg	Coyote.	He saw	Locust.	He said

aʻ$_a$kuk.łako'wum	a'$_a$ʻke·	k.łqa'qa	qa'psin	huya'$_a$qaqapmɛ'łke·.
Locust:	"Also	is there	something	that is like me?"

qake'$_i$ne·	skɛ'n·ku·ts	a'$_a$ʻke·	ka'min	huqaqa'$_a$ne·.	qake'$_i$ne·
He said	Coyote:	"Also	I	am that way."	He said

a$_a$ʻkuk.łako'wum	huts!ɛn·ała'$_a$ne·	swʋ't$_i$mo.	ta'x̣as	qake'$_i$ne·
Locust:	"We shall be	friends."	Then	said

a$_a$ʻkuk.łako'wum	ta'x̣a	łu'n·u	nɛ'nko	u's'me·k.	ta'x̣as	ts!ɛna'x̣e·
Locust:	"Now	go ahead	you	first."	Then	started

n'ɛ'n·e·	u's'me·ks	skɛ'n·ku·ts.	iłna'ha·ks	a$_a$ʻkuk.łako'wum.	qa·na'x̣e·.
he	first	Coyote.	Behind	Locust.	He went along.

qałwi'y̦ne·	hul'u'pi·ł	skɛ'n·ku·ts.	ta'x̣as	ts!ɛna'k$_i$ne·	skɛ'n·ku·ts.
He thought:	"Let me kill	Coyote!"	Then	he ran	Coyote.

n'ɛtkɛkqła·ʻłalqa·'tse·.	ła·łax̣anx̣o'$_u$ne·	qaʻy̦aqa·na'x̣e·.	qa·na'x̣e·.
He went way around.	He caught up with him	he went ahead.	He went along.

nuk.łu'k$_u$ne·.	ła·x̣a'x̣e·	a$_a$ʻkuk.łako'wum.	qanaqłɛ'kx̣$_a$ne·.	n'ipɛ'łne·
He was tired.	He reached him	Locust.	He kicked him.	He killed him

skɛ'n·ku·ts·	a$_a$ʻkuk.łako'wum.	ts!ɛna'x̣e·	a$_a$ʻkuk.łako'wum.	qa·na'x̣e·.
Coyote (obj.)	Locust (subj.).	He started	Locust.	He went along.

na·qsanmi'yet.s	qakqa'$_a$ne·	skɛ'n·ku·ts.	qa·naʻn·ox̣o'$_u$ne·	a'n'an.
Several days	he lay there	Coyote.	He flew along	Magpie.

n'u'px̣$_a$ne·	sakqa'pse·	skɛ'n·ku·ts·.	qałwi'y̦ne·	hul'ɛ'k$_i$mi·ł	a$_a$ʻkaqłɛ'ł'e·s
He saw him	lying there	Coyote.	He thought:	"Let me eat	his eyes

skɛ'n·ku·ts	pa·ł	ksɛ'ł'e·p.	ta'x̣as	n'ɛ'k$_i$ne·	a'n'an	a$_a$ʻkaqłɛł'ɛ'se·s
Coyote's,		he has been dead."	Then	he ate	Magpie	his eyes

skɛ'n·ku·ts·.	skɛ'n·ku·ts	łaɛtq!a'nx̣a'm'ne·.	qake'$_i$ne	skɛ'n·ku·ts
Coyote's.	Coyote	came back to life.	He said	Coyote:

his leg and killed me." Coyote started and went back. He saw Locust. He slapped himself. Out came his corpses.[1] He said to them: "Tell me, how shall I kill him?" He was told by one of them: "He is always carrying his leg." He was told by the other one: "I shall be a knife. I shall be on the sole of your foot. When you overtake him and he says, 'You shall go ahead,' you shall say, 'You go ahead.'" Locust started. Coyote was behind. Coyote ran. He overtook Locust. He kicked him. Coyote killed Locust. Enough.

4. Coyote and Grizzly Bear

Coyote went along. He saw Grizzly Bear's dung, unchewed wild rhubarb. Coyote laughed. Coyote took Grizzly Bear's dung. Coyote hung Grizzly Bear's dung on a pole in a line. He laughed. Coyote started. Grizzly Bear was staying there. He thought: "Let

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na$_a$s qaha′xe· nɔ̆pɛ′k!a. nalxo′$_u$ne· a$_a$′ksa′q!e·s n′upła′p$_i$ne·. ts!ɛna′xe·
"Here passed a manitou. He carried his leg and killed me." He started

skɛ′n·ku·ts łaxa′xe·. n′u′px$_a$ne· a$_a$′kuk.łako′wum′s. qanła′łte·k·
Coyote and went back. He saw Locust. He slapped himself.

n′akaxo′se· a$_a$′kuq!łayet!ɛ′n′e·s. qakɛ′łne· tsxanata′pkił ka$_a$s
Out came his corpses (dung). He said to them: "Tell me, how

kutsa$_a$qał′u′pe·ł. k!o′k!we·′s qak.ła′pse· pɛɛ′k!a·ks n′upsła·′t$_i$yi·łqał-
shall I kill him?" By one he was told: "Already always he carries

xo′$_u$ne· a$_a$′ksa′q!e·s. k!o′k!we·′s qak.ła′pse· ka′min hutsxał′ɛ′n·e·
his leg." By the other he was told: "I shall be

a$_a$′ktsa′ma·ł. a$_a$′k.łɛ′k$_i$ne·s hutsqa′kɛłq!a′$_a$ne·. hɛn′i·nałaxa′me·ł
a knife. The sole of your foot I shall hang at it. When you overtake him

qa′k.łe·s nɛ′nko u′s′me·k ɛ′n·en′ hɛnts!qakɛ′łne· nɛ′nko ɛ′n·en′ u′s′me·k·
if he says, 'You first be,' you will say to him, 'You be first.'"

ts!ɛna′xe· a$_a$′kuk.łako′wum iłna′ha·ks n′ɛ′n·e· skɛ′n·ku·ts. ts!ɛna·′k$_i$ne·
He started Locust, behind was he Coyote. He ran

skɛ′n·ku·ts. łaxa′xe· a$_a$′kuk.łako′wum′s. qa·nak.łɛ′kx$_a$ne·. n′ipɛ′łne·
Coyote. He overtook Locust. He kicked him. He killed him

a$_a$′kuk.łako′wum′s skɛ′n·ku·ts. ta′xas.
Locust (obj.) Coyote (subj.). Enough.

4. Coyote and Grizzly Bear

Qa·na′xe· skɛ′n·ku·ts. n′u′px$_a$ne· a$_a$′q!uł′ɛ′se·s k.ła′włas qaa′qtsx$_a$ne·
He went along Coyote. He saw his dung Grizzly Bear's, not chewed

wu′m′a·ls. n′uma′ts$_i$ne· skɛ′n·ku·ts. tsuk^{u}a′te· a$_a$′q!uł′ɛ′se·s k.ła′włas
wild rhubarb. He laughed Coyote. He took his dung Grizzly Bear's

skɛn·ku·ts. ne′łiłqa·hɛtsxomu′n·e k.ła′włas a$_a$′q!uł′ɛ′se·s skɛ′n·ku·ts·.
Coyote. He hung it on a pole in a line Grizzly Bear's dung Coyote.

n′uma′ts$_i$ne·. ts!ɛna′xe· skɛ′n·ku·ts. qaosaqa′$_a$ne· k.ła′wła. qałwi′yne·
He laughed. He started Coyote. There staid Grizzly Bear. He thought:

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[1] Two pieces of dung.

me go (and see) why Coyote is always laughing." Grizzly Bear went there. He saw his dung hanging there. Grizzly Bear became angry. He thought: "Let me go and kill Coyote." Grizzly Bear started. He saw Coyote coming. He thought: "What does Coyote like?" Grizzly Bear thought: "Let me make sisketoon[1] berries." He made sisketoon berries. He staid there. He thought: "I shall bite him right here." Coyote went along. He saw many sisketoon berries. He went there; he ate and spit them out again. Coyote said: "If Grizzly Bear had seen this, what an amount of dung there would be!" Coyote started. Grizzly Bear was angry. He thought: "If I don't bite you!" Coyote went along ahead. Grizzly Bear made choke cherries just at that place. Coyote went there. He ate and spit them out again. Then Coyote started. Then (Grizzly Bear thought): "I shall bite you." Coyote went along ahead. Just there Grizzly Bear made large rose hips. Coyote went there. He saw many rose hips. Then

hults!ɛna'me$_i$ł qa'psins sła`qała`t$_i$yił'u'mats skɛ'n·ku·ts. qaox̣a'x̣e·
"Let me go what long time laughs Coyote." He went there

k.ła'wła. n'u'px̣$_a$ne· a$_a$`q!u'ł'e·s sakiłq!a'nse·. sa·nɛłwi'yne· k.ła'wła.
Grizzly Bear. He saw his dung hanging. He became angry Grizzly Bear.

qałwi'yne· hults!ɛna'me$_i$ł hul'u'pe$_i$ł skɛ'n·ku·ts. ts!ɛna'x̣e· k.ławła.
He thought: "Let me go let me kill Coyote." He started Grizzly Bear.

n'u'px̣$_a$ne· ska'se· skɛ'n·ku·ts·. qałwi'yne· qa'psins n'ɛ'n`e·ns ktsła'ke$_i$ł
He saw coming Coyote. He thought: "What does he like

skɛ'n·ku·ts. qałwi·'yne· k.ła'wła hul'e'$_i$tkɛn sq!ɔ'm·o. n'ɛtkɛ'ne· sq!ɔ'm·os.
Coyote?" He thought Grizzly Bear: "Let me make sisketoon berries." He made sisketoon berries.

qaosaqa'$_a$ne·. qałwi'yne· na$_a$sts kutsqa$_a$kił'i't!x̣a. qa·na'x̣e· skɛ'n·-
He staid there. He thought: "Here I shall bite him." He went along Coy-

ku·ts. n'u'px̣$_a$ne· yu·naqa'pse·s sq!ɔ'm·o's. qaox̣a'x̣e· n'ɛ'k$_i$ne·ts
ote. He saw many sisketoon berries. He went there; he ate and

ła`matqłax̣wa'$_a$te·. qake'$_i$ne· skɛ'n·ku·ts ła.ɛsnakatni'kte·t k.ła'wła
he spit them out again. He said Coyote: "If he had seen this Grizzly Bear,

x̣ma ła`akasqantsłaq!ux̣ne'$_i$łe·k. ts!ɛna'x̣e skɛ'n·ku·ts. sa·nɛłwi'yne·
how big he would have defecated." He started Coyote. He was angry

k.ła'wła. qałwi'yne· hulɛntsx̣ałqa`ɛt!x̣$_a$nɛ's$_i$ne·. qa·na'x̣e· skɛ'n·ku·ts
Grizzly Bear. He thought: "If I do not bite you." He went along Coyote

u's'me·ks. qaox̣ał'itkɛ'ne· a$_a$`ke·'łma·k!s k.ła'wła. qaox̣a'x̣e· skɛn·-
first. Just there he made choke cherries Grizzly Bear. He went there Coy-

ku·ts. n'ɛ'k$_i$ne· łamatqłax̣wa'$_a$te·. ta'x̣as ts!ɛna'x̣e· skɛ'n·ku·ts.
ote. He ate he spit it out again. Then he started Coyote.

ta'x̣as huts'ɛt!x̣anɛ's$_i$ne·. qa·na'x̣e· skɛ'n·ku·ts u's'me·ks. qaox̣ał'ɛt-
Then "I shall bite you." He went along Coyote first. There

kɛ'n·e· wuq!o·'pe·s[2] k.ła'wła. qaox̣a'x̣e· skɛ'n·ku·ts. n'u'px̣$_a$ne·
he made large rose hips (?) Grizzly Bear. He went there Coyote. He saw

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[1] Service berries.

[2] Similar to rose hips (*q!u'łwa*), but larger.

he ate. He stood there eating. He saw many rose hips in the bushes. He went to the place where there were many rose hips. There was Grizzly Bear. Then Coyote shut his eyes and chewed rose hips. He did not see Grizzly Bear. [He was lying there.] He went there to pick and eat them. Grizzly Bear took hold of him together with the bushes. Grizzly Bear said: "What did you say?" Coyote said: "I said, 'I wonder whether Grizzly Bear is hungry.'" Grizzly Bear said: "No, you said something else."—"No, I said, 'I wonder whether Grizzly Bear is hungry.'" "No, I didn't mean that first; I said that before ??." He hit him while saying so; Coyote hit Grizzly Bear with his elbow. Coyote ran off quickly. Nothing runs so fast as he was running. Coyote started. Coyote was pursued by Grizzly Bear. Coyote went along. Grizzly Bear made many turns. Grizzly Bear caught up with him. Coyote went ahead.

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yu·naqa′pse·	q!u′lwa$_{a}$s.	ta′x̣as	n′ᴇ′k$_{i}$ne·.	ya`wᴇtsi`nᴇt!x̣a′me·k.
many	rose hips.	Then	he ate.	He stood eating.

n`u′px̣$_{a}$ne·	ło·qtsqa·′haks	yu·naqa′pse·	wuq!o·′pe·s·.	qaox̣a′x̣e·
He saw	in the thick (bushes)	many	rose hips (?).	He went there

ya`kᴇłyu·naqa′pske·	wuq!o·′pe·s.	saosaqa′$_{a}$ne·	k.ła′wła.	ta′x̣as
to where there were many	rose hips (?).	There was	Grizzly Bear.	Then

ts!o·pᴇnła·te`qłᴇlx̣a′me·k	skᴇ′n·ku·ts	wuq!o·′pe·s·.	qa.u′px̣$_{a}$ne·	k.ła′w-
he shut his eyes and chewed	Coyote	rose hips (?).	Not he saw	Grizzly

ła′s.	[słqa`ox̣akqa′pse·.]	qa`ox̣^{u}ałhałq!at!e·x̣a′me·k.	nᴇt!qaox̣a-
Bear.	[He was lying there.]	He went there to pick and eat them.	He took

q!o·nawo·kᴇnmun·a′pse·	k.ła′wła.	qake′$_{i}$ne·	k.ła′wła	qa·	kᴇ`nskił′a·-
hold of him with the bushes	Grizzly Bear.	He said	Grizzly Bear:	"What	did you

qake′$_{i}$kił.	qake′$_{i}$ne·	skᴇ′n·ku·ts	ma koq^{u}a′ke·	łaa`qak.ła`tᴇnkᴇk$_{i}$no′$_{u}$k-
say?"	He said	Coyote:	"I said,	'I wonder whether he may be

tse·k	k.ła′wła.	qake′$_{i}$ne·	k.ła′wła	wa′ha	ma kᴇn′ak!łana′ke·.	wa′ha
hungry	Grizzly Bear.'"	He said	Grizzly Bear:	"No,	you said differently." —	"No,

ma koq^{u}a′ke·	łaa`qak.ła`tᴇnkᴇk$_{i}$no′$_{u}$ktse·k	k.ła′wła.	wa′ha	hoqa.e·-
I said,	'I wonder whether he may be hungry	Grizzly Bear.'" —	"No,	I did not

łᴇ′kte·	qo	ho·′pa·k	qo·	ta·x̣	ma hu`skiłqake′$_{i}$ne·.	nałatke`kᴇłq!anłuk-
mean	that	first	that	then	I said before."	He hit him while saying

x̣o′$_{u}$me·k	ne$_{i}$s	qaqkupnu`qtaptsek!ane·ya′x̣$_{a}$ne·	k.ławłas	skᴇ′n·ku·ts.
so,	that	he hit him with his elbow	Grizzly Bear (obj.)	Coyote.

no·tsᴇnqkupe·kᴇ′me·k	skᴇ′n·ku·ts.	x̣a`tsqa`nux̣u`nekᴇ′me·k	kts!ᴇn-
He ran off quickly	Coyote.	Nothing runs as fast	running

ma′łqa.	ts!ᴇna′x̣e·	skᴇ′n·ku·ts.	mitᴇyax̣na′pse·	k.ła′wła	skᴇ′n·ku·ts·.
together(?).	He started	Coyote.	He was pursued by	Grizzly Bear	Coyote.

qa·na′x̣e·	skᴇ′n·ku·ts.	n′ᴇtkᴇkqła`łałqa·′tse·	skᴇ′n·ku·ts.	ła`łax̣an-
He went along	Coyote.	He made many turns	Coyote.	He caught

x̣o′$_{u}$ne·	k.ła′wła.	qa`yaqa·na′x̣e·.	qa·na′x̣e·	skᴇ′n·ku·ts.	n′ᴇtkᴇkqła`-
up	Grizzly Bear.	He went ahead.	He went along	Coyote.	He made

He went along. Coyote made many turns. Then Coyote became tired. He asked for the help of the manitous. He said to them: "Tell me, what shall I do? Grizzly Bear is pursuing me." He was told by one of them: "I shall be a river." He was told by another one: "I shall be a tree." He was told by another one: "I shall be a tent. Then when Grizzly Bear comes, you will come out, you will say to him, 'Dead![1] you wish you could bite me.'" A tree was bobbing up and down. He said to him: "I shall hold the tree with my feet." He held it with his foot. (The Bear) walked across the water. He just came to the middle. He was in the middle over the water. Coyote let go of the tree [with his foot]. Then it bobbed up and down again. Grizzly Bear fell into the water. He was drowned. Enough.

5. Coyote Goes Visiting

Coyote had a tent and was married to Dog. He told his children: "Over there is the tent of your uncles; they are never hungry; you

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łałqa·′tse·	skɛ′n·ku·ts.	ta′x̣as	nuk.łu′k$_u$ne·	skɛ′n·ku·ts.	n′akmɛ′′nte·.
many turns	Coyote.	Then	became tired	Coyote.	He asked for the help of the manitous.

qakɛ′łne·	tsx̣a`nata′pke$_i$ł	ka$_a$s	kuł'aqa′ke·n	skanuta′p$_i$ne·	k.ła′wła.
He said to them:	"Tell me,	what	shall I do?	he pursues me	Grizzly Bear."

k!o′k!we·s	qak.ła′pse·	ka′min	hutsx̣ał'ɛ′n·e·	a$_a$′kɛnmi′tuk.	k!o′k!we·s
By one	he was told:	"I	shall be	a river."	By one

qak.ła′pse·	ka′min	hutsx̣ał'ɛ′n·e·	a$_a$′kɛts!ła′e·n.	k!o′k!we·s	qak.ła′pse·
he was told:	"I	shall be	a tree."	By one	he was told:

ka′min	hutsx̣ał'ɛ′n·e·	a$_a$`kit.ła·′nam.	ta′x̣as	hɛ′n′wa·m	k.ła′wła
"I	shall be	a tent.	Then	when he comes,	Grizzly Bear

hɛn·tsł'a·kax̣a′′mne·.	hɛntsqakɛ′łne·	n′ɛpna′mne·	kɛnqa′łwiy	kɛnts!-
you will come out.	You will say to him,	'some one dead	you wish	you will

ɛ′t!x̣$_a$nap.	wane′$_i$se·	a$_a$`kɛts!ła′e·ns.	qakɛ′łne·	hu`tsawi`tsɛkɛ′n·e·	ɛn
bite me.'"	Moved up and down	a tree.	He said to him:	"I shall hold with my feet	the

a$_a$`kɛts!ła′e·n.	na·wɛtsɛkɛ′n·e·.	nu·łqanka·qoq!^{u}nu′ne·.	qa·ł'ɛn	qaya-
tree."	He held it with the foot.	He climbed across water.	Just	in

qa′wo$_u$s	qa`skaqo·q$_u$nu′n·e·.	pɛsɛkɛ′n·e·	skɛ′n·ku·ts	a$_a$′kɛts!ła′e·ns.
the middle	he was on the middle of it on the water.	He let go with the foot	Coyote	the tree.

ta′x̣as	ła·wane′$_i$ne·.	nonaqɔ′n·e·	k.ła′wła.	n′upɔ′q$_u$ne·.	ta′x̣as.
Then	it moved again.	He fell into the water	Grizzly Bear.	He was drowned.	Enough.

5. Coyote Goes Visiting

Kqa·ni′t.ła	skɛ′n·ku·ts.	ksa·łe′$_i$te·t	x̣a′$_a$łtsins.	kqa·′ke·ł
There being a tent	Coyote.	He was married to	Dog.	He told

ałaqa′łt!e·s	ne$_i$s	sa·nit.la′$_a$ne·	ałhatsanɛ′ske$_i$ł	at qahuwa′s$_a$ne·
his children:	"That	there is the tent	your uncles,	they are never hungry,

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[1] An exclamation similar to "Confound it!"

ought to visit them." At night Coyote slept. Early the next morning Coyote said to his wife: "Where are my clothes?" Coyote was given his clothing. Coyote dressed himself. Coyote started. He went along. He saw the tent of Kingfisher. Coyote went there. Coyote entered the tent of Kingfisher. He sat down. Kingfisher said: "Where is my sharp horn?" He stretched his hand back. He brought it forward. He put it down in front of himself. Kingfisher took it. He said to his children: "Go and get a switch." His two children went out. They brought in two switches. Kingfisher took them. He tied up his hair over his forehead. Kingfisher hopped about. He made noise when he started. He jumped and stopped on the smoke hole. He jumped down. The two children thought they would look out. Their mother said to them: "Don't look out! He might not find the hole in the ice where he went in."

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x̣ma hɛnqe·na`milkɛ'łne·. ktsɛłmi'yɛt q!u'mne'$_i$ne· skɛ'n·ku·ts.
ought you to visit them." At night he slept Coyote.

kkanmi'yɛt.ts wɔ'łna·ms qakɛ'łne· tɛłnamu''e·sts skɛ'n·ku·ts
The next morning early he said to his wife. Coyote:

ka$_a$s ka·ku'qła'nt!. namatɛktsɛ'łne· a$_a$'kuqła''nt!e·s skɛ'n·ku·ts.
"Where are my clothes?" He was given them his clothes Coyote.

n'ituqła'ntɛ'łe·k skɛ'n·ku·ts. ts!ɛna'x̣e· skɛ'n·ku·ts. qa·na'x̣e·.
He dressed himself Coyote. He started Coyote. He went along.

n'u'px̣$_a$ne· sa·nit.ła'$_a$se· q!a'pqa·łs. qaox̣a'x̣e· skɛ'n·ku·ts.
He saw there was the tent of Kingfisher. He went there Coyote.

t$_i$nax̣a''mne· skɛ'n·ku·ts a$_a$'kɛt.łaɛ'se·s q!a'pqa·ł. qa$_a$nqa'me·k.
He entered Coyote the tent of Kingfisher. He sat down.

qake'$_i$ne· q!a'pqa·ł ka$_a$s ke''e·n kuł·aɛ`sɛnq!a'k.łe·. ła'ntaqahe'$_i$ne·.
He said Kingfisher: "Where is my sharp horn?" He put backward his hand.

ło·'nquwa`$_a$kakɛ'n·e·. qaox̣ak$_i$nɛktsɛ'łne·. tsuk^{u}a'te· q!a'pqa·ł.
He put it before himself. It was put there. He took it Kingfisher.

qakɛ'łne· ałaqa'łt!e·s a`nyax̣a'ke$_i$ł ła·m'. n'anakɛsx̣a''mne·
He said to his children: "Go out and get a switch!" They two went out

ne$_i$ łkamuk^{u}ɛ'ste·k. ła`tkaki`sɛłkɛ'n·e· ła·m's. tsuk^{u}a'te·
the two children. They brought in two switches. He took tnem

q!a'pqa·ł. n'ɛtuk!^{u}a'tsɛnk!o·nɛ'łe·k. qakqanmɛ`tinqa'me·k q!a'pqa·ł.
Kingfisher. He tied his hair in front. He hopped about Kingfisher.

n'a`qkupkiłq!a`nło·k^{u}akɛ'me·k. a$_a$'k!anqo·'t!e·s qaowax̣mɛt'wɛtsq!-
He made noise when starting. To the smoke hole he jumped and stopped

nu'ne·. n'o·`nmeno`x̣unqa'$_a$ne·. qałwi'yne· ne$_i$ łkamuk^{u}ɛ'ste·k
there. He jumped down. They thought the two children

kɛn'a`n'awɛtskɛ'k$_i$ne·. qak.ła'pse· ma'e·s ma$_a$ts an'awɛtske'$_i$-
they would look out. She told them their mother: "Don't look out!

ke$_i$ł. ła`qa.i·`ktsk!a·`qonɛ'łe·k. qaosaqa'$_a$ne· skɛ'n·ku·ts. ła·t-
He might not find the hole in the ice where he went in." He staid there Coyote. He

Coyote staid there. Kingfisher re-entered carrying two switches. He boiled them. Coyote ate. After eating, Coyote left for his tent. He got back at night. Coyote slept that night.

Dog said to her children: "To-morrow you ought to visit your uncles. There is their tent." Coyote slept. Early next day Coyote started. He went along. He arrived at the tent of Moose. He entered the tent of Moose. He sat down. (Moose) said to his wife: "Look this way." She looked at her husband. Moose took a knife. He cut off her nose. He took ashes. He threw them on, and it was whole again. He threw it into the fire. He rolled it in the fire. He took it out of the fire again. He said to his children: "Go and get the roots of a tree." They brought them in. He threw these roots into the fire. He rolled them in the fire. They became guts. He

kax̣a''mse·	q!a'pqa·łs	łaa'se·	ła·m's.	na`nmukułᴇ's$_{i}$ne·.	n'ᴇ'k$_{i}$ne·
re-entered	Kingfisher	with two	switches.	He boiled them.	He ate

skᴇ'n·ku·ts.	ʻku'ł'e·kts	ła·ts!ᴇna'x̣e·	skᴇ'n·ku·ts	a$_{a}$ʻkᴇt.ła'e·s.
Coyote.	After eating	he left again	Coyote	for his tent.

łałax̣a'x̣e·	ktsᴇłmi·'ỵᴇt.s.	q!u'mne'$_{i}$ne·	skᴇ'n·ku·ts	ne$_{i}$s	ktsᴇłmi·'ỵᴇt.s.
He got back	at night.	He slept	Coyote	that	night.

Qakᴇ'łne·	x̣a'$_{a}$łtsin	ałaqa'łt!e·s	kkanmi·'ỵᴇt.s	xma	hᴇnqona`miłkᴇ'łne·
She said	Dog	to her children:	"To-morrow	ought	you to visit

ałhatsanᴇ'ske·ł.	ne$_{i}$s	sa·nᴇt.ła'$_{a}$ne·.	ne$_{i}$s	kq!u''mne·	skᴇ'n·ku·ts.
your uncles.	That	there is their tent."	He	slept	Coyote.

kkanmi·'yᴇt	wɔ'łna·ms	ts!ᴇna'x̣e·	skᴇ'n·ku·ts.	qa·na'x̣e·.	łax̣a'x̣e·
Next day	early	he started	Coyote.	He went along.	He arrived

sa·nᴇt.ła'$_{a}$se·	nᴇtsna'pko$_{u}$s.	tᴇnax̣a''mne·	a$_{a}$ʻkᴇt.ła.ᴇ'se·s	nᴇtsna'pko$_{u}$s.
where was the tent of	Moose.	He entered	the tent of	Moose.

qa·nqa'mek.	qakᴇ'łne·	tᴇłnamu''e·s	ła'n·a	qa`kawᴇtskᴇ'ke·n'.	tse$_{i}$ka'te·
He sat down.	He said to	his wife:	"This way	look."	She looked at

nu·łaq$_{a}$na'e·s.	tsuk^{u}a'te·	a$_{a}$ʻktsa'ma·łs	nᴇtsna'pku.	łuqsała'$_{a}$te·.
her husband.	He took	a knife	Moose.	He cut off her nose.

tsuk^{u}a'te·	a$_{a}$ʻkoq!mo·'ko·ps.[1]	qawax̣mᴇ'te·.	łaq!ape'$_{i}$se·.	x̣unmᴇ'te·.
He took	ashes.	He threw them on.	It was whole again.	He threw it into the fire.

qa·kqaỵk!o'$_{u}$ne·.	ła`upkakᴇ'n·e·.	qakᴇ'łne·	ałaqa'łt!e·s	a`nỵax̣a'ke$_{i}$ł
He rolled it about.	He took it out of the fire again.	He said to	his children:	"Go and get

a$_{a}$'kuk!pɔ'ka·m.	ła`tka·kᴇ`sᴇłkᴇ'n·e·.	x̣unmᴇ'te·	ne$_{i}$s	a$_{a}$'kuk!pɔ'ka·ms.
the root of a tree."	They two brought one in.	He threw into the fire	those	roots.

qa·kqayk!o'$_{u}$ne·.	n'ᴇn·qapta'kse·	a$_{a}$ʻku'qt!e·s.	ła·u`pkak!o'$_{u}$ne·.
He rolled them about.	They became	its guts.	He took them out of the fire.

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[1] Also *a$_{a}$kuq!mŏ'ko·ps.*

took them out of the fire. He arose. He slapped his backside, and camas came out. They put it into the kettle. It was given to Coyote. He ate. He finished eating. Coyote said: "To-morrow you will visit my tent." Coyote started back. Coyote arrived back at his tent. On the following day Moose arrived at the tent of Coyote. Coyote was seated. He said to his wife: "Look this way!" His wife looked at him. At once he cut off her nose. At once Dog ran out howling. Dog re-entered. He threw ashes on her, but her nose was not restored. Moose took ashes. He put them on her nose and it was whole again. He said to the two children: "Bring a root." They two went out. They brought it in. He took it. He threw it into the fire. He took it out of the fire. It turned into guts. He rolled them in the fire and gave them to (Coyote). Moose said to him: "Eat." Moose started back. Enough.

n’uwu′k$_u$ne·.	t!akpuk!x̣o′$_u$me·k	n’ananᴇtsk!a′se·	x̣a′pe$_i$s.
He arose.	He slapped his backside,	it came out	camas.

n’o·qo·x̣a′nt.lᴇ′s$_i$ne·	a′tso$_u$s.	qaox̣ak$_i$nᴇktsᴇ′łne·	skᴇ′n·ku·ts.	nᴇ′k$_i$ne·.
They put it into	the kettle.	It was given to	Coyote.	He ate.

ku′l‘e·k.	qake′$_i$ne·	skᴇ′n·ku·ts	kkanmi·′yᴇt	hᴇntsqona′x̣e·	kakᴇ′t.ła.
He finished eating.	He said	Coyote:	"To-morrow	you will visit	my tent."

łats!ᴇna′x̣e·	skᴇ′n·ku·ts.	ła·łax̣a′x̣e·	a$_a$ʻkᴇt.ła′e·s	skᴇ′n·ku·ts·.
He started back	Coyote.	He arrived back	at his tent	Coyote.

kkanmi′yᴇt.s	łax̣a′x̣e·	nᴇtsna′pku	a$_a$ʻkᴇt.ła.ᴇ′se·s	skᴇ′n·ku·ts·.
Next day	arrived	Moose	at the tent of	Coyote.

qa′nqa′me·k	skᴇ′n·ku·ts.	qa·kᴇ′łne·	tᴇłnamu′′e·s	ła′n·a
He sat down	Coyote.	He said to	his wife:	"This way

qaʻkawᴇtskᴇ′ke·n’.	tse$_i$kata′pse·	tᴇłnamu′e·s.	huqkupqsała′$_a$te·.
look!"	She looked at him	his wife.	Quickly he cut off her nose.

n’anmuqkupnox̣o·ʻne·łkᴇkwakᴇ′me·k	x̣a′$_a$łtsin.	łatkax̣a′′mne·
Quickly she ran out howling	Dog.	She re-entered

x̣a′$_a$łtsin.	qawax̣mᴇ′te·	a$_a$ʻkuq!mɔ′ko·ps	qaʻqałhaʻk!anuʻqsała′$_a$se·.
Dog.	He threw on her	ashes	her nose was not restored.

tsuk^{u}a′te·	a$_a$ʻkuq!mɔ′ko·ps	nᴇtsna′pku.	qawax̣mᴇ′te·
He took	ashes	Moose.	He threw them on

a$_a$ʻkuqsaʻła.ᴇ′se·s.	łaq!ape′$_i$se·.	qakᴇ′łne·	ne$_i$s	łkamuk^{u}ᴇsta′ke·s
her nose.	It was whole again.	He said to	those	two children:

aʻnya·x̣a′ke$_i$ł	a$_a$ʻkuk!pɔ′kam.	n’aʻnakᴇsx̣a′′mne·.	łatkakᴇʻsᴇłkᴇ′n·e·.
"Fetch	a root."	They two went out.	They brought it in.

tsuk^{u}a′te·.	x̣unmᴇ′te·:	ła.upkakᴇsk!o′$_u$ne·.	n’ᴇnqapta′kse·
He took it.	He threw it into the fire.	He took two out of the fire.	They turned into

a$_a$ʻku′qt!e·s.	ła.upkak!o′$_u$ne·.	qaox̣ak$_i$nᴇ′ktse·.	qakᴇ′łne·	e′$_i$ke$_i$ł.
guts.	He rolled them about	and gave them to him.	He said to him:	"Eat!"

łats!ᴇna′x̣e·	nᴇtsna′pku.	ta′x̣as.
He started back	Moose.	Enough.

6. COYOTE AND BUFFALO[1]

Coyote went along. There was a bull's skull lying there, and he knocked it about. He started off. He went along. There was a hill. He went up the hill. Coyote staid there. There was noise of running. He raised his head quickly, but there was nothing. He sat down again (??). Again there was noise of running. He saw a Buffalo Bull coming. He started to run away quickly. He went along. Then they met again. He went along. Coyote said: "Oh, where are you staying, manitous?" He said: "Nephew, come, our(?)." Coyote saw burnt trees standing there. Coyote arrived, and sat down on top of them. Bull butted the tree. He broke it. Coyote started to run quickly. Coyote went along. He was tired. He said: "Where are you staying, manitous?" He was told: "Nephew, come, our (?)." Coyote went. There lay a stone. He entered it. Bull butted the stone. He broke it. Coyote

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6. COYOTE AND BUFFALO

Qa·na′x̣e· skɛn·ku·ts.	skɛk.ła‵′m·ała′kse·	ni′łsiks	ts!ɛnaqa‵yłikɛ′n·e·.
He went along Coyote.	A skull lying there	a bull's	he knocked it about.

ts!ɛna′x̣e·.	qa·na′x̣e·	swɛtsłe.ɛ′t.se·.	qa·ox̣^{u}ałyux̣a′x̣e·.	qaosaqa′$_{a}$ne·
He started off.	He went along	where was a hill.	He went up hill.	There staid

skɛ′n·ku·ts.	nałukmɛ′se·.	nuknuqkupq!ała′′mne·	ło′$_{u}$se·
Coyote.	There was noise of running.	He raised his head quickly,	not there

qa′psins.	łaqa‵$_{a}$tstakqa′$_{a}$ne·.	łaha·‵łukmɛ′se·.	n'u′px̣$_{a}$ne·	ska·′se·
was anything.	Again (?).	Again there was noise of running.	He saw	coming

ni′łsiks.	no·tsɛnqku‵pekɛ′me·k.	qa·na′x̣e·.	ta′x̣as	ła·x̣an·x̣ona′pse·.
a bull.	He started to run away quickly.	He went along.	Then	again they met.

qa·na′x̣e·.	qake′$_{i}$ne·	skɛ′n·ku·ts	hał·ya·	kɛn'aqasaqa·′łqa
He went along.	He said	Coyote:	"Oh,	where are you staying,

nŏpɛ‵k!anɛ′′nte·k.	tsx̣a′se·	pa·t!	qaowakax̣a′′me·n'	kaqux̣ma′ła.
manitous?"	He said:	"Nephew,	come	our (?)."

tse$_{i}$ka′te·	skɛ′n·ku·ts	sɛnq!o·mkaki‵łnoqaku′pse·.	qaox̣a′x̣e·	skɛ′n·-
He saw	Coyote	burnt trees standing there.	He arrived	Coyote

ku·ts	naqo$_{u}$saq!max̣o′$_{u}$me·k.	nako′$_{u}$ne·	a$_{a}$‵kɛts!ła′ens	ni′łsik.	tsɛk!-
	he sat down on top of them.	He butted	the tree	the bull.	He

k!o′$_{u}$ne·.	no·tsɛnqkupekɛ′me·k	skɛ′n·ku·ts.	qa·na′x̣e·	skɛ′n·ku·ts.
broke it.	He started to run away quickly	Coyote.	He went along	Coyote.

nuk^{u}łu′k$_{u}$ne·.	qake′$_{i}$ne·	kɛn‵aqasaqa·′łqa	nŏpɛ‵k!anɛ′′nte·k.	qak.ła′pse·
He was tired.	He said:	"Where are you staying,	manitous?"	He was told:

pa·t!	qaowakax̣a′′me·n'	kaqux̣ma′ła.	qaox̣a′x̣e·	skɛ′n·ku·ts	skɛknu′k-
"Nephew,	come	our (?)."	He went	Coyote	where lay a

se·.	nukwaq!ma·kɛkqa′$_{a}$ne·.	nako′$_{u}$ne·	nu′kwe·s	ni′łsik.	tsɛk!k!o′$_{u}$-
stone.	He entered it.	He butted	the stone	the bull.	He broke it.

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[1] See p. 60.

started to run away quickly. Coyote went along. There was a (body of) water. Coyote jumped into the water. He dived. The Bull came to the water and drank. He stood there drinking. He drank it all. Coyote started. He went along. He said: "Where are you, manitous?" He heard speaking, and was told: "Nephew, come, our (?)." The two went. There was a little rosebush. Coyote went. He sat down on top of it. The Bull arrived. He butted it. He couldn't break it. Again he butted it. He tore it into shreds. Coyote said: "Now let me go; I will fill a pipe for you." The Bull said: "I don't smoke." Coyote said: "I will fill a pipe; I don't know what the Bull likes to smoke." Coyote was told: "I smoke tobacco. When I finish filling the pipe, I hold it up to the sun. It catches fire. It catches fire by means of the sun." (Coyote) was afraid. (The Bull) smoked. He continued to smoke. The Bull said: "I had a wife

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ne·. no·ts!ᴇnqkupekᴇ′me·k skᴇ′n·ku·ts. qa·na′x̣e· skᴇ′n·ku·ts skᴇk-
He started to run away quickly Coyote. He went along Coyote where lay

q!nu′kse·. nułnᴇmmᴇtqu′łe·k skᴇ′n·ku·ts. k!anwa′ts!ne·. x̣una′x̣e·
a lake. He jumped into the water Coyote. He dived. He came to the water

ni′łsik ne$_i$qu′łne·. qa·wᴇtsku′x̣$_u$ne·. n′oko$_u$ku′x̣$_u$ne·. ts!ᴇna′x̣e· skᴇ′n·-
the bull and drank. He stood drinking water. He drank it all. He started Coy-

ku·ts. qa·na′x̣e·. qake′$_i$ne· kᴇn′aqasaqa·′łqa nɔ̆pᴇʻk!anᴇ′ʻnte·k. nuł-
ote. He went along. He said: "Where are you, manitous?" He

pa′łne· tsx̣a′se· qak.ła′pse· pa·t! qaowakax̣a′ʻme·n′ kaqux̣ma′ła.
heard speaking and was told: "Nephew, come our (?)."

qawᴇtskᴇ′k$_i$ne· sᴇn·qa′pse· sq!o·mowokna′nas. qaox̣a′x̣e· skᴇ′n·ku·ts.
They went where was a little rosebush. He went Coyote.

nuqo$_u$saq!max̣o′$_u$me·k. łax̣a′x̣e· ni′łsik. qo·nanox̣o·nłamaneya′-
He sat down on top of it. He arrived the bull. He hit it with his head (?).

x̣$_a$ne·. qataʻʟ′ak!o′$_u$ne·. łaqonax̣o·nłamaneya′x̣$_a$ne·. nᴇta·mk!o′$_u$ne·
He could not break it. Again he hit it with his head (?). He tore it into

ła$_a$m·s. qake′$_i$ne· skᴇ′n·ku·ts ta′x̣as qa·qaskᴇ′n·u. hutskuʻłnak!uk-
shreds. He said Coyote: "Now let me go. I'll fill a pipe for

tsᴇ′s$_i$ne·. qake′$_i$ne· ni′łsik atuqa.ᴇknoqɔ′k$_u$ne·. qake′$_i$ne· skᴇ′n·-
you." He said the bull: "I do not smoke." He said Coy-

ku·ts hutskułnak!o′$_u$ne·. hoqa.uʻpx̣ami′łne· qa′psinsts ʟ′e·k$_i$noqɔ′ko·
ote: "I'll fill a pipe. I do not know what he may smoke

ni′łsik. qakiłᴇ′łne· skᴇ′n·ku·ts wasa′q$_a$na·n huts!ᴇknoqɔ′k$_u$ne·.
the bull." He was told Coyote: "Tobacco (?) I smoke.

nułkułnak!o′$_u$ne· qaox̣awᴇ′tsx̣$_a$ne· nata·′nᴇk!s. tsukɔ′px̣$_a$ne·. sᴇłtsu-
When I finish filling the pipe I hold it up toward the sun. It catches fire. It catches

kɔpx̣amɔ′n·e· nata·′nᴇk!s. n′onᴇ′łne·. n′ᴇknoqɔ′k$_u$ne·. qa·kᴇʟ′ᴇkno-
fire by means of the sun." He was afraid. He smoked. He continued

qɔ′k$_u$ne·. qake′$_i$ne· ni′łsik. hunała·ʻltᴇ′t$_i$ne· husʟ′a·qak.łam·ała′-
to smoke. He said the bull: "I had a wife where my head

where my head lay. Let us be friends." Coyote said: "We will go to your wife." The two started. The two went along, and he saw his wife among a crowd. Coyote sharpened his friend's horns. Coyote said: "Now go ahead. When you run along, turn this way." The Bull went there. The Bull was seen running toward the place where Coyote was. He went past. Another Bull arrived. He shot him. Coyote killed him. The other Bull came back. He said: "Let us go to my wives." The two went. Coyote was told: "Which one will you take?" Coyote said: "Let me take the larger one." Coyote started with his wife. The two went along. He said to his wife: "Now go ahead; go up the valley and go across." Coyote started. He went to the valley. He staid there. He saw his wife coming. He broke a stick when his wife was coming. He hit her. It did not enter her body. He laughed at his wife. He said to her:

kᵢne·.	huts!ɩn·ała′n·e·	swʋ′tᵢmo·.	qake′ᵢne·	skɩ′n·ku·ts	hults!ɩna`-
lay.	We shall be	friends."	He said	Coyote:	"We will

x̣ała′e·s	tɩłnamu·″ne·s.	ts!ɩnakɩ′kᵢne·.	qa·nakɩ′kᵢne·ts	n′ʋ′px̣ₐne·
go to	thy wife."	They two started.	They two went along and	he saw

sakɩmnalikɩ′sᵢne·	tɩłnamu″e·s.	laɩ`sɩnq!aqle·′x̣ₐne·	swʋ″e·s	skɩ′n·-
among a crowd	his wife.	He sharpened his horns again	his friend's	Coy-

ku·ts.	qake′ᵢne·	skɩ′n·ku·ts	ta·′x̣a	łʋ′n·u	na·	hɩnsłaqakax̣a″mk-
ote.	He said	Coyote:	"Now	go ahead	here	when you turn."

tse·k.	qaox̣a′x̣e·	ni′łse·k.	n′upx̣ₐna′pse·	ni′łse·ksts	mit·yax̣ₐna′pse·
	He went	the bull.	He was seen	the bull	running

łaqaka′x̣e·	yaqaosaqa′pske·	skɩ′n·ku·ts.	łaqayaqaha′x̣e·.	wa′x̣e·
coming toward	where was	Coyote.	He went past.	He arrived

nao′k!we·	ni′łse·k.	mi′tx̣ₐne·.	n′ɩłwa′n·e·	skɩ′n·ku·ts.	ława′x̣e·
one	bull.	He shot it.	He killed it	Coyote.	He went back

nao′k!we·	ni′łse·k.	qake′ᵢne·	hults!ina`x̣ala′e·s	katɩłna′mu.	qao-
one	bull.	He said:	"Let us go	my wife."	They

x̣akɩ′kᵢne·.	qakiłɩ′łne·	skɩ′n·ku·ts	kaₐ	kɩ`ntsɩłtso′ᵤkᵘa·t.	qa-
two went.	He was told	Coyote:	"Which	will you take?"	He

ke′ᵢne·	skɩ′n·ku·ts	na·	kwi′łqa	hutsɩłtsukᵘa′te·.	ts!ɩna′x̣e·
said	Coyote:	"This	large one	let me take!"	He started

skɩ′n·ku·ts	n′asma′łne·	tɩłnamu″e·s.	qa·nakɩ′kᵢne·.	qakɩ′łne·	tɩł-
Coyote	two together	his wife.	They two went along.	He said to	his

namu″e·s	ta′x̣a	łʋ′n·u	qo·	hank!a·m′na′ke·	hɩntsqanałwat!a′x̣e·.
wife:	"Now	go ahead,	that	the valley	you will go through across."

ts!ɩna′x̣e·	skɩ′n·ku·ts.	qaox̣a′x̣e·	qoᵤs	aₐ`k!a·mɩ′n·a′s.	qaosa-
He started	Coyote.	He went	there to	the valley.	He staid

qa′ₐne·.	n′ʋ′px̣ₐne·	ska′se·	tɩłnamu″e·s.	yaqe′ᵢte·	a′ₐ`kɩts	wa′se·
there.	He saw	coming	his wife.	He broke	a stick	coming

tɩłnamu″e·s.	mi′tx̣ₐne·.	qatak!o′ᵤne·.	n′umatsna′ₐte·	tɩłnamu″e·s.
his wife.	He shot her.	It did not go in.	He laughed at her	his wife.

"Now go ahead." She started, and he said to her: "Go up the valley and go across there." Coyote started. He ran. He got there. He stopped there. His wife came. He shot her and killed her. He butchered her and skinned her. There was a flat stone, and he sat down on it. He saw Wolf coming. He thought he would hit it. He was going to get up. He couldn't get up. He shot at that Wolf. He had no more arrows. He took off his bowstring and struck him with his bow stave. The Wolf ate that game. He ate it all. Coyote got up again. He went and took the bones. He thought he would break them up. He was told by (a bird): "Don't strike them." Coyote stood there holding an ax. Then Badger pounded them. He finished breaking the bones and put the marrow into the tripe. Coyote was told: "Take hold of my tail." Coyote took hold of (Badger's) tail. (Badger) finished putting in the marrow. Badger started to run away. Coyote followed him. He

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qakɛ'łne·	ta'x̣a	łɔ'n·u.	ts!ɛna'se·.	qakɛ'łne·	qo$_u$	hank!a·m'na'ke·
He said to her:	"Now	go ahead."	She started.	He said to her:	"There	up the valley

qo· tax̣	hɛntsqanałwat!a'x̣e·.	ts!ɛna'x̣e·	skɛ'n·ku·ts.	ts!ɛn·a'k$_i$ne·.
there then	you will go through across."	He started	Coyote.	He ran.

ła·x̣a'x̣e·.	qaosaqa'$_a$ne·.	wa'se·	tɛłnamu''e·s.	mi'tx̣$_a$ne·	n'ɛłwa'n·e·.
He got there.	He stopped there.	She came	his wife.	He shot her,	he killed her.

nu·mitse'$_i$te·	konu'q!me·.	qa·kts!łanu'kse·	qaox̣ał'ɛsak$_a$nu'ne·.
He butchered her,	he skinned her.	There was a flat stone;	he sat down on it.

n'ɔ'px̣$_a$ne·	ska'se·	ka'$_a$ke·ns.	qałwi'ỵne·	ktsqanła'łe·t.	ktsx̣ał'o'$_u$wuk.
He saw	coming	the wolf.	He thought	he would hit it.	He was going to rise.

qatał'uwu'k$_u$ne·.	mi'tx̣$_a$ne·	ne$_i$s	ka'$_a$ke·ns.	ła·`łitka'$_a$ne·.	łuk^{u}ɛ'n·e·
He could not rise.	He shot at	that	wolf.	He was without arrows.	He took off

t!awum`ka'e·s	qanłałtɛmu'n·e·	a$_a$'k.ła·kwo'$_u$te·s.	n'ɛ'k$_i$ne·	ka'$_a$ke·n
his bowstring	he struck with it	his bow stave.	He ate	the wolf

ne$_i$s	iya'mu's.	q!a'px̣$_a$ne·.	ła.uwu'k$_u$ne·	skɛ'n·ku·ts.	qaox̣a'x̣e·
that	game.	He ate it all.	He got up again	Coyote.	He went and

tsuk^{u}a'te·	ma·k!ɛ'se·s.	qałwi'ỵne·	ktsaqtsa'kx̣o·.	qak.ła'pse·
took	its bones.	He thought	he would break them up.	He was told by

wa'ku·ks	ma$_a$ts	qanła'łte·n'.	qa·qawɛtskɛnɛ'łe·k	a$_a$'qu'ta·ls	skɛ'n·-
(a bird with white spot on head):	"Don't	strike it."	He stood holding	an ax	Coy-

ku·ts.	ta'x̣a	tsɛn	qo$_u$s	n'aqtsax̣o'$_u$ne·	na'łme·t!.	kułya'q!a·
ote.	Then	only	there	he pounded	Badger.	Having finished breaking

qana''nte·	a$_a$'k.łaqpɛ'sqaps	a$_a$'kinu'łmak.	qakiłɛ'łne·	skɛ'n·ku·ts
he put them into	tripe	the marrow.	He was told	Coyote:

hawɛtsqatkɛ'nu.	nawɛtsqatkɛnka'$_a$ne·	skɛ'n·ku·ts.	kułqana·''ne·t
"Take hold of my tail."	He took hold of the tail	Coyote.	He finished putting it inside

a$_a$'kɛnu'łma·ks.	nu·tsɛnqkupekɛ'me·k	na'łme·t!.	mɛte$_i$x̣a`mɔmu-
the marrow.	He started to run away	Badger.	He followed

k^{u}a'$_a$ne·	skɛ'n·ku·ts.	n'upsłatnu·tmɔ`muk^{u}a'$_a$ne·.	ła.ile$_i$qa`ninmitk-
him	Coyote.	He continued to run.	It is thrown backward

continued to run. The tripe was thrown back at him. Coyote licked the tripe. He thought: “I will break it.” He was told by (a bird): “I will break it.” Coyote was told: “Start for the place where there is a plain on the hill, Coyote.” Coyote started. He was told: “Come back when you see smoke; then you shall eat grease.” (The bird) was pounding it. He finished pounding it, and put green boughs on the fire. Coyote saw the smoke. He started to come back. Coyote came back. He stood there and looked about. There was nothing there. Here (the bird) dropped a little grease. He looked up. He saw (the bird) flying off. Coyote was standing there helplessly. Coyote was without even a mouthful of (the meat of) his wife.

7. Coyote and Butterfly

Coyote went along. He heard some one singing. Coyote reached there. He saw Butterfly. Coyote thought he would steal Butterfly. He said to him: “I don’t steal men.” Coyote started.

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tsᴇ′łne· a$_a$ʻk.łaqpᴇ′sqaps. n’ᴇłta′x̣$_a$ne· a$_a$ʻk.łaqpᴇ′sqaps skᴇ′n·ku·ts.
to him the tripe. He licked the tripe Coyote.

qałwi′yne· kuts!aqtsa′kx̣o·. qak.ła′pse· wa′kuks huts!ᴇʻs$_i$niłaʻqtsa-
He thought: “I will break them.” He was told by (a bird): “I will break

kx̣o′$_u$ne·. qakiłᴇ′łne· skᴇ′n·ku·ts ts!ᴇ′n·an’ qo$_u$ haq!an·uqłe.ᴇ′tke·
them.” He was told Coyote: “Start for there where is a plain on a hill,

skᴇ′n·ku·ts. ts!ᴇna′x̣e· skᴇ′n·ku·ts. qakiłᴇ′łne· hᴇn’u′px̣a ya′m·uts
Coyote!” He started Coyote. He was told: “When you see smoke

hᴇntsła·tska′x̣ẹ· ta′x̣as hᴇntsx̣ał’ᴇ′k$_i$ne· t!ᴇna′mu. qa·kᴇł’aqtsa-
then come back, then you will eat grease.” Along he pounded

kx̣o′$_u$ne· wa′kuks. ko$_u$łaqtsa′kx̣o· x̣unakᴇ′n·e· a$_a$ʻku′ła·łs. n’u′p-
it (the bird). Having finished pounding it he put on fire green boughs. He

x̣$_a$ne· ya′m·u’s skᴇ′n·ku·ts. ła·ts!ᴇna′x̣e·. ła·łax̣a′x̣e· skᴇ′n·ku ts·.
saw the smoke Coyote. He started back. He got back Coyote.

qa$_a$kqaʻnwᴇsqa′$_a$ne· ło′$_u$se· qa′psins. na$_a$s qaʻwa$_a$kał’okmᴇ tse·
He stood and looked about; not there was anything. Here she dropped a little

t!ᴇna′mu’s. wa·wᴇtskᴇ′k$_i$ne·. n’u′px̣$_a$ne· wa′kuks nułnux̣u′se·.
grease. He looked up. He saw (the bird) flew towards water.

qakuqkatwᴇsqa′$_a$ne· skᴇ′n·ku·ts. pa·ł sᴇł·ᴇʻtkᴇk.lᴇʻlqutmᴏ′n·e· tᴇłna-
In vain he stood there Coyote. He was without even a mouthful of his wife

mu″e·s skᴇ′n·ku·ts.
Coyote.

7. Coyote and Butterfly

Qa·na′x̣e· skᴇ′n·ku·ts. nułpałnitᴇ′t$_i$ne· ka·wasx̣oneya′m·e·s. qao-
He went along Coyote. He heard singing. He reached

x̣a′x̣e· skᴇ′n·ku·ts. n’u′px$_a$ne· ko·dli′dlus pa·ł niłkᴇ′łse·. qałwi′yne·
there Coyote. He saw Butterfly it was he. He thought

skᴇ′n·ku·ts ktsx̣a′łay ko·dli′dlus. qak.ła′pse· atuʻqaa′yne· tᴇ′tqa·t!.
Coyote he would steal Butterfly. He said to him: “I do not steal men.”

ts!ᴇna′x̣e· skᴇ′n·ku·ts.
He started Coyote.

8. COYOTE AND GROUSE

Grouse was living in a tent and had many children. They were in her tent. Grouse started with her husband. They two were going along. Coyote was going along. He saw the tent of Grouse. Coyote reached there. He entered. There were many children. He took a bag, put them into it, and carried them along. He started. He went along. They broke the bag by scratching it, and went right through the hole. Coyote was going along. He thought: "Now I'll eat." He looked, and there was nothing. Coyote started.

9. COYOTE AND STAR

Star was going along. He saw a child eating earth. It was Goose. He started. He saw a Golden Eagle sitting on a tree. He saw him, and he was screeching. Star also said . . . . (??) He went up. He reached the place where the bird was, and killed it (?).

8. COYOTE AND GROUSE

Qanɛt.ła′$_{a}$ne	kia′wats	yunaqa′pse·	ałaqa′lt!e·s.	qaqa′pse·	a$_{a}$ʻkɛt.-
She lived in tent	Grouse	many	her children.	They were in	her

ła′e·s.	ts!ɛna′x̣e·	kia′wats	n′asma′łne·	nułaq$_{a}$na′e·s.	qa·nakɛ′kne·.
tent.	She started	Grouse	two together	her husband.	They two went along.

qa·na′x̣e·	skɛ′n·ku·ts.	n′u′px̣$_{a}$ne·	sanɛt.ła′$_{a}$se·	kia′wats.	qaox̣a′x̣e·
He went along	Coyote.	He saw	the tent there of	Grouse.	He arrived

skɛ′n·ku·ts.	t$_{i}$nax̣a′′mne·.	yunaqa′pse·	łkamnɛ′nta′ke·s.	tsuk^{u}a′te·
Coyote.	He entered.	Many were	the children.	He took

a$_{a}$ʻtsu·′ła·′s	qana′′nte·	nałax̣o′$_{u}$ne·.	ts!ɛna′x̣e·.	qa·na′x̣e·.	n′umɛts-
a bag,	he put them into it	he carried them.	He started.	He went along.	They

kɛ′n·e·	ne$_{i}$s	a$_{a}$ʻtsu·′ła·′s	sukqa`nalt$_{i}$nax̣a′mne·.	qa·na′x̣e·	skɛ′n·ku·ts.
broke by scratching	that	bag,	they went right there through a hole.	He went along	Coyote.

qałwi′yne·	ta′x̣as	hul′e·′ek.	tse$_{i}$ka′te·ts	ło′$_{u}$se·.	ts!ɛna′x̣e·
He thought:	"Then	let me eat."	He looked,	there was nothing.	He started

skɛ′n·ku·ts.
Coyote.

9. COYOTE AND STAR

Qa·na′x̣e·	a$_{a}$ʻkɛłno′hos.	n′u′px̣$_{a}$ne·	łka′m·u′s	n′ɛ′kse·	a′m·aks pał
He went along	Star.	He saw	a child	eating	earth,

n′ɛ′nse·	kax̣u′ło·ks.	ts!ɛna′x̣e·.	n′u′px̣$_{a}$ne·	qawɛtsq!nu′se·	kiaq!nu′-
who was	Goose.	He started.	He saw	standing on a tree	Golden

k^{u}ats.	n′u′px̣$_{a}$ne·	t!ało′$_{u}$kse·.	a′$_{a}$ʻke	qake′$_{i}$ne	a$_{a}$ʻkɛłno′hos.
Eagle.	He saw it	screeching.	Also	said	Star.

n′iktka′x̣e·.	łax̣a′x̣e·	ne$_{i}$s	toq!tsqa′mnas	ya$_{a}$qaosaqa′pske·
He went up.	He reached	there	the bird	where it was

n′upła′pse·.
(and) killed it.

10. Coyote and the Woman

Coyote went along. There was a hill. He arrived on top. He saw a woman. Then the woman saw Coyote. She was afraid. Then she lay down. Then Coyote started. He saw the woman lying there. He thought she was dead. Coyote said: "Why is she dead? Let me see what killed her." Then he looked. He did not know what had killed her. Then Coyote started toward the backside of the woman. Coyote looked. He saw her backside. He tore it. He put his finger in. He smelled of it. He said: "It stinks. She has been dead for a long time." Then Coyote went on. The woman lay there. She thought: "Let me go to Coyote; let me marry him." Then the woman started. She got there. She said to Coyote: "Let us go to my tent." She started; she got to her tent. She staid there.

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10. Coyote and the Woman

Qa·na'x̣e·	skɛ'n·ku·ts.	swɛtsłeɛ't.se·.	yo$_u$x̣a'x̣e·.	n'u'px̣$_a$ne·
He went along	Coyote.	There was a hill.	He got on top.	He saw

pa·'łke$_i$s.	ta'x̣as	ne$_i$	pa·'łke$_i$	n'u'px̣$_a$ne·	skɛ'n·ku·ts·.	n'oni'łne·.	ta'x̣as
a woman.	Then }	that	woman	saw	Coyote.	She was afraid.	Then

n'itx̣o'$_u$me·k.	ta'x̣as	ts!ɛna'x̣e·	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	pa·'łke$_i$s
she lay down.	Then	he started	Coyote.	He saw	the woman

sakqa'pse·.	qałwi'yne·	ksɛ'ł'e·ps.	qake'$_i$ne·	skɛ'n·ku·ts	qa'psins
lying there.	He thought	she was dead.	He said	Coyote:	"What

ksɛ'ł'e·p.	hułtse$_i$ka'tmił	qa'psins	ksɛ'ł'e·p."	ta'x̣as	tse$_i$ka'te·.
is she dead?	Let me see	what	killed her."	Then	he looked.

qa.u'px̣$_a$ne·	qa'psins	ksɛ'ł'e·ps.	ta'x̣as	ts!ɛna'x̣e·	skɛ'n·ku·ts
Not he knew	what	killed her.	Then	he started	Coyote

a$_a$'kɛkpuk!ɛ'se·s	pa·'łke$_i$s.	tse$_i$ka'te·	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	a$_a$'kɛkpu-
to her backside	the woman's.	He looked	Coyote.	He saw	her back-

k!ɛ'se·s.	n'u·mitse'$_i$se·.	tsaqa·natsq!ahe'$_i$ne·.	nakumsɛke'$_i$te·.	qake'$_i$ne·
side.	He tore it.	He put his finger into it.	He smelled of it.	He said:

ksłuktu'k^{u}e·s	peɛ'k!aks	k.łsł'upɛ'łe·k.	ta'x̣as	ts!ɛna'x̣e·	skɛ'n·ku·ts.
"It stinks,	long ago	she has been killed."	Then	started	Coyote.

qa·kqa'$_a$ne·	ne$_i$	pa·'łke$_i$.	qałwi'yne·	hułts!ɛna'mi·ł	skɛ'n·ku·ts
She lay there	that	woman.	She thought:	"Let me go to	Coyote,

kułsałɛ'te·t.	ta'x̣as	ts!ɛna'x̣e·	pa·'łke$_i$.	łax̣a'x̣e·.	qakɛ'łne·	skɛ'n·ku·ts·
let me marry him."	Then	she started	the woman.	She got there.	She said to	Coyote;

hułts!ɛnax̣a'ła	ka$_a$'kɛ't.ła.	ts!ɛna'x̣e·	łax̣a'x̣e·	a$_a$'kɛt.ła'e·s.
"Let us go to	my tent."	She started,	she got to	her tent.

qaosaqa'$_a$ne·.
She staid there.

11. COYOTE AND THE MANITOU WITH THE HAT

Coyote went along. He saw a manitou having a hat made of belly fat. He touched it. He took a piece off. He ate it. Again he broke a piece off. Again he ate it. He was told: "Go away." He was told: "You hurt me." Coyote went off.

12. COYOTE AND THE DUCKS[1]

Coyote with his two children went along. There was a lake. He saw many ducks. He said to his children: "Cry!" The children cried. They cried thus: "My father's brothers-in-law!" Coyote cried thus: "My brothers-in-law!" One Mallard Duck said to his children: "Listen! a manitou is crying." Mallard Duck said: "Go to him (and listen to) what he is talking about." One of them went ashore. He came to Coyote. He said to him: "What do you refer to when you cry?" Coyote said: "Come ashore, all of you!" All the ducks came ashore. He pulled out their feathers. Enough.

11. COYOTE AND THE MANITOU WITH THE HAT

Qa·na'x̣e·	skɛ'n·ku·ts.	n'u'px̣$_a$ne·	nŏpɛ'k!as	k!ayuk^{u}a'$_a$se·
He went along	Coyote.	He saw	a manitou	having a hat

a$_a$'kowuma'łqa$_a$ps.	qunya'x̣$_a$ne·.	qasᴇł·uk^{u}ι'n·e·.	n'ι'k$_i$ne·.
made of belly fat.	He touched it.	He took a piece off.	He ate it.

łaqasᴇł·uk^{u}ι'n·e·.	ła.ι'k$_i$ne·.	qak.ła'pse·	yu'wa.	qak.ła'pse·
Again he took a piece off.	Again he ate it.	He was told:	"Go away."	He was told:

hᴇn'upła'p$_i$ne·.	ts!ᴇna'x̣e·	skɛ'n·ku·ts.
"You hurt me."	He went off	Coyote.

12. COYOTE AND THE DUCKS

Qa·na'x̣e·	skɛ'n·ku·ts	n'asma'łne·	x̣ałe'es	skιkq!nu'kse·.
He went along	Coyote	with two	his children	to where was a lake.

n'u'px̣$_a$ne·	yunaqa'pse·	kia'qła's.	qakɛ'łne·	x̣ałe'e·s	e'łan'.
He saw	many	ducks.	He said to	his child:	"Cry!"

n'ιła'n·e·	ne$_i$	łka'm·u.	qało'$_u$k$_u$ne·	ałska't!e·s	katι'tu.	skι'n·ku·ts
He cried	that	child.	He cried thus:	"His brothers-in-law	my father!"	Coyote

qało'$_u$k$_u$ne·	ałka'skat.	n'ok!we'$_i$ne·	kanq!usqwe'$_i$kak	qakɛ'łne·
cried thus:	"My brothers-in-law!"	One	Mallard Duck	said to

ałaqa'łt!e·s	tsᴇn	k!a'palte$_i$x̣a'ke$_i$ł.	nŏpɛ'k!a	sᴇł'eła'n·e.	qake'$_i$ne·
his children:	"Only	listen ye!	A manitou	is crying."	He said

kanq!usqwe'$_i$kak	qunamɛ'łke$_i$ł	qa'psins	k!u'pske·.	k!o'k!we·
Mallard Duck:	"Go to him	what	he talks about."	One

tsinał'upa'x̣e·.	łax̣a'x̣e·	skɛ'n·ku·ts·.	qakɛ'łne·	qa'psin	kᴇn'u'pske·
went ashore.	He came to	Coyote.	He said to him:	"What	do you say

kᴇn'e'ła.	qake'$_i$ne·	skɛ'n·ku·ts	q!a'pe·	upka'ke$_i$ł.	q!a'pe·	n'upka'x̣e·
do you cry?"	He said	Coyote:	"All	come ye ashore."	All	came ashore

kia'qła.	q!a'pe·'s	łu''nte·	a$_a$'kᴇnqoa.ι'se·s.	ta'x̣as.
the ducks.	All	he removed	their feathers.	Enough.

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[1] See p. 160.

13. Coyote and Owl[1]

There was a town. A child was crying. It was told: "Don't cry, Owl will take you." The child cried. Owl took it. He put it into a birch-bark basket. Then there were no more children. Coyote said: "I shall cry." At night Coyote cried. He was told: "Don't cry, else Owl will take you." Coyote cried aloud. Owl arrived. He said: "Give me the child." (Coyote) was given to him. (Owl) put him into the birch-bark basket. He carried him away. Owl arrived at his tent. Coyote saw many children dancing. He took gum. He rubbed it on Owl's eyes, and (Owl) was blind. He threw him into the fire. (Owl) was burned entirely. All the children started back to the tents of their parents.

13. Coyote and Owl

Qa·k.łuna'mne·.	n'iła'n·e·	łka'm·u.	qakekɛ'łne·	ma$_a$ts	e·'łan'
There was a town.	It cried	a child.	It was told:	"Don't	cry;

tsx̣ałtsuk^{u}atɛ's$_i$ne·	ku'pi·.	n'iła'n·e·	łka'm·u.	tsuk^{u}a'te·	ku'pi.
he will take you	Owl."	It cried	the child.	He took it	Owl.

n'oqox̣^{u}akɛ'n·e·	na'he·ks.	ta'x̣as	łało'$_u$ne·	łka'm·u.	qake'$_i$ne·	skɛ'n·-
He put it into	a birch-bark basket.	Then	no more	children.	He said	Coy-

ku·ts	ka'min	hutsx̣ał'iła'n·e·.	ktsɛłmi'yɛt.s	n'iła'n·e	skɛ·n·ku·ts.
ote:	"I	I shall cry."	At night	he cried	Coyote.

qakekɛ'łne·	ma$_a$ts	e·łan',	to'x̣wa	ku'pi	tsx̣ałtsuk^{u}atɛ's$_i$ne·.	wɛłke'$_i$ne·
He was told:	"Don't	cry,	else	Owl	will take you."	He cried aloud

skɛ'n·ku·ts.	wa'x̣e·	ku'pi.	qake'$_i$ne·	ts!ka·kɛ'nke$_i$ł	łka'm·u.
Coyote.	He arrived	Owl.	He said:	"Give me	the child."

namatɛktsɛ'łne·.	n'oqox̣^{u}akɛ'n·e	na'he·ks.	ts!ɛnałkɛ'n·e·.	łax̣a'x̣e·
He was given to him.	He put him into	the birch-bark basket.	He carried him away.	He arrived at

a$_a$'kɛt.ła'e·s	ku'pi.	n'u'px̣$_a$ne·	skɛ'n·ku·ts	yunaqa'pse·	łkamnɛ'nta'-
his tent	Owl.	He saw	Coyote	many	children

ke·s	naqwɛ'łse·.	tsuk^{u}a'te	ɛ'łwa·s.	yu·hakɛ'n·e·	a$_a$'kakaqłɛł'ɛ'se·s
	dancing.	He took	gum.	He rubbed it on	his (Owl's) eyes,

łakɛtqkɛ'łse·.	x̣unmɛ'te·.	q!apku'$_u$ne·.	łats!ɛna'x̣e·	q!a'pe·	łkamnɛ''n-
and he was blind.	He threw him into the fire.	He was burnt entirely.	They started back	all	the children

te·k	a$_a$'kɛt.łaɛ'se·s	ała$_a$kɛnɛ'k!e·s.
to the tents of		their parents.

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[1] See pp. 37, 50.

14. Chickadee and Elk

Chickadee went along a river. On the other side he saw Elk. Chickadee said: "There is a good place on the other side; I wish I could get across." Elk said he would take him across. He went across in the water. (Chickadee) was riding. Elk walked in the water. He just got ashore and (Chickadee) stabbed him. Chickadee killed Elk.

15. Frog and Partridge

Frog was going along. She saw Partridge. She said to him: "You shall be my husband." He went to her tent. He arrived. He always went hunting. He killed much (game). Frog said: "Now look for your wife." Partridge started. He found his wife. He said to her: "Where are the children?" That woman said: "They are where you come from." The two started. He arrived at his tent. He staid there again.

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14. Chickadee and Elk

Qa·na'x̣e·	mᴇts!qa'qas	a$_{a}$'kᴇnmi'tuks.	łe'$_{i}$ne·s	n'u'px̣$_{a}$ne·	ła'wo's.
He went along	Chickadee	river.	On the other side	he saw	Elk.

qake'$_{i}$ne·	mᴇts!qa'qas:	ksᴇłsuk.łe'et	qo łe'$_{i}$ne·	hul·c$_{i}$ni'nam.
He said	Chickadee:	"A good place	there on the other side	if I could get across."

qake'$_{i}$ne·	ła'wo	ałqanỵax̣aqo'$_{u}$kił.	n'ałqananu'q$_{u}$ne·	ỵo$_{u}$x̣al'isuk-
He said	Elk	he would take him across.	He went across in the water,	he was riding,

nu'n·e·	ts!ᴇnanu'q$_{u}$ne·.	qałᴇn	n'ŏpanu'q$_{u}$ne·	na$_{a}$k!o'$_{u}$ne·.	n'ipᴇ'łne·
	he walked in the water.	Just	reaching the shore,	he stabbed him.	He killed

ła'wo's	mᴇts!qa'qas.
Elk	Chickadee.

15. Frog and Partridge

Qa·na'x̣e·	wa'tak.	n'u'px̣$_{a}$ne·	t!a'n·qu·ts.	qakᴇ'łne·	hᴇntsx̣al'ᴇ'n·e
She went along	Frog.	She saw	Partridge.	She said to him:	"You will be

kanul'a'q$_{a}$na.	ts!ᴇna'x̣e·	a$_{a}$'kᴇt.ła'e·s.	łax̣a'x̣e·.	at n'upsła'tiỵil'ana'x̣e·.
my husband."	He started for	his tent.	He arrived.	He always went hunting.

ta'x̣as	ỵunaqa'pse·	k!ᴇ'łwa.	qake'$_{i}$ne·	wa'tak	ta'x̣a	łᴇ'n·u	itskᴇ'łen'
Then	many	he killed.	She said	Frog:	"Now	go	look for

tᴇłnamu''ne·s.	ts!ᴇna'x̣e·	t!a'n·qu·ts.	n'u'px̣$_{a}$ne·	tᴇłnamu''e·s.	qakᴇ'łne·
your wife."	He started	Partridge.	He found	his wife.	He said to her:

ka$_{a}$s	łkamnᴇ''nte·k.	qake'$_{i}$ne·	ne$_{i}$ pa'łke$_{i}$	qo	ta'x̣a	hᴇn·ỵaqake$_{i}$-
"Where	the children?"	She said	that woman:	"Then	now	where you

ka'mke·[1]	saosaqa'$_{a}$ne·.	ts!ᴇnakᴇ'k$_{i}$ne·.	łax̣a'x̣e· a$_{a}$'kᴇt.ła'e·s.
come from	they are."	They two started.	He arrived at his tent.

ła$_{a}$tsx̣anit.ła'$_{a}$ne·.
He staid there again.

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[1] Barnaby prefers *qo·sᴇnła'ỵaqa·ke$_{i}$kami'łke·*.

16. BEAVER AND TURTLE

Beaver and Turtle were living together in a tent. (Turtle) started. There was a town. He went there. He entered the tent of the chief. The chief was asleep. Turtle cut off the chief's head. He went out again; he passed outside to the rear of the tent. He crawled under the cover. He staid there. In the morning the chief was lying down. His food had been prepared. He did not arise; and the chief was shaken. He was told: "Rise, I have finished your food." He did not arise. He was shaken again. He was told: "Arise." He was looked at. He was dead. They searched for tracks (to discover) who had done it. Tracks were seen. The tracks did not go out again. They were looked at. (Turtle) was seen. He was there. He was brought out. He was carrying the head of the chief. Some one said: "Where is a knife?" Turtle said: "I do not fear a knife." Some one said: "Where is a bow?" Turtle said: "I do not fear a bow." Some one said: "Where is

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16. BEAVER AND TURTLE

Qa·nιt.ła′$_a$ne·	sι′n·a	n′asqunama′łne·	ka′x̣ax̣s.	ts!ιna′x̣e	qa·k.łu-
He lived in a tent	Beaver,	they were two together	Turtle.	He started	to where was a

namι′s$_i$ne·.	qaox̣a′x̣e·.	tιnaxa′mne·	a$_a$ʽkιt.łaι′se·s	naso′$_u$k^{u}e·ns.
town.	He went there.	He entered	the tent of	the chief.

qa·k.łe′$_i$tse·	naso′$_u$k^{u}e·ns.	łuła′ma′$_a$ne·	naso′$_u$k^{u}e·ns	ka′x̣ax̣.
Was asleep	the chief.	He cut off his head	(of) the chief	Turtle.

łaanax̣a′mne·	nas	qaha′x̣e·	a′pko·k!s.	qanał′o$_u$nιłnax̣a′mne·.
Again out he went;	here	he passed	outside, opposite the door (behind the tent).	He crawled under the cover.

qaosaqa′$_a$ne·.	kkanmi′yιt.s	qakqa′$_a$ne·	naso′$_u$k^{u}e·n.	n′ιtkιnłι′s$_i$ne·
He staid there.	In the morning	lay down	the chief.	It was prepared

ki′ek.	qaoʽknox̣a′′mne·	wan·kinι′łne·	naso′$_u$k^{u}e·n.	qakiłι′łne·
food.	Not he arose;	he was shaken	the chief.	He was told:

oknox̣a′men′	hunok^{u}ι′n·e·	kι′n′e·k.	qaoʽknox̣a′′mne·.	ławan·kinι′łne·.
"Arise,	I have finished	your food."	Not he arose.	Again he was shaken.

qakiłι′łne·	oknox̣a′men′.	tse$_i$katι′łne·	pał n′ι′n·e·	υpna′mu.
He was told:	"Arise."	He was looked at	he	was dead.

tse$_i$kat.łιk$_i$nι′łne·	qa′psin	no′ła̦	n′upx̣ałιk$_i$nι′łne·.	łaqaanałι′k$_i$ne·.
It was looked for tracks	what	did it.	Tracks were seen.	Again not out went tracks.

tse$_i$katι′łne·.	n′upx̣a′łne·.	saosaqa′$_a$ne·.	tunwa$_a$kaʽnułk$_i$ni′łne·.
It was looked at.	He was seen.	He was there.	He was brought out.

nał·amkι′n·e·	naso′$_u$k^{u}e·ns.	qakiya′mne·	ka$_a$s	a$_a$ʽktsa′mał.	qake′$_i$ne·
He held the head	(of) the chief.	Some one said:	"Where	is the knife?"	He said

ka′x̣ax̣	huqa.onι′łne·	a$_a$ʽktsa′mał.	qakiya′mne·	ka$_a$s	t!a′wu.
Turtle:	"I do not fear	knife."	Some one said:	"Where	is the bow?"

qake$_i$′ne·	ka′x̣ax̣	huqa.onι′łne·	t!a′wu.	qakiya′mne·	ka$_a$s	a$_a$ʽu′tał.
He said	Turtle:	"I do not fear	bow."	Some one said:	"Where	is ax?"

an ax?" Turtle said: "I do not fear an ax." Some one said: "Pour water on him." Turtle said: "Don't." Some one said: "Throw him into the water." Turtle lied when he said he was not afraid of ax, knife, and bow. He lied when he said that he was afraid of water, for that was the place from which he had come ashore. He was taken to the water. He carried the chief's head. He was thrown into the water. He sank. After a while there in the middle he emerged. He shook the chief's head in the water. Some one said: "It is Turtle." Turtle started for his tent. Turtle came home. Then Beaver made holes in all directions. He bit them off (the bows), he dragged them into his hole, then the manitous went back. (Their bows) were broken. (They said:) "My bow is bad."

17. SKUNK AND PANTHER[1]

Skunk went along. He saw Panther. Panther was afraid of Skunk. Panther pretended to be dead. Skunk went there. He

qake′$_{i}$ne· ka′x̣ax̣ huqa.onɛ′łne· aqu′tał. qakiya′mne· yu$_{u}$x̣akulx̣a′kił.
He said Turtle: "I do not fear ax." Some one said: "Pour ye water on him."

qake′$_{i}$ne· ka′x̣ax̣ ma$_{a}$ts. qakiya′mne· x̣unmitqu′łkił. słutske′$_{i}$ne·
He said Turtle: "Don't." Some one said: "Throw him into the water." He lied

ka′x̣ax̣ ne$_{i}$s kqa′ke· kqa.o′nił aqu′tałsts a$_{a}$′ktsa′małsts t!a′wu·s.
Turtle that saying not afraid of ax and knife and bow.

słutske′$_{i}$ne· ne$_{i}$s kqa′ke· k!o′ne·ł wu′o·s pa·ł ne·sts kqake$_{i}$kału′pkam.
He lied that saying being afraid of water that where he came ashore from.

qa‘ox̣ałx̣u‘nanułkinɛ′łne·. nał·amkɛ′n·e· naso′$_{u}$k^{u}e·ns. x̣unmitqu-
He was taken to the water. He carried the head the chief's. He was thrown

łɛ′łne·. niktsnoqu′n·e·. qawunikɛ′t.se· qo's qaya$_{a}$qa′wo·s łaqa$_{a}$-
into the water. He sank. After a while there in the middle he

kał‘awa‘$_{a}$kawa′ts!ne·. wan·qo$_{u}$k.ła′mkɛ′n·e· naso′$_{u}$k^{u}e·ns. qakiya′m-
emerged. He shook the head in the water the chief's. Some one

ne· pa·ł n′ɛ′ne· ka′x̣ax̣. ts!ɛnamɛ′łkił a$_{a}$‘kɛt.ła′e·s ka′x̣ax̣.
said: "It is he Turtle. Start for his tent Turtle."

ła·łax̣a′x̣e· a$_{a}$‘kɛt.ła′e·s ka′x̣ax̣. ta′x̣as sɛ′n·a n′ɛtqanłɛlq!aqo‘$_{u}$k!a-
He got home to his tent Turtle. Then Beaver he made holes in all

meknɛ′le·k. q!a$_{a}$nina′x̣$_{a}$ne·. a$_{a}$qo·k!ame′es qa‘nałtsa‘qanawɛs·nuk-
directions. He bit them off. His hole he dragged them into it.

qu′x̣$_{u}$ne·. łax̣a′x̣e· nŏpɛ′k!a. n′umɛtskinłɛ′s$_{i}$ne·. saha′n·e· kat!a′wu.
They went back the manitous. It was broken for them. "Bad is my bow."

17. SKUNK AND PANTHER

Qa·na′x̣e· x̣a′x̣as. n′u′px̣$_{a}$ne· swa′s. swa′ n′onɛ′łne· x̣a′x̣as·.
He went along Skunk. He saw Panther. Panther was afraid of Skunk.

n′ʋ′pse·k swa′. qaox̣a′x̣e· x̣a′x̣as. tsuk^{u}a′te· swa′s nałx̣o′$_{u}$ne·.
He pretended to be dead Panther. He went there Skunk. He took Panther and carried him on his back.

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[1] See pp. 40, 48.

took Panther. He carried him on his back. Skunk went along. Panther thought: “What shall I do with him?” He thought: “He shall put me down.” He put him down. Skunk let out his fluid. Panther arose. Panther kicked Skunk's bucket. He broke his bucket. Panther started away. He went along, going in a circle. Skunk arrived. He saw the bucket there. He was angry. He started. He looked for Panther. He saw his tracks. Panther went along and came back to the same place. Skunk started. He saw the tracks where (Panther) had been going. He made tracks. He knew it was the same one. He followed the tracks. He tracked him. He saw the tracks were still there. He followed the tracks. He tracked him. There was a lake. There were tracks. He drank. Skunk looked into the water. There he was. He thought he saw him. Then he broke wind. Many times he broke wind. He looked again. There he was. He broke wind again. He looked again. There he was. Then he was tired. He lay down on his back. He saw

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qa·na′x̣e·	x̣a′x̣as.	qałwi′yne·	swa′	ka$_a$s	huł′aqa′ke·n?	qałwi′yne·
He went along	Skunk.	He thought	Panther:	“How	shall I do?”	He thought:

łpɛsx̣o′$_u$nap.	pɛsx̣o′$_u$ne·.	n′u′x̣te·k	x̣a′x̣as.	n′owu′k$_u$ne·	swa′.
“He shall put me down.”	He put him down.	He defecated	Skunk.	He arose	Panther.

qanaqłɛ′kx̣$_a$ne·	yɛtsk$_i$meɛ′se·s	swa′	x̣a′x̣as·.	n umɛtskɛ′n·e·
He kicked	the bucket	Panther	Skunk's.	He broke it

yɛtsk$_i$meɛ′se·s.	ts!ɛna′x̣e·	swa′.	qa·na′x̣e·	n′uk!qałqa′$_a$tse·.	qaox̣a′x̣e·
his kettle.	He started	Panther.	He went along	he went about in a circle.	He arrived

x̣a′x̣as.	n′u′px̣$_a$ne·	saoqa˘qa′pse·	yɛtskɛ′me·s.	sa·nɛwi′yne·.	ts!ɛna′x̣e·.
Skunk.	He saw	there was	his kettle.	He was angry.	He started.

n′itskɛ′łne·	swa′s.	n′u′px̣$_a$ne·	a$_a$ʿk.łɛk!ɛ′se·s.	qa·na′x̣e·	swa′	a′$_a$ʿke
He looked for	Panther.	He saw	his tracks.	He went along	Panther	and

ła.uk!qak.łati˘qa′$_a$tse·.	ts!ɛna′x̣e·	x̣a′x̣as.	n′u′px̣$_a$ne	sakiłałɛ′kse·.
he went around in a circle.	He started	Skunk.	He saw	tracks being there.

ka$_a$s	n′a$_a$qo′nas	n′ɛtkɛ′n·e·	a$_a$ʿk.łɛk!ɛ′se·s.	n′u′px̣$_a$ne·	o·k!^{u}ina′mus
Where	he went	he made	his tracks.	He saw	the same as

pał	n′ɛ′nse·.	ta′x̣as	n′aq!as·łitɛ′t$_i$ne·.	ts!ɛnan·uqk^{u}anx̣o′$_u$ne·.
	he.	Then	he followed the tracks.	He pursued him.

n′u′px̣$_a$ne·	sakiłałɛ′kse·.	n′aq!as·łitɛ′t$_i$ne·.	ts!ɛnan·ūqk^{u}anx̣o′$_u$ne·
He saw	tracks being there.	He followed the tracks.	He pursued him

skɛkq!nu′kse·	qaox̣ałɛ′kse·.	n′ɛku′łne·.	n′u′px̣$_a$ne·	x̣a′x̣as	ne$_i$s	wu′os.
to where was a lake	where were tracks.	He drank.	He saw	Skunk	the	water.

saosaqa′pse·.	qałwi′yne·	ksi·l′u′px̣a.	ta′x̣as	n′atsu′kp$_i$ne·	yunaqa′pse·
It was there.	He thought	he saw him.	Then	he broke wind;	many (times)

k!a′tsu·kp.	łatse$_i$ka′te·	saosaqa′pse·.	łaatsu′kp$_i$ne·.	łatse$_i$ka′te·
breaking wind.	He looked again	where he was.	Again he broke wind.	Again he looked

saosaqa′pse·.	ta′x̣as	nuk.łu′k$_u$ne·.	tuwuł′itx̣o′$_u$mek.	n′u′px̣$_a$ne·
where he was.	Then	he got tired.	He lay down on back.	He saw

Panther. He thought: "I will break wind against him." Then he turned his backside to him. Panther took off his last finger-nail and put it on his arrow. He shot Skunk. Panther killed Skunk.

18. The Mosquito

Mosquito went along. He saw a town. He was told: "Come, eat choke cherries." Mosquito said: "I don't eat choke cherries." Mosquito went along. He saw a town. He was told: "Come, you shall eat service berries." Mosquito said: "I don't eat service berries." Mosquito went on. Mosquito was going along. He saw a town. He was told: "Come, you shall eat blood." Mosquito went there. He ate blood. He ate much. His belly became big. He went out again. He broke sticks and all (?). Mosquito died. Little birds flew out of him. Those were mosquitoes. "Wuu, wuu! you are a manitou; you shall be mosquitoes."

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swa'ˑs. qałwi'yne· ktsłaatsukpu'x̣a. ta'x̣as qaox̣ak!ałax̣e'kp$_i$ne·.
Panther. He thought he would break wind again. Then he turned his backside up.

ło·k^{u}ɛ'ne· kiapt!aha'nłukp swa'. qaox̣ak!o'$_u$ne· a'$_a$'k!e·s.
He broke off the claws Panther. He pointed his arrow.

mɛ'tx̣$_a$ne· x̣a'x̣as·. n'upɛ'łne· x̣a'x̣as· swa'.
He shot Skunk. He killed Skunk Panther.

18. The Mosquito

Qa·na'x̣e· qatsts!a'ła. n'u'px̣$_a$ne· sak.łunamɛ's$_i$ne·. qakiłɛ'łne·
He went Mosquito. He saw a village was there. He was told:

ła'n·a ɛ'ke·n' a$_a$'ke'łma·k!." qake'$_i$ne· qatsts!a'ła hutsqa.ɛ'k$_i$ne·
"Come, eat choke cherries." He said Mosquito: "I do not eat

a$_a$'ke'łma·k!. ts!ɛna'x̣e· qatsts!a'ła. n'u'px̣$_a$ne· sak.łunamɛ's$_i$ne·.
choke cherries." He started Mosquito. He saw a village was there.

qakiłɛ'łne· ła'n·a hɛntsx̣ał'ɛ'k$_i$ne· sq!u'm·o. qake'$_i$ne· qatsts!a'ła
He was told: "Come, you shall eat service berries." He said Mosquito:

hutsqa.ɛ'k$_i$ne· sq!u'm·o. ts!ɛna'x̣e· qatsts!a'ła. qana'x̣e·. n'u'px̣$_a$ne·
"I do not eat service berries." He started Mosquito. He went along. He saw

sak.łunamɛ's$_i$ne·. qakełɛ'łne· ła'n·a hɛntsx̣ał'ɛ'k$_i$ne· wa''nmo.
there was a village. He was told: "Come, you shall eat blood."

qaox̣a'x̣e· qatsts!a'ła. n'ɛ'k$_i$n·e· wa''nmo's. yunaqa'pse· n'ɛ'k$_i$ne·.
He went there Mosquito. He ate blood. Much he ate.

wɛłwu'mne·. łaanax̣a'mne· n'upła'pse· ło$_u$k!s ła.uk!eł'anax̣o'se·ts.
His belly was big. He went out again, he was killed stick broke him (?).

n'ɛ'p$_i$ne· qatsts!a'ła. tsaqona'ne· tuq!wɛtsqa'mna qakx̣a·ł'anano-
He died Mosquito. Little birds flew

x̣u'n·e pał n'ɛ'n·e· qatsts!a'ła. wu'u, wu'u nōpɛ'k!a nɛ'nko. kɛ'nłe$_i$n
out, those were Mosquitoes. "Wu'u, wu'u! a manitou you. You shall be

qatsts!a'ła.
mosquitoes."

19. The Man and the Wasps

An old man went along. He defecated. Wasps stung his anus. He put his hand in. He soiled his hand. He shook his hand. There was a stone. He hurt his hand. He put his hand into his mouth. He tasted his excrement.

20. Lame Knee

There was a town. The chief said they would break camp in order to plant.[1] They broke camp. The chief's wives went to draw water. There were the friends of Lame Knee. His friends said: "You ought to steal the chief's wife." Lame Knee started. He went there limping. The chief's wife came back carrying water. He seized her. She said to him: "Let me go; the chief wants to drink." Lame Knee said: "I will not let you go." The woman said: "Let me go;

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19. The Man and the Wasps

Qa·na′x̣e·	nu·ła′q$_a$na.	qaox̣ał'u′x̣te·k.	n'itk!ona′pse·	yu·′wat!s
He went along	an old man.	He defecated.	They stung him	wasps

a$_a$'k!ałax̣e′kp!ēs.	qa`naq!ałe′$_i$ne·	mats!e′$_i$ne·.	ne$_i$s	qaq$_a$na′$_a$ne·	a$_a$'ke′es
his anus.	He put his hand in,	he soiled his hand.	That	he did (he shook)	his hand

swɛtsnu′kse·.	t!aqtseyx̣o′$_u$me·k.	naqtuq!waq!ałe·′ne.	n'u`ktuk^{u}e′$_i$se·
where was a stone.	He hurt his hand.	He put his hand into his mouth.	It smelled his hand of

a$_a$ʿq!u·′łe·'s.
his excrement.

20. Lame Knee

Qa·k.łuna′mne·.	qake′$_i$ne·	naso′$_u$k^{u}e·n	tsu`qnaneya′mne·ts	ts!ɛt-
There was a town.	He said	the chief	they would break camp	to sow

mo·k!o·′łne·.	ta′x̣as	n'umɛtsk.łuna′mne·.	x̣unyax̣ak!o′$_u$se·	tɛłna-
in the ground.	Then	they broke camp.	They went and dipped water	the

mu′'e·s	naso′$_u$k^{u}e·n.	qahaqa′$_a$ne·	ałswɔ′t$_i$mo	q!o·małq!a′n·k!o.
wives of	the chief.	There were	friends	Lame Knee.

qak.ła′pse·	ałswu′e·s	x̣ma·′nhawɛtsnutᴇmɛ′łne·	tɛłnanmu′'e·s
They said	his friends:	"You ought to steal	the wife of

naso′$_u$k^{u}e·n.	ts!ɛna′x̣e·	q!o·małq!a′n·k!o.	qaox̣^{u}aq!ank!o′$_u$te·k.
the chief."	He started	Lame Knee.	He went there limping.

ła$_a$pskałko′łse·	tɛłnamu.ɛ′se·s	naso′$_u$k^{u}e·ns.	tsɛnkɛ′n·e·.	qak.ła′pse·
She came back carrying water	his wife	the chief's.	He took hold of her.	She said to him:

pɛskɛ′n·u	ma kts!e′$_i$ko·ł	naso′$_u$k^{u}e·n.	qake′$_i$ne·	q!o·małq!a′n·k!o
"Let me go,	he wants to drink	the chief."	He said	Lame Knee:

hutsłaqa`pɛskɛnɛ′s$_i$ne·.	qak.ła′pse·	ne$_i$s	pa·′łke$_i$s	pɛskɛ′n·u	tu′x̣wa
"I will not let you go."	She said	that	woman:	"Let me go,	almost

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[1] The planting of tobacco is meant.

the chief might be angry; the chief wants to drink." Then they broke camp. They went to the chief. The chief was told: "Lame Knee is holding your wife." The chief said: "Go to him. Tell him to let her go because I am thirsty." They went to him. He was told: "The chief says he wants you to let her go because he wants to drink." Lame Knee said: "Go to the chief; tell him that I shall not let her go." They went to the chief. He was told: "Lame Knee says that he will not let her go." The chief said, being now angry: "Ha, ha, hoya!"—"Tell him I shall not let the chief's wife go." (The chief) took a knife. He went there. He arrived at the place where his wife was. Lame Knee was holding the wife of the chief. (The chief) said to him: "Let go of her." Lame Knee said: "I shall not let go of her." The chief went there. He cut off his head. He threw it away. The head turned over; it smiled while it was rolling

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łsan·ɛ'łwey naso'ᵤkᵘe·n. ma kts!e'ᵢko·ł naso'ᵤkᵘe·n. ta'x̣as
may be angry the chief. He wants to drink the chief." Then

n'umɛtsk.łuna'mne·. qaox̣ax̣amɛ'sᵢne· naso'ᵤkᵘe·n. qakiłɛ'łne·
they broke camp. They went to the chief. He was told

naso'ᵤkᵘe·n sa·wɛtskɛ'n·e· q!o·małq!a'n·k!o tɛłnamunɛ's'meᵢł. qa-
the chief: "He holds her Lame Knee your wife."

ke'ᵢne· naso'ᵤkᵘe·n qo·namɛ'łkeᵢł qakɛ'łkeᵢł kɛłpɛ'skeᵢn ma kohokᵘ-
He said the chief: "Go to him tell him he shall let her go because

nuq!łuma'meᵢł. qo·nax̣amɛ'sᵢne·. qakiłɛ'łne· qake'ᵢne· naso'ᵤkᵘe·n
I am thirsty." They went to him. He was told: "He says the chief

kɛnłpɛskɛ'nmeᵢł ma kts!e'ᵢko·ł. qake'ᵢne· q!o·małq!a'n·k!o qo·namɛ'ł-
you shall let her go he wants to drink." He said Lame Knee: "Go

keᵢł naso'ᵤkᵘe·n. kɛnłqakɛ'łkeᵢł ku'sł·aqa'pɛskɛ'nmeᵢł. qo·nax̣amɛ'sᵢ-
to the chief. Tell him I shall not let her go." They went to

ne· naso'ᵤkᵘe·n. qakiłɛ'łne· qake'ᵢne· q!o·małq!a'n·k!o ksɛł·aqapɛ'skɛn.
the chief. He was told: "He said Lame Knee he will not let her go."

qake'ᵢne· naso'ᵤkᵘe·n ta'x̣as ksa·nɛ'łwey ha·ha·ho·ya. kɛnłqa-
He said the chief now being angry: "hā hā hōya." — "Tell

kɛ'łkeᵢł ku'sł·aqa'pɛskɛ'nmeᵢł tɛłnamu''e·s naso'ᵤkᵘe·n. tsukᵘa'te·
him I shall not let go the wife of the chief." He took

aₐ'ktsa'ma·łs. qaox̣a'x̣e·. łax̣a'x̣e· sa·wɛsqa'pse· tɛłnamu''e·s.
a knife. He went there. He arrived where was his wife.

q!o·małq!a'n·k!o sa·wɛtskɛ'n·e· tɛłnamuɛ'se·s naso'ᵤkᵘe·ns. qa-
Lame Knee held the wife of the chief.

k.ła'pse· pɛskɛ'ne·n'. qake'ᵢne· q!o·małq!a'n·k!o hutsła'qapɛskɛ'n·e·.
He said to him: "Let go of her." He said Lame Knee: "I shall not let go of her."

qaox̣a'x̣e· naso'ᵤkᵘe·n. łułama'ₐne·. n'ɛłqanmɛ'te·. łuqa'q!makɛk.-
He went there the chief. He cut off his head. He threw it away. The head

ła''mne· qoᵤs ya'qa·ox̣aqa've·x̣ome'ᵢke· ła·tuwitsłiłnu'kᵘena'n·e·.
turned over; there to the place where it rolled he was smiling.

along. He cut off his arm. It remained hanging down. He cut off the other arm. It was thrown away. Then both arms were off. One leg was cut off. It was thrown away. The other leg was cut off. The body fell down. Then it was cut to pieces. Then the people went away and put up the tents at Where-they-used-to-sow-Tobacco. At night the people were asleep. Some one was heard singing. The people said: "It sounds like Lame Knee, who is dead." Lame Knee arrived. He killed the chief. He married his two wives. He took both of them.

21. THE YOUTH WHO KILLED THE CHIEFS[1]

An old man who had a daughter lived in a tent. A man arrived. He kept his daughter.[2] She had another child. It was a male. He killed him. The woman lived in the tent. She had another child.

łu·q^{u}ałɩ′s$_{i}$ne·	a$_{a}$ʹk.ła′t!e·s.	qa·qaq!ma`wɩsłatx̣o′$_{u}$ne·.	nao′k!^{u}e·s	a$_{a}$ʹk.-
It was cut off	his arm.	It remained hanging down.	The other	

ła′t!e·s	łuq^{u}ałɩ′s$_{i}$ne·.	n′ɩłqanmɩt.łɩ′s$_{i}$ne·.	ta′x̣as	x̣atsɩnɩł·ałɩt.ła·′t!ne·.
arm	he cut off.	It was thrown away.	Then	both arms were off.

nao·k!^{u}sa′q!e·s	łu·saq!qa′łne·.	n`ɩłqanmɩt.łɩ′s$_{i}$ne.	nao·k!^{u}sa′q!e·s
One leg	was cut off.	It was thrown away.	The other leg

łuq^{u}ałɩ′s$_{i}$ne·.	n′o·nax̣o′$_{u}$ne·.	ta′x̣as	na`n·oq^{u}e·qa′łne·.	ta′x̣as
was cut off.	The body fell down.	Then	it was cut to pieces.	Then

no`q!naneya′mne·	qaox̣^{u}at.łana′mne·	a$_{a}$ʹqa`nak!ałamu′k!o.
people went away	and put up the tents at	Where-they-used-to-sow-Tobacco.

ktsɩłmi·′yɩt	kq!u′mne·′′na·m.	nulpałnɩ′łne·	na·wasx̣oneya′mne·.
At night	people were asleep.	It was heard	some one singing.

qakeya′mne·	nɩłke′$_{i}$ne·	q!o·małq!a′n·k!o.	ma ki′ip.	sł·ax̣a′x̣e·
People said:	"It must be	Lame Knee	who is dead."	He arrived

q!o·małq!a′n·k!o.	n′ipɩ′łne·	ne$_{i}$s	naso′$_{u}$k^{u}e·ns.	n′asa·łtɩ′t.se·.
Lame Knee.	He killed	that	chief.	He married them.

x̣a`tsɩnɩłtsuk^{u}a′te·.
Both he took.

21. THE YOUTH WHO KILLED THE CHIEFS

Qanɩt.ła′$_{a}$ne·	nuł′a′q$_{a}$na	naqa′łte·	pa′łke$_{i}$s.	wa′x̣e·	tɩ′tqa·t!.
There lived in a tent	an old man	had a child	a woman.	He arrived	a man.

tsuk^{u}a′te·	swɩnɩ′se·s.	łahaqa′łte·	n′ɩ′nse·	tɩ′tqa·t!s.	q!akpakitx̣o′$_{u}$ne·.
He took	his daughter.	She also had a child,	it was	a male.	He killed him.

qanɩt.ła′$_{a}$ne·	ne$_{i}$	tɩłna′mu.	łahaqa′łte·	n′ɩ′nse·	na.utena′nas.
She lived in a tent	that	old woman.	Again she had a child;	it was	a girl.

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[1] According to Barnaby, a Blackfoot tale.

[2] Evidently he had married the girl, and he was in the habit of preserving the lives of his daughters, but killing his sons.

It was a girl. He kept her. The chief lived there, driving game. He skinned a buffalo cow. He started to go back. He took a travois. He started off. He put the meat into it. He started to go back. He came back. That chief did not give any meat to his parents-in-law. The old woman was hungry. The old man's son-in-law did not give him anything to eat. She had another child, a male. She said: "Do not tell the chief that I have given birth." She said to her father: "Early to-morrow shoot a buffalo cow. Don't be afraid of the chief." Early the next day the old man shot a buffalo cow. He killed a cow. (The chief) went out early. He saw the old man skinning. He went in again. He took a bow. He thought: "I will kill that old man." The chief started. He arrived. He said to him: "Did you kill a cow?" The old man said: "Yes, it is mine." The chief said: "No; it is not yours, it is mine." The chief took his bow.

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tsuk^{u}a′te·.	qaosa˘qa′$_{a}$ne·	ne$_{i}$	naso′$_{u}$k^{u}e·n	naq$_{a}$nɩ′łe·k.	n′umitse′$_{i}$te·
He took her.	He staid	the	chief	driving game.	He skinne.

łu′kpu·s.	łats!ɩna′x̣e·.	tsuk^{u}a′te·	a$_{a}$′q!$_{u}$kamał′ɩ′se·s.	ts!ɩna′x̣e·.	n′o-
a cow.	He started back.	He took	a travois.	He started.	

qox̣a′′nte·	a$_{a}$′ku′ła·ks·.	łats!ɩna′x̣e·.	łałax̣a′x̣e·.	qahɩ′s·e·	nawaspa′ł′e·s
He put into it	the meat.	He started back.	He got back.	Not he gave meat to	his parents-in-law

ne$_{i}$	naso′$_{u}$k^{u}e·n.	nuwa′s$_{i}$ne·	ne$_{i}$	tɩłna′mu.	qahɩsa′pse·	nawaspa′ł′e·s
that	chief.	She was hungry	the	old woman.	Not he gave him to eat	his son-in-law

ne·	nuł′a′q$_{a}$na.	łahaqa′łte·	tɩ′tqa·t!s.	qak.ła′pse·	ma$_{a}$ts	tsx̣ana′′te·n′
the	old man.	She had a child again	a male.	She said:	"Don't	talk about it to

naso′$_{u}$k^{u}e·n	ne$_{i}$s	kohaqa′pmił.	qakɩ′łne·	tɩtu′e·s	kanmi′yit	wɔ′łna·m
the chief	that	I have given birth."	She said to	her father:	"To-morrow	early

hɩntsmɩ′tx̣$_{a}$ne·	łu′kpu·.	ma$_{a}$ts	hɩnts!onɩ′łne·	naso′$_{u}$k^{u}e·n.
you will shoot	a cow.	Don't	be afraid of	the chief."

kkanmi′yɩt.s	wɔ′łna·ms	mɩ′tx̣$_{a}$ne·	łu′kpu·s	ne$_{i}$	nuł′a′q$_{a}$na.
The following day	early	he shot	a cow	that	old man.

n′uk!^{u}ił′ɩłwa′ne·	łu′kpu·s.	wɔ′łna·ms	n′anax̣a′mne·.	n′u′px̣$_{a}$ne·	sak-
One he killed	cow.	Early	he went out.	He saw	

nu·q!me′$_{i}$se·	ne$_{i}$s	nuł′a′q$_{a}$nas.	ła·tɩnax̣a′mne·.	tsuk^{u}a′te·	t!a′wu·s.
skinning	that	old man.	He went in again.	He took	a bow.

qałwi′yne·	huł′u′pił	ne$_{i}$	nuł′a′q$_{a}$na.	ts!ɩna′x̣e·	ne$_{i}$	naso′$_{u}$k^{u}e·n.
He thought:	"Let me kill	that	old man."	He started	that	chief.

łax̣a′x̣e·.	qakɩ′łne·	ke′ɩn	nɩ′nko	łu′kpu·	kinsł′ɩ′łwa.	qake′$_{i}$ne·
He arrived.	He said to him:	"Is it	yours	a cow	did you kill?"	He said

ne$_{i}$	nuł′a′q$_{a}$na	he·	n′ɩ′n·e·	ka′min.	qake′$_{i}$ne·	ne$_{i}$	naso′$_{u}$k^{u}e·n
that	old man:	"Yes,	it is	mine."	He said	that	chief:

wa′ha	qa.ɩ′n·e·	nɩ′nko.	n′ɩ′n·e·	ka′min.	tsuk^{u}a′te·	t!awu′′e·s
"No,	not it is	yours.	It is	mine."	He took	his bow

He did not see the youth who was there.[1] He thought he would kill the old man. The youth arose. He took his bow. He shot the chief. He killed him. He said to his father: "Now take the meat and go back home." He took it. He arrived at home. The youth entered the chief's tent. At once he killed the chief's wives. He threw them outside. He said to his father: "Go in, it shall be your tent."

He said to his mother: "Are there no people?" He was told: "There is a town down the river." He was told: "The chief there is like this one was. He does not give away any food." The youth said: "I will start." The youth started. He arrived there. He entered an old woman's tent. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. She was told: "I said I am hungry." The old woman said: "We are hungry. There is much

naso′$_u$k^{u}e·n.	qa.u′px̣$_a$ne·	nɩtsta′hals	saosaqa′pse·.	qałwi′yne·
the chief.	Not he saw	the youth	being there.	He thought

kɩtsu′pi·l	ne·s	nul’a′q$_a$nas.	n’owo′k$_u$ne·	ne$_i$	nɩtsta′hał.	tsuk^{u}a′te·
he would kill	the	old man.	He arose	that	youth.	He took

t!awu′′e·s.	mɩ′tx̣$_a$ne·	naso′$_u$k^{u}e·ns.	n’ipɩ′łne·.	qakɩ′łne·	tɩtu′e·s
his bow.	He shot	the chief.	He killed him.	He said to	his father:

ta′x̣as	tsuk^{u}a′te·n’	a$_a$ʻku′ła·k	kɩnłats!ɩ′n·am.	tsuk^{u}a′te·.	ła·łax̣a′x̣e·.
"Now	take	the meat	and go back home."	He took it.	He arrived at home.

t$_i$nax̣a′mne·	a$_a$ʻkɩt.łaɩ′se·s	ne$_i$s	naso′$_u$k^{u}e·ns	ne$_i$	nɩtsta′hał.
He entered	his tent	that	chief's	that	youth.

tɩłnamu.ɩ′se·s	n’uk!^{u}ilq!akpakitx̣o′$_u$ne·.	n’anaqanmɩ′te·.	qakɩ′łne·
His wives	at once he killed them.	He threw them outside.	He said to

tɩtu′′e·s	nɩ′nko	tɩnax̣a′me·n’.	tsx̣ał’ɩ′n·e·	a$_a$ʻkit.ła′′ne·s.
his father:	"You	enter.	It will be	your tent."

Qakɩ′łne·	ma′e·s	ke′łu	aqłsma′k$_i$nɩk!.	qak.ła′pse·	ne$_i$	k!unanmi′tuk
He said to	his mother:	"No	people?"	He was told:	"That	down river

sa$_a$k.łuna′mne·.	qak.ła′pse·	ya$_a$qaqa′$_a$ke·	na·	a$_a$′ʻke	qaqa′$_a$ne·
is a town."	He was told:	"The way as was	this one	also	is

naso′$_u$k^{u}e·n.	at qahɩska′$_a$ne·.	qake′$_i$ne·	ne$_i$	nɩtsta′hał	huts!ɩna′x̣e·.
the chief.	Not he gives to eat to any one."	He said	that	youth:	"I'll start."

ts!ɩna′x̣e·	ne$_i$	nɩtsta′hał.	ła·x̣a′x̣e·.	t$_i$nax̣a′mne·	a$_a$ʻkɩt.ła.ɩ′se·s
He started	that	youth.	He arrived there.	He entered	her tent

tɩłna′mu′s.	qakɩ′łne·	hunuwa′s$_i$ne·.	qak.ła′pse·	hunuwas’nała′$_a$ne·.
an old woman's.	He said to her:	"I am hungry."	He was told:	"We are hungry."

tsuk^{u}a′te·	a′tsus.	n’oqox̣a′′nte·.	namatɩ′ktse·.	qak.ła′pse·
She took	a dish.	She put it in.	She gave it to him.	She was told:

hoq^{u}ake′$_i$ne·	hunuwa′s$_i$ne·.	qake′$_i$ne·	ne$_i$	tɩłna′mu	hunuwas’nała′$_a$ne·.
"I said	I am hungry."	She said	that	old woman:	"We are hungry.

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[1] Evidently this is the son, who had grown up meanwhile.

food in the chief's tent, but nobody goes in there." The youth said: "I'll go." He was told by the old woman: "Don't go." The youth arose. He went there. He entered the chief's tent. (The chief) was asleep. (The youth) said to him: "I have entered your tent." (The chief) got up from his bed. He became a rattlesnake. (The youth) took his arrow. He struck him. He knocked him down. His wives at once became rattlesnakes, and he knocked them down. He went out again. He said: "Come in, all of you, and get meat."

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth said: "I will start." He was told: "The chief is bad." He started. He arrived at the town. There an old woman was living in a tent. He entered. He said to her: "I am hungry." He was told: "We are hungry." She took a dish. She put something into it. She gave it to him. He said to her: "I said I am hungry." He was told: "There is no food." He was told: "There is much food in that tent, but nobody goes in

naso′$_u$k^{u}e·n	a$_a$′kɛt.ła′e·s	yunaqa′$_a$ne·	k!i′ke$_i$ł	at	qa$_a$t$_i$nax̣amna′mne·.
The chief	his tent	much	food,	but	not any one goes in."

qake′$_i$ne·	ne$_i$	nɛtsta′hał	huts!ɛna′x̣e·.	qak.ła′pse·	ne$_i$s	tɛłna′mu′s
He said	that	youth:	"I'll go."	He was told by	that	old woman:

ma$_a$ts	ts!ɛ′nan′.	n′owo′k$_u$ne·	ne$_i$	nɛtsta′hał.	qaox̣a′x̣e·.	tɛnax̣a′mne·
"Don't	go!"	He arose	that	youth.	He went there.	He entéred

a$_a$ʽkɛt.łaɛ′se·s	naso′$_u$k^{u}e·ns.	sak.łe′$_i$tse·.	qakɛ′łne·	husɛltkax̣a′mne·
the tent of	the chief.	He was asleep.	He said to him:	"I have entered

a$_a$ʽkɛt.ła′′ne·s.	n′uk$_u$nox̣a′mne·.	n′ɛnqa′pte·k	wɛ′łma·ł.	tsuk^{u}a′te·
your tent."	He got up from his bed.	He became	a rattlesnake.	He took

a′$_a$ʽk!e·s.	qanła′łte·.	q!akpakitx̣o′$_u$ne·.	ne$_i$s	ałtɛłnamu′′e·s
his arrow.	He struck him.	He knocked him down.	Then	his wives

n′uk!^{u}ił′ɛn·qapta′kse·	wɛ′łma·łs.	n′uk!^{u}iłq!akpakitx̣o′$_u$ne.	ła·ana-
at once became	rattlesnakes.	One at a time he knocked them down.	He went

x̣a′mne·.	qake′$_i$ne·	q!a′pe·	qok^{u}ayax̣a′ke$_i$ł	a$_a$ʽku′ła·k.
out again.	He said:	"All	come and get	meat."

Qake′$_i$ne·	nɛtsta′hał	ki′łu	aqłsma′k$_i$nɛk!	łaa′k!ła·k.	qakiłɛ′łne·	ne$_i$
He said	the youth:	"Are there no	people	others?"	He was told:	"That

k!unanmɛ′tuk	sa$_a$k.łuna′mne·.	qake′$_i$ne·	ne$_i$	nɛtsta′hał	hułts!ɛna′x̣e·.
down river	is a town."	He said	that	youth:	"I'll start."

qakiłɛ′łne·	saha′n·e·	naso′$_u$k^{u}e·n.	ts!ɛna′x̣e·.	łax̣a′x̣e·	sa$_a$k.łunamɛ′s$_i$-
He was told:	"Bad is	the chief."	He started.	He arrived	where was a town

ne·.	sanɛt.ła′$_a$se·	tɛłna′mu′s.	tɛnax̣a′mne·.	qakɛ′łne·	hunuwa′s$_i$ne·.
	Where lived in a tent	an old woman.	He entered.	He said to her:	"I am hungry."

qak.ła′pse·	hunuwas′nała′$_a$ne·.	tsuk^{u}a′t.se·	a′tsu·s.	n′oqo$_u$x̣akɛ′nse·
He was told:	"We are hungry."	She took	a dish.	She put it into it,

namatiktsa′pse·.	qakɛ′łne·	hoq^{u}ake′$_i$ne·	hunuwa′s$_i$ne·.	qak.ła′pse·
she gave it to him.	He said to her:	"I said	I am hungry."	He was told:

ło′$_u$ne·	ku.ik$_i$na′ła.	qak.ła′pse·	ne$_i$	hant.łana′mke·	yunaqa′$_a$ne·
"There is none	our food."	He was told:	"That	where tent is	is much

there." The youth said: "I'll go." He went out. He got there. He entered, and the chief was asleep. He said to him: "Get up." The chief got up from his bed. He became a grizzly bear. The youth took his arrow and struck him. He knocked him down. At once (the chief's) wives became grizzly bears. He knocked them down. He threw them outside. The youth went out again. He said: "Take the meat." They took the meat.

The youth said: "Are there no other people?" He was told: "There is a town down the river." The youth started. He arrived at the town. He entered the tent of an old woman. He said to her: "I am hungry." He was told: "We have no food." She took a dish and put something into the dish. She gave it to him. He spoke to her, he said: "I am hungry." He was told: "There is much food in that tent, but nobody goes in there." The youth said: "I'll

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k!ᴇ'ke·ł at qatᴇnax̣amna'mne·. qake'$_{i}$ne· ne$_{i}$ nᴇtsta'hal huts!ᴇna'x̣e·.

food but not any one goes in." He said that youth: "I'll go."

n'anax̣a'mne·. qaox̣a'x̣e·. tᴇnax̣a'mne·. sak.łe'$_{i}$tse· naso'$_{u}$k^{u}e·n.

He went out. He got there. He entered. He was asleep the chief.

qakᴇ'łne· o·k$_{u}$nox̣a'men'. n'okunx̣a'mne· ne$_{i}$ naso'$_{u}$k^{u}e·n.

He said to him: "Arise." He got up from the bed that chief.

n'ᴇnqa'pte·k k.ła'wła's. tsuk^{u}a'te· a'$_{a}$'k!e·s ne$_{i}$ nᴇtsta'hał. qanła'łte·.

He became a grizzly bear. He took his arrow that youth. He struck it.

q!akpakitx̣o'$_{u}$ne·. ne$_{i}$s altᴇłnamu.ᴇ'se·s no'k!^{u}ᴇł'ᴇnqapta'kse·

He knocked it down. Then his wives each became

k.ła'wła's no'k!^{u}iłq!akpakitx̣o'$_{u}$ne·. n'anaqanmᴇ'te·. łaanax̣a'mne·

grizzly bear he knocked them down. He threw them outside. He went out again

ne$_{i}$ nᴇtsta'hał. qake'$_{i}$ne· qok^{u}ayax̣a'ke$_{i}$ł a$_{a}$ʻku'ła·k.

that youth. He said: "Take ye the meat."

qok^{u}ayax̣a'łne· a$_{a}$ʻku'ła·k.

They took the meat.

Qake'$_{i}$ne· ne$_{i}$ nᴇtsta'hał ki'łu aqłsma'k$_{i}$nᴇk! łaa'k!ła·k. qakiłᴇ'łne·

He said that youth: "Are there no people others?" He was told:

ne$_{i}$ k!unanmi'tuk sa$_{a}$k.łuna'mne·. ts!ᴇna'x̣e· ne$_{i}$ nᴇtsta'hał. łax̣a'x̣e·

"That down river there is a town." He started that youth. He arrived;

sa$_{a}$k.łunamᴇ's$_{i}$ne·. tᴇnax̣a'mne· a$_{a}$'kᴇt.ła.ᴇ'se·s tᴇłna'mu's. qakᴇ'łne·

there was a town. He entered the tent of an old woman. He said to her:

hunuwa's$_{i}$ne·. qak.ła'pse· ło'$_{u}$ne· kuᴇkna'ła. tsuk^{u}a't.se· a'tsus n'oqo$_{u}$-

"I am hungry." He was told: "There is none our food." She took a dish; she put

x̣a''nt.se· a'tsus. namatiktsa'pse·. qakᴇ'łne· hoq^{u}ake'$_{i}$ne· hunuwa's$_{i}$ne·.

it into it the dish. She gave it to him. He said to her: "I said I am hungry."

qak.ła'pse· ne$_{i}$ hanᴇt.łan·a'mke· yunaqa'$_{a}$ne· k!ᴇ'ke·ł at qatᴇnax̣am-

He was told: "That where tent is is much food, but not any one go." He was told by the old woman: "Don't go there." He arose. He went out. He went there. He entered. He sat down. He said to (the chief): "Arise." The chief got up from his bed. He became a buffalo bull. (The youth) took his arrow and struck him with it. He knocked him down. (The chief's) wives at once became buffalo cows. He knocked them down. He threw them outside. He said: "Come and take the meat."

22. The White Man

A white man went along. He saw (another) white man on the branch of a tree. He was chopping off the limb close to the trunk. The white man was told: "You will fall." The white man said: "I shall not fall." He said no more. This one started. (The other one) was chopping along. He chopped it off. He fell down.

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na′mne·.	qake′$_i$ne·	ne$_i$	nɛtsta′hał	hułts!ɛna′x̣e·.	qak.ła′pse·	ne$_i$s
goes in."	He said	that	youth:	"I'll go."	He was told by	that

tɛłna′mu’s	ma$_a$ts	ts!ɛ′nan’.	n’owo′k$_u$ne·.	n’anax̣a′mne·.	qaox̣a′x̣e·.
old woman:	"Don't	go there."	He arose.	He went out.	He went there

tɛnax̣a′mne·.	n’ɛsak$_u$nu′n·e·.	qakɛ′łne·	oknox̣a′men’.	n’oknox̣a′mne·
He entered.	He sat down.	He said to him:	"Arise."	He got up from his bed

ne$_i$	naso′$_u$k^{u}e·n.	n’ɛnqa′ptse·k	nɛ′łse$_i$ks.	tsuk^{u}a′te·	a′$_a$‘k!e·s
that	chief.	He became	a bull.	He took	his arrow;

qanłaltimu′n·e·.	q!akpakitx̣o′$_u$ne·.	ne$_i$s	ałtɛłnamu.ɛ′se·s	n’ok!^{u}ił′ɛn-
he struck it with it.	He knocked it down.	Then	his wives	at once

qapta′kse·	łu′kpu·s	n’ok!^{u}iłq!akpakitx̣o′$_u$ne·.	n’anaqanmɛ′te·.
became	cows	at once he knocked them down.	He threw them outside.

qake′$_i$ne·	qo·kawɛsyax̣a′ke$_i$ł	a$_a$‘ku′ła·k.
He said:	"Come and take	the meat."

22. The White Man

Qa·na′x̣e·	soya′pe·.	n’u′px̣$_a$ne·	soya′pe·s	a$_a$‘kɛts!ła′e·ns	qawɛtsq!-
He went along	a white man.	He saw	a white man	a tree	standing on

nu′se·	a$_a$‘kɛts!k!a′łaks.	n’ɛnta$_a$kitsx̣o′$_u$ne·.	qak.ła′pse·	soya′pe·s
	a branch.	He chopped off the limb close to the trunk.	He was told	the white man:

hɛnts!onax̣u′n·e·.	qake′$_i$ne·	ne$_i$ soya′pe·	at huqa‘onax̣u′n·e.	ła‘qats-
"You will fall."	He said	the white man:	"I (shall) not fall."	He said no

x̣a′n·e·.	na·	ts!ɛna′x̣e·.	qa$_a$nkitsx̣o′$_u$ne·.	k!ax̣o′$_u$ne·.	n’onax̣u′n·e·.
more.	This	one started.	He chopped along.	He chopped it off.	He fell down,

23. The Frenchman and His Daughters

There lived a Frenchman and his three daughters. He said to them: "You shall do whatever I tell you." · The Frenchman went away. There was a stump. He arrived and struck it. It opened, and it was a door. Grizzly Bear came to look, and (the Frenchman) was told: "Come!" The Frenchman entered. He took food. He ate, and after eating he was told: "You will give me your child. I shall marry her." The Frenchman said to the Grizzly Bear: "I will give you my daughter." He went back. He arrived at home. He said to his eldest daughter, he said to her: "I told you, 'Whatever I tell you, that you must do.'" The girl said: "You said so." Her father said to her: "Let us go to-morrow." On the following day the Frenchman went with his daughter. He arrived at the stump. The Frenchman knocked at the stump. The door opened. The Grizzly Bear came out and said to him: "Come in!" The two entered.

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23. The Frenchman and His Daughters

Qa·nɛt.ła′$_a$ne· nu·ł′a′q$_a$na qałsaqa′łte· na.u′tē′s. qakɛ′łne· ka· hu′-
There lived an old man (Frenchman) three children girls. He said to them: "Whatever

n′aqak.łɛ′ke·łts qa′łɛn a`tɛnstsqa`q$_a$napkɛ′łne·. ts!ɛna′x̣e· ne$_i$ nu·ł′-
I tell you just, however, you shall do." He started that

a′q$_a$na sɛnqɔłukpku′pse· łax̣a′x̣e· qanła′łte·. nuk!^{u}ɛnɛnmux̣u′se·
Frenchman to where was a stump. He arrived, · he struck it. It opened,

pa·ł sɛnk!ała·x̣we.ɛ′ts·e·. naka$_a$wɛtskɛ′kse· k.ła′włas qak.ła′pse· ła′n·a.
it was a door. Came out to look Grizzly Bear, he was told: "Come!"

t$_i$nax̣a′mne· ne$_i$ nu·ł′a′q$_a$na. n′itkɛ′nse· ki′ek. n′i′kne· ku′ł′e·k.
He entered the Frenchman. He took food. He ate; he finished eating.

qak.ła′pse· hɛntsa`matɛktsa′pne· a$_a$qa′łtne·′s huts·ałitɛ′tne·. qakɛ′łne·
He was told: "You will give me your child, I shall marry her." He said to him

ne$_i$ nu·ł′a′q$_a$na k.ła′włas hutsa`matɛktsɛ′s$_i$ne· ka′swɛn. łats!ɛna′x̣e·.
that Frenchman Grizzly Bear: "I'll give her to you my daughter." He went back.

ła·łax̣a′x̣e· a$_a$`kit.ła′e·s. qakɛ′łne· ne$_i$s kwɛ′łqaps swɛ′ne·s. qakɛ′łne·
He arrived at his tent. He said to that eldest his daughter. He said to her:

ma koqa′k.łe·s ka· hun′aqa′k.łe·s qałɛn at kɛntsqa′q$_a$na. qake′$_i$ne·
"I told you whatever I tell you just, however, you must do." She said

ne$_i$ na.u′te· ma koqa′ke·. qak.ła′pse· su′′ēs kkanmi·′ỵɛt hutsts!ɛ-
that girl: "I said so." She was told by her father: "To-morrow we

nax̣ała′$_a$ne·. kkanmi·′ỵɛt.s ts!ɛnakɛ′k$_i$ne· swɛ′ntmo ne$_i$ nu·ł′a′q$_a$na.
shall go." Next day they two went with his daughter that Frenchman.

łax̣a′x̣e· sɛnqɔłukpku′pse·. qanła′łte· ne$_i$ nu·ł′a′q$_a$na ne$_i$s
He arrived at the stump. He knocked that Frenchman that

a$_a$`qɔłu′kpko$_u$p′s. nuk!^{u}ɛnɛnmox̣o′$_u$ne· łak!anx̣o′$_u$na·ł. n′akax̣a′mse
stump. It opened the door. He came out

k.ła′włas. qak.ła′pse· tka$_a$x̣a′mke$_i$ł. tɛna·kɛsx̣a′mne·. n′itkɛ′nse·
the Grizzly Bear. He said to him: "Come in." The two entered. He prepared

He prepared food. They ate. After he had finished eating, he said to his daughter: "You shall marry him." The Frenchman went back. At night his daughter came back. He said to her: "Why did you come back?" His daughter said to him: "I was afraid; he is a Grizzly Bear." The Frenchman said: "He will bite us." He said to his (next) daughter: "To-morrow we shall go to him. You shall marry him." On the following day he went with his daughter. The two went there. He knocked at the door. (The Grizzly Bear) opened it. They entered. He prepared food. After they had eaten, the Frenchman went back. In the evening his daughter came back. He said to her: "Why did you come back? The Grizzly Bear will bite us." He said to the youngest daughter, he said to her: "To-morrow we shall go to the Grizzly Bear. You shall marry him." The following day they two went together. They went there together. He arrived. He knocked at the door. The Grizzly Bear opened it. They entered. He prepared the food. After they had eaten, the Frenchman went back. In the evening the woman went

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ke'e·k.	n'ɩ'k$_{i}$ne·.	ku'ł'e·k.	qakɩ'łne·	swɩ'ne·s	hɩnts·ałitɩ'tne·.
food.	They ate.	They finished eating.	He said to	his daughter:	"You will marry him."

ła·ts!ɩna'x̣e·	ne$_{i}$	nu·ł'a'q$_{a}$na.	ktsiłmi'yɩt.s	ła·wa'se·	swɩ'ne·s.
He started back	that	Frenchman.	At night	came back	his daughter.

qakɩ'łne·	qa'psin	kɩ'nsɩł·ats!ɩ'ka·m.	qak.ła'pse·	swɩ'ne·s	hun'onɩ'łne·
He said to her:	"Why	do you come back?"	She said to him	his daughter:	"I was afraid;

pał	ke'en	k.ła'wła.	qake'$_{i}$ne·	ne$_{i}$	nu·ł'a'q$_{a}$na	tsx̣a·łit!x̣ana-
he	is a	Grizzly Bear."	Said	that	Frenchman:	"He will bite

wa's$_{i}$ne·.	qakɩ'łne·	swɩ'ne·s	kkanmi'yɩt	hutsqona'x̣ała.ɩ's$_{i}$ne·	hɩn-
us."	He said to	his daughter:	"To-morrow	we shall go to him,	you

ts·ałitɩ't$_{i}$ne·.	kkanmi'yɩt.s	qo·nakɩkma'łne·	swɩ'ne·s.	łax̣a'kɩkma'łne·.
will marry him."	Next day	they two went together	his daughter.	They two went back.

qanła'łte·	łaq!anx̣ō'na·łs.	nuk!^{u}ɩn·kɩ'n·e·.	tɩnax̣a'mne·.	n'ɩtkɩ'nse·
He knocked at	the door.	He opened it.	They entered.	He prepared

ke'ek.	ku'ł'ek	ła·ts!ɩna'x̣e·	ne$_{i}$	nu·ł'a'q$_{a}$na.	ktsɩłmi'yɩt.s	ła·wa'se·
food.	When they finished eating,	he went back	the	Frenchman.	In the evening	came back

swɩ'ne·s.	qakɩ'łne·	qa'psin	kɩnsɩł·a·ts!ɩ'ka·m.	tsɩt!x̣anawa's$_{i}$ne·
his daughter.	He said to her:	"Why	did you come back?	He will bite us

k.ła'wła.	qakɩ'łne·	ne$_{i}$s	ktsaqu'nas	swɩ'ne·s.	qakɩ'łne·	kkanmi·'yɩt
the Grizzly Bear."	He said to her	that	youngest one	his daugher—	He said to her:	"To-morrow

hutsqona'x̣ała·ɩ's$_{i}$ne·	k.ławła.	hɩnts·a·łitɩ'tne.	kkanmi'yɩt.s	ts!ɩna-
we shall go to him	the Grizzly Bear.	You will marry him."	Next day	they two

kɩkma'łne·.	qao·x̣wakɩkma'łne.	łax̣a'x̣e·.	t!ax̣o'$_{u}$ne·	łaq!anx̣o·'nałs.
went together.	They went there together.	He arrived.	He knocked at	the door.

nuk!^{u}ɩn·kɩ'n·e·	k.ła'wła.	tɩnax̣a'mne·.	n'ɩtkɩ'nse·	ke'ek.	ku'ł'ek
He opened	the Grizzly Bear.	They entered.	He prepared	food.	When they finished eating,

ła·ts!ɩna'x̣e	ne$_{i}$	nu·ł'a'q$_{a}$na.	ktsɩłmi'yɩt.s	q!u'mne'$_{i}$ne	ne$_{i}$	pa·'łke$_{i}$.
he started back	that	Frenchman.	In the evening	she slept	that	woman.

to sleep. She did not see where her husband slept. Early the next morning she saw her husband. He was walking about. The Frenchman thought: "I might go to my daughter to see whether he bit her." He started. He arrived. He knocked at the door; he opened; he entered. There was his daughter; Grizzly Bear had not bitten her. He went back. He came back. He said to his wife: "Go to the Grizzly Bear." The old woman started. She arrived at her daughter's tent. She knocked at the door. The Grizzly Bear opened it. He said to her: "Come in!" The old woman entered. Food was prepared for her. She ate. After she had eaten in the evening, she staid there over night. At night she wanted to see how the Grizzly Bear slept. The old woman went to sleep. She did not see where he slept. In the morning she saw him walking about.

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qa.u'px̣$_a$ne·	ka$_a$s	na$_a$qałq!u''mne$_i$s	nu·łaq$_a$na'ēs.	kkanmi'yɛt.s
Not she saw	how	slept	her husband.	Next day

wɛ'łna·ms	n'u'px̣$_a$ne·	nu·łaq$_a$na'e·s	sła·tɛqa'$_a$tse·.	qałwi'yne·	ne$_i$
early	she saw	her husband	he walked about.	He thought	that

nu·ł'a'q$_a$na	hults!ɛna'mi·ł	ka'swin	na$_a$qanqa.ɛ't!x̣$_a$naps.	ts!ɛna'x̣e·.
Frenchman:	"I might go to	my daughter	whether he did not bite her."	He started.

łax̣a'x̣e·.	t!ax̣o'$_u$ne·	łaq!anx̣o·'nałs.	nuk!^{u}ɛn·kɛ'n·e·.	tɛnax̣a'mne·.
He arrived.	He knocked at	the door.	He opened.	He entered.

sa'osaqa'pse·	swɛ'ne·s	pa·ł	qae't!x̣$_a$na·psɛ'sne·	k.ła'włas.	ła·ts!ɛna'x̣e·.
She staid there	his daughter;		he had not bitten her	the Grizzly Bear.	He started back.

ła·łax̣a'x̣e·.	qakɛ'łne·	tɛłnamu''e·s	ts!ɛnamɛ'łe·n'	k.ła'wła.
He went back.	He said to	his wife:	"Go to him	the Grizzly Bear."

ts!ɛna'x̣e·	ne$_i$	tɛłna'mu.	łax̣a'x̣e·	a$_a$'kɛt.ła.ɛ'ses	swɛ'ne·s.	t!ax̣o'$_u$ne·
She started	that	old woman.	She arrived at	her tent	her daughter's.	She knocked at

ła·q!anx̣o·'na·łs.	nuk!^{u}ɛn·kɛ'n·e·	k.ła'wła.	qakɛ'łne·	tkax̣a'men'.
the door.	He opened	the Grizzly Bear.	He said to her:	"Come in!"

tkax̣a'mne·	ne$_i$	tɛłna'mu.	n'ɛtkɛnlɛ'sne·	ke'e·k.	n'ɛ'k$_i$ne·.	ku'ł'e·k
She entered	that	old woman.	It was prepared	food.	She ate.	When she finished eating

wałkwa.iyɛ't.se·	łaqa·'kiyiksɛ'łek.	ktsɛłmi'yɛt.s	qałwi'yne·	ktsu'px̣a
in the evening,	she staid over night.	At night	she wanted	to see

k.ła'włas	ka$_a$s	tsa·qałq!u''mne's.	q!u'mne'$_i$ne·	ne$_i$	tɛłna'mu.
the Grizzly Bear	how	he would sleep.	She slept	that	old woman.

qa.u'px̣$_a$ne·	ka$_a$s	na·qałq!u''mne's.	kkanmi'yɛt	n'u'px̣$_a$ne·
Not she saw	how	he slept.	In the morning	she saw him

słatɛqa'$_a$tse·.
walking about.

[Nos. 24–31. Told by Michel]

24. Coyote and Owl[1]

There was a tent far away. Owl was there. When a child cried, its mother said: "Don't cry. Owl may take you!" At night, however, Owl came to the tent and took many children in his bark basket in which awls were standing. With these he killed them. Coyote said: "I shall become a child." Then Coyote became a child. Coyote said: "At night you shall throw me out." At night Coyote was taken and thrown out. He was taken by Owl. Owl started back to his tent. There were many children. They were there in the tent of Owl. At night Coyote said: "To-morrow you will get gum." The following day gum was taken. At night they danced. First Owl danced there. He perspired. Coyote said: "Later on I shall speak." Coyote said: "Throw the gum into the fire." The gum was thrown into the fire. It became hot. Coyote took

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24. Coyote and Owl

Qa$_a$t.łana′mne·	iłqa′ha·k.	ku′pi	saosaqa′$_a$ne·.	n′e′la	łka′m·u	ma′es
There was a tent	far.	Owl	was there.	When cried	a child	its mother

qak.ła′pse·	ma$_a$ts	e′łan′	łtsuk^{u}a′te·s	ku′pi.	tsᴇłmi′yᴇt.sts	at
said:	"Don't	cry,	he may take you	Owl."	At night	however

notsa′x̣e·	ku′pi	at	tsuk^{u}a′te·	ỵunaqa′pse·	łka′m·u′s	na′hi′k!e·s
came to tent	Owl	but	took	many	children	his bark basket

nakiłwᴇtsqa′pse·	ło′o·s.	at	n′upᴇłmu′n·e·.	qake′$_i$ne·	skᴇ′n·ku·ts
stood in it	awls.	But	he killed them with them.	He said	Coyote:

ka′min	hutsx̣ał′ᴇ′ne·	łka′m·u.	ta′x̣as	skᴇ′n·ku·ts	n′ᴇnqa′pte·k
"I	shall be it	a child."	Then	Coyote	became

łka′m·u′s.	qake′$_i$ne·	skᴇ′n·ku·ts	tsᴇłmi′ỵᴇt	hᴇnts!an·mitapkᴇ′łne·.
a child.	He said	Coyote:	"At night	you shall throw me out."

tsᴇłmiỵᴇ′t.se·	tsuk^{u}atᴇ′łne·	skᴇ′n·ku·ts.	n′an·mitᴇ′łne·	tsuk^{u}ata′pse·
At night	he was taken	Coyote	he was thrown out.	he was taken by

ku′pis.	łats!ᴇna′x̣e·	ku′pi	a$_a$′kᴇt.ła′e·s.	yunaqa′$_a$ne·	łka′m·u
Owl.	He started back	Owl	to his tent.	There were many	children

saosaqa′$_a$ne·	a$_a$′kᴇt.łaᴇ′se·s	ku′pis.	ktsᴇłmi′ỵᴇt.s	qake′$_i$ne·	skᴇ′n·ku·ts
they were there	the tent of	Owl.	At night	said	Coyote:

kanmi′ỵᴇt	hᴇnts!tsuk^{u}a′te·	i′łwas.	kkanmi′ỵᴇt.s	tsuk^{u}atᴇ′łne·	i′łwas.
"To-morrow	you will take	gum."	The next day	it was taken	gum.

ktsᴇłmi′ỵᴇt	naqwᴇłna′mne·.	u′sme·ks	ku′pi	qaosaqwᴇ′łne·.	naq!ako′$_u$ne·.
At night	they danced.	First	Owl	there danced.	He perspired.

qake′$_i$ne·	skᴇ′n·ku·ts	ma′qak	hutsx̣a′n·e·.	qake′$_i$ne·	skᴇ′n·ku·ts
He said	Coyote:	"Later on	I shall speak."	He said	Coyote:

x̣unakᴇ′nkił	i′łwas.	x̣unakinᴇ′łne·	i′łwas.	n′ut$_i$me′$_i$ne·.	tsuk^{u}a′te·
"Throw ye into the fire	gum."	It was thrown into the fire	the gum.	It became hot.	He took

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[1] See pp. 20, 50.

the gum. Coyote said: "Later on Owl (shall do so)." He closed Owl's eyes with the gum. Owl had no eyesight. He could not see. Owl was taken. Coyote himself took Owl. He threw him into the fire. Owl died. Small ones flew out. Coyote said: "You shall be owls."

25. Coyote and Trout

There was Coyote. It was winter. Coyote went along. Some one said to Coyote: "Coyote, come, come!" He went there. He saw a woman. He stole her and slept with her. He was told: "We shall start for a water hole in the ice." The woman started. Coyote went with that woman, his wife. Then Coyote staid in the water. His wife was Trout. On the following day he was told: "We shall start to where many people are fishing; there is much food." Then they started. There were many trout. Coyote went along. They came to a fish line. All the people were fishing. They

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i′łwas·	skɩ′n·ku·ts.	qake′$_{ɩ}$ne·	skɩ′n·ku·ts	ma′qak	ku′pi.	n’itkɩ′n·e·
the gum	Coyote.	He said	Coyote:	"Later on	Owl."	He made

ku′pis	a$_{a}$ʻkaqłɩł′′ɩse·s	ne$_{ɩ}$s	i′łwas·.	ło′$_{u}$se·	a$_{a}$ʻkaqłɩ′ł’e·s	ku′pi.	qa.-
Owl	his eyes	the	gum.	None	his eyes	Owl.	Not

u′px̣$_{a}$ne·.	tsuk^{u}atɩ′łne·	ku′pi.	skɩ′n·ku·ts	n’ɩsniłtsuk^{u}a′te·	ku′pis.
he saw.	He was taken	Owl.	Coyote	himself took him	Owl.

x̣unmɩ′te·	a$_{a}$ʻkɩnq!u′ko·s.	n’ɩ′p$_{ɩ}$ne·	ku′pi.	tsaquna′n·e·.	nułnox̣o′ne·.
He threw him into the fire	fire.	He was dead	Owl.	They were small.	They flew out.

qake′$_{ɩ}$ne·	skɩ′n·ku·ts	nɩ′nko	kɩnłe′en	ku′pi.
He said	Coyote:	"You	shall be	an owl."

25. Coyote and Trout

Qaosaqa′$_{a}$ne·	skɩ′n·ku·ts.	wanuỵɩ′t.se·.	qa·na′x̣e·	skɩ′n·ku·ts.
There was	Coyote.	It was winter.	He went along	Coyote.

qakỵamɩ′s$_{ɩ}$ne·	skɩ′n·ku·ts	skɩ′n·ku·ts	ła′n·a	ła′n·a.	qaox̣a′x̣e·.
They said to	Coyote:	"Coyote,	come,	come!"	He went there.

n’u′px̣$_{a}$ne·	pa′lke$_{ɩ}$s.	n’a′yne·	q!u′mnema′łne·.	qak.ła′pse·	hutsts!ɩna-
He saw	a woman.	He stole her,	he slept with her.	He was told:	"We shall start for

x̣a′ła	a′$_{a}$ʻka·k.	ts!ɩna′x̣e·	ne$_{ɩ}$	pa′lke$_{ɩ}$.	skɩ′n·ku·ts	qsama′łne·	ne$_{ɩ}$s
the water hole."		She started	that	woman.	Coyote	went with her	that

pa′lke$_{ɩ}$s	n’ɩ′nse·	tɩłnamu′′e·s.	tax̣as	qaosaqa′$_{a}$ne·	skɩ′n·ku·ts	wu′us
woman,	that	his wife.	Then	staid	Coyote (at the)	water,

n’ɩ′nse·	tɩłnamu′′e·s	qu′stɩt!s.	kanmi′yɩt.s	qak.ła′pse·	hutsts!ɩnax̣a′-
that	his wife	Trout.	Next day	he was told:	"We shall start

ła	ne$_{ɩ}$s	yunaqa′pse·	at	nałuqławu′te·	a$_{a}$ʻqłsma′k$_{ɩ}$nɩk!	yunaqa′$_{a}$ne·
	that	where many		are fishing	people;	much

k!ike$_{ɩ}$ł.	tax̣as	tṣ!ɩna′x̣e·.	yunaqa′$_{a}$ne·	qu′stɩt!.	qsama′łne·
food."	Then	they started.	Many	trout.	He went with them

skɩ′n·ku·ts.	łax̣a′x̣e·	a$_{a}$ʻkuqła′wo·s.	nałuk.ławu′te·	q!a′pe·	a$_{a}$ʻqłs-
Coyote.	He came to	a hook with line.	They were fishing	all	

killed trout, many trout. Coyote alone broke the hook. The people made a fish hook, a thick and big fish hook. The people were fishing. The (fish) ate the bait. Coyote was pulled out of the water. Then Coyote was taken. Then Trout was no longer Coyote's wife. Coyote staid among the Indians.[1]

ma′k$_i$nɛk!.	n′upɛ′łne·	qu′stɛt!s.	yunaqa′$_a$ne·	qu′stɛt!.	n′ok!^{u}e′$_i$ne·
people.	They killed	trout.	Many were	trout.	Only one

skɛ′n·ku·ts	at	n′umitskɛ′n·e·	a$_a$ʻkuqła′wo·s.	n′itkɛ′n·e·	a$_a$ʻkuqła′wo·s
Coyote		broke	the hook.	They made	fish hook

a$_a$ʻqłsma′k$_i$nɛk!	n′ałe′$_i$se·	wɛłqa′pse·	tsu′wak!s.	nałuqławu′te·
the people,	thick	large	fish hook.	They fished

a$_a$ʻqłsma′k$_i$nɛk!.	n′uq!^{u}yun·ko′x̣$_u$ne·.	n′ŭpkaqo·x̣a′łne·	skɛ′n·ku·ts.
the people.	They took the bait.	He was pulled out of water	Coyote.

ta′x̣as	tsuk^{u}atɛ′łne·	skɛ′n·ku·ts.	łaqa.ɛ′n·e·	skɛ′n·ku·ts	tɛłna-
Then	he was taken	Coyote.	No more	Coyote	his wife

mu′ʻe·s	qu′stɛt!s.	łaqaosaqa′$_a$ne·	a$_a$ʻqłsma′k$_i$nɛk!	skɛ′n·ku·ts.
	Trout.	He staid (among)	the Indians	Coyote.

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[1] It was explained to me that when Coyote was caught, he was clubbed, and shouted: "I am no trout, I am Coyote!"

26. Skunk and Panther

Qaosaqa'$_a$ne· x̣a'x̣as. qa.onɩ'łne· q!a'pe·s qa'psin. qa·na'x̣e·. n'u'px̣$_a$ne· swa's. n'onɩ'łne· x̣a'x̣as·. qałwi'yne·: "ksa'han· x̣a'x̣as; kłts!ɩ'płap x̣a'x̣as." n'ɩtx̣o'$_u$mek. qa·na'x̣e· x̣a'x̣as, n'u'px̣$_a$ne· swa's. tse$_i$ka'te·. qałwi'yne·: "kqasts!u'mqa'qa swa'; qa'psins ksłɩ'płaps?" tsuk^{u}a'te· x̣a'x̣as swa's. n'oqo$_u$x̣akɩ'n·e yɩtskɩme'e·s. n'ałaxo'$_u$ne·. ts!ɩna'x̣e·. qa·na'x̣e. qalwi'yne· swa': "qa'psins n'o'ne·ł x̣a'x̣as?" qake'$_i$ne· x̣a'x̣as: "n'ok!we'$_i$ne koo'nił a$_a$ʻki`ł·ukwax̣ni'yam." qa·na'x̣e·; pɩskɩ'n·e·. skana'x̣e·. nu'x̣te·k x̣a'x̣as. qaosaqa'$_a$ne·. nał·ukwax̣niyamɩ's$_i$ne·. n'onɩ'łne· x̣a'x̣as. ts!ɩna'x̣e· x̣a'x̣as. swa' n'ŏmitskɩ'n·e·[1] yɩtskɩmeɩ'se·s. ts!ɩna'x̣e· swa' qałwi'yne· ma ksa'han x̣a'x̣as. ts!ɩna'x̣e· swa'. n'onɩ'łne· x̣a'x̣as. qa·na'x̣e· swa'. skikiłats!łaɩ'nse· ne$_i$s skana'x̣e·. nas łaqaka'x̣e·. ne$_i$s łaqana'x̣e·. łaqawa$_a$ka'x̣e· yunaqa'pse· a$_a$ʻk.łɩ'k!e·s. ts!ɩna'x̣e· x̣a'x̣as. qałwi'yne· naqałsłɩ'tske· swa'. łqa'e·p. łats!ɩna'x̣e·. ła·łax̣a'x̣e· yɩtskɩme''e·s n'ŏmitse'$_i$se· yɩtskɩ'me·s. n'u'px̣$_a$ne· ło'$_u$se· swa's. n'u'px̣$_a$ne· pa·ł qa.ɩ'pse·\ n'u'px̣$_a$ne· a$_a$ʻk.łɩk!ɩ'se·s. ts!ɩna'x̣e· a$_a$ʻk.łɩk!ɩ'se·s. qa·na'x̣e· x̣a'x̣as yunaqa'pse· a$_a$ʻk.łɩk!ɩ'se·s. qa.u'px̣$_a$ne· ka$_a$s na$_a$qa'nas swa's. n'itskɩ'łne· yunaqa'pse· a$_a$ʻk.łɩk!ɩ'se·s. n'u'px̣$_a$ne· a$_a$ʻk.łɩk!ɩ'se·s. snałɩ'kse·. ts!ɩna'x̣e·. ts!ena'k!$_i$ne·. qałwi'yne·: "kots!u'pił swa's." łax̣a'x̣e· a$_a$ʻkɩnmi'tuks swa'. wa$_a$q!nu'ne· a$_a$kɩts!ła'ens. łax̣a'x̣e· x̣a'x̣as. n'eku'łne·. n'u'px̣$_a$ne· swa's a$_a$ʻkɩnmɩ'tuks saosaqa'pse·. mɩ'tx̣$_a$ne·. yunaqa'pse· k!a'$_a$tsukp. łało'$_u$se· a$_a$q!ułu'kp!e·s. at łatsuk^{u}a'te· a$_a$ʻq!ułu'kp!e·s, at n'itkɩ'n·e· at łaatsu'kp$_a$ne·. nuk.łu'k$_u$ne·, n'itx̣o'$_u$mek. n'u'px̣$_a$ne· swa's a$_a$ʻkts!ɩła'ens qaosaqa'pse·. mɩ'tx̣$_a$ne·. n'ɩpɩ'łne· swa's x̣a'x̣as.

27. The Deluge

Qa$_a$t.łana'mne·. at yunaqa'$_a$ne· kałq!a't!e$_i$ ławi'yałs. naqa'pse· tɩłnamu''e·s ɩ'nła·k. nałq!at!e'$_i$se· ławi'yałs. ts!ɩna'x̣e· ɩ'nła·k. n'u'px̣$_a$ne· tɩłnamu''e·s. qa.u'px̣$_a$ne· tɩłnamu''e·s yawo·'nɩk! tɩłnamu''e·s tsuk^{u}at.łɩ's$_i$ne·. tsuk^{u}a't.se· yawo·'nɩk!s. sa·nɩłwi'yne·. mɩ'tx̣$_a$ne·. n'ɩsk!o'^{u}ne·. n'eku'łne· yawo·'nɩk!. łało'$_u$ne·. łatsuk^{u}a'te·. łało'$_u$ne· q!a'pe· wu'u·. n'eku'łne· yawo·'nɩk!. łatsuk^{u}a'te· ɩ'nła·k a'$_a$k!e·s. łakx̣a'mne· wu'u. nutsu'k$_u$ne·. q!a'pe· a$_a$ʻqłsma'k$_i$nɩk! notsɩnqa'$_a$tse·. ta'x̣as łax̣a'x̣e· wu'u. qałwi'yne· q!a'pe· a$_a$ʻqłsma'k$_i$nɩk! kɩtsx̣a'łep. łuk^{u}ɩ'n·e a$_a$ʻkɩnuq!mana'e·s ɩ'nła·k. n'eyakɩ'n·e. qake$_i$'ne·: "ła'łu a$_a$kɩnuq!ma'$_a$nam ta'x̣as hutsłał·unała'$_a$ne·." ta'x̣as x̣a$_a$tsanma`q!łiłnoq!mana'$_a$ne·. ta'x̣as n'uk!qape'$_i$se·. qake'$_i$ne· "ła'łu ka$_a$ko`q!łiłnoq!ma'$_a$na ta'x̣as q!a'pe· huts!upnała'$_a$ne·." ta'x̣as łax̣a'x̣e·. ts!ɩnekɩ'me·k wu'u. ta'x̣as łakiłu'k$_u$ne·. ła.una'x̣e· a$_a$ʻqłsma'k$_i$nɩk!.

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[1] Or *n'umɩtskɩ'n·e.*

26. Skunk and Panther[1]

There was Skunk. He was not afraid of anything. He went along. | He saw Panther. He was afraid of Skunk. He thought: “Skunk is bad: | Skunk may kill me.” He lay down. Skunk went along, he saw | Panther. He looked at him. He thought: “Panther is smart; what | may have killed him?” Skunk took Panther. He put him into his bucket. He carried him on his back. He started. He went along. Panther thought: “What | may frighten Skunk?” Skunk said: “I am afraid of one thing— | whistling.” He went along. He put him down. He went along. Skunk squirted out his fluid. | He stopped there. Somebody whistled, and Skunk was scared. Skunk started. | Panther broke his bucket. Panther started. He thought | Skunk was bad. Panther started. Skunk was afraid. Panther went along. | There were trees where he went. He came back here. When he went along, he came back where there were many tracks. Skunk went along. He thought Panther had lied and that he was not dead. (Skunk) started again. | He got back to his bucket. His bucket was broken. He saw no | Panther. He knew that he was not dead. He saw his tracks. He started | (following) his tracks. Skunk went. There were many tracks. He did not | see where Panther was. He looked for him. His tracks were many. | He saw his tracks. There were tracks. He went. He went quickly. || He thought: “I'll kill Panther.” Panther came to a river. | He climbed a tree. Skunk arrived. He drank. He saw | Panther in the river. He shot him. He broke much wind. | He had no more fluid. He took back his fluid. He did it | and he broke wind again. He was tired. He lay down. Then he saw Panther || in the tree. He shot him. Skunk killed Panther. |

27. The Deluge[2]

There was a camp. There were many who picked huckleberries. | Chicken Hawk had a wife. She picked huckleberries. Chicken Hawk went. He saw his wife. He did not know that Yawo′nik! had taken his wife. Yawo′nik! had taken her. || He was angry. He shot him. He hit him. Yawo′nik! drank water. | There was no more (water). He took it again. There was no more water. | Yawo′nik! drank. Then Chicken Hawk took (pulled out) his arrow. Out came | the water. There was a flood. All the people went up the mountains. The water reached there. All the people thought || they would die. Chicken Hawk took off his tail. He put it up. | He said: “If there is no more tail, then we shall all be lost.” | The tail had four stripes. Then there was one left. He said: “If there is no stripe on my tail, then we shall all die.” | It reached there. The water stopped. Then || it went down. The people went down.[3] |

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[1] See pp. 23, 48.

[2] See p. 218.

[3] Chicken Hawk put up his tail, and said that if the water should cover the four stripes on the tail, then the people would all die.

28. CHICKEN HAWK AND TOAD

Qaosaqa′$_a$ne· ko′$_u$ko n′asma′łne· kiaq!nu′k^{u}a·ts. qakɩ′łne· qake′$_i$ne ko′$_u$ko: “Hułts!ɩna‘x̣ała′e·s; kanułaq$_a$nana′ła ɩ′nła·kts kiaqka′ło$_u$k.” łax̣a′x̣e·. ta′x̣as n′ɩ′nse· nułaq$_a$na′e·s. qastsu′mqaqa′$_a$ne·. tsuk^{u}a′te· tsu′pqa′s. kanmi′yɩt.s n′ɩtskɩ′łne· tsu′pqa′s. kanmi′yɩt.s qake′$_i$ne· ko′$_u$ko: “hułqsana′ła.” ta′xas ts!ɩna′x̣e·. n′ɩtskɩ′łne· tsu′pqa′s, q!a′pe·s qa′psins kwi′łqłe·s. qa·na′x̣e· ɩ′nła·kts ko′$_u$ko. tsᴇmak!e′·se· no′kwe·s. ɩ′nła·k qałwi′yne·: “huł’ɩ′pe·ł.” n′ipɩ′łne· ko′$_u$ko′s· łats!ɩna′x̣e· a$_a$‘kɩt.ła′e·s ɩ′nła·k. ała$_a$‘kɩnɩ′k!e·s ko′$_u$ko n′upx̣$_a$na′pse· tsuk^{u}ata′pse·. łats!ɩnałkna′pse· a$_a$‘kɩt.ła′e·s. sa·niłwi′yne· ma′e·s ko′$_u$ko· qake′$_i$ne· ma′e·s ko′$_u$ko: “hułts!ɩnax̣a′ła.” ts!ɩna′x̣e·. qake′$_i$ne·: “na·s at kaha′x̣e· ɩ′nła·k.” qaosaqa′$_a$ne· ki′as ma′t$_i$mo ko′$_u$ko na‘kɩłwɩtskɩ′łne· ɩ′nła·k. n′u′px̣$_a$ne·; ska′x̣e· ɩ′nła·k. n′ɩt.łatsu′n·e· ko′$_u$ko ma′t$_i$mo. wa′x̣e· ɩ′nła·k. tsuk^{u}atɩ′łne·. łatsinamnałɩ′łne· ɩ′nła·k a$_a$‘kɩt.łana′me·s. k!umnaqaqa′$_a$ne·. a$_a$‘kɩnq!o′kops atwɩseya′mne· noko′$_u$ne·.[1] k!umnaqaqa′$_a$ne·. n′u′px̣$_a$ne· kiaqka′ło$_u$k k!umnaqa′qaps tsa′′e·s. ts!ɩna′x̣e·. tsukwa′te· tsa′′e·s. łatskałkɩ′n·e. n′ɩtkɩ′n·e łaso$_u$′kse· tsa′′e·s. kiaqka′ło$_u$k. kanmi′yɩt.s n′ɩtskɩ′łne· q!a′pe·s qa′psins. so′$_u$kse· qak!umnaqaqa′$_a$ne· ɩ′nła·kts kiaqka′ło$_u$k. ta′x̣as.

29. RACE OF FROG AND ANTELOPE

Qaqa′$_a$ne· wa′tak. qake′$_i$ne·: “hułts!ɩnax̣a′ła nɩ′łtuk!p a$_a$‘kɩt.ła′e·s hutsałnux̣onaqnemałnała′$_a$ne·.” nałnukupqa′$_a$ne· nɩ′łtuk!p. qamatɩ′łne· nałnukupqa′$_a$ne·. łax̣ax̣e· wa′tak. qakɩ′łne· q!a′pe·s wa′taks: “ne· qakna′pke$_i$ł.” n′ɩtx̣o′$_u$me·k q!a′pe· wa′tak. pɩskɩ′n·e· q!a′pe·′s a$_a$‘kuqła′′nte·s. pɩskɩ′n·e· nɩ′łtuk!p a$_a$‘kuqła′′nte·s. ta′x̣as na′łnux̣onaqna′mne·. n·itkɩswisqa′$_a$ne·. ts!ɩna′x̣e·. qa·ts!ɩna′kne· nɩ′łtuk!p. ta′x̣as wa′tak ts!ɩna′kne·. matɩ′łne· nɩ′łtuk!p. tsuk^{u}at.łɩ′s$_i$ne· a$_a$‘kuqła′′nte·s. łats!ɩna′x̣e·. wa′tak q!a′pe· sakqa′$_a$ne·. nuwa′s$_i$ne· nok!nuqłuma′n·e·. kwałkwa′yit.s łats!ɩna′x̣e· q!a′pe· wa′tak. matɩ′łne· nɩ′łtuk!p.

30. THE WOMAN AND THE GIANT

Qaosaqa′$_a$ne· a$_a$‘qłsma′k$_i$nɩk!. ts!ɩna′x̣e·. qa·na′x̣e·. n′u′px̣$_a$ne· e′ka·s; n′ipła′pse·. łaqawa′x̣e· a$_a$‘kɩt.ła′e·s. ts!ɩna′x̣e· n′ok!^{u}e′$_i$ne· pa′łke$_i$. naqa′pse· a$_a$‘qa′łt!e·s. qa·na′x̣e·. n′u′px̣$_a$ne· e·′ka′s. qak.ła′pse·: “qa′psin?” qake′$_j$ne· e·′ka: “ka′s kɩn′aqa′ki·n.” qak.ła′pse· ne$_i$s pa′łke$_i$s: “n′ɩ′n·e tsa′′ne·s.” qake′$_i$ne·: “ka′s kɩn′aqa′ki·n ksłaqts!ɩx̣ma′ła.” qak.ła′pse·: “huk^{u}e·′k$_i$ne·ts słaqts!ɩx̣mała′$_a$ne·.” qake′$_i$ne·: “ke·′k$_i$nu.” qak.ła′pse· ne$_i$s pa′łke$_i$s:

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[1] This sentence is unintelligible.

28. CHICKEN HAWK AND TOAD

There was the Toad. With him was Golden Eagle. Toad said | [he said to him]: "Let us go! Chicken Hawk and Blue Hawk (?) shall be our husbands." | Then he was her husband. | He was skillful. | He caught Deer. One morning he was watching || the Deer. In the morning Toad said: "I'll go with you." Then | he started. He watched the Deer and everything—mountain sheep, rams.[1] | Chicken Hawk and Toad went along. His stone was hard (?). Chicken Hawk | thought: "I'll kill her." He killed Toad. Chicken Hawk started back | to his tent. Toad was seen by her parents. She was taken. || They went to their tent. The mother of Toad was angry. | The mother of Toad said: "Let us go!" They started. She said: | "Chicken Hawk passes by here." The two, Toad and her mother, staid there. | Chicken Hawk was watched for. They saw Chicken Hawk coming along. | Toad and her mother were in hiding. Chicken Hawk arrived. He was taken. || Chicken Hawk was carried back to the tent. He was poor. He was made to perspire over the fire (?). He was poor. Blue Hawk (?) knew | that his younger brother was poor. He went. He took his younger brother. He went to take him. Blue Hawk (?) restored his younger brother. On the following day | he looked for all kinds (of animals). He was well. || Chicken Hawk and Blue Hawk were no longer poor. |

29. RACE OF FROG AND ANTELOPE[2]

There was Frog. He said: "Let us go to Antelope's | tent! We will race with him." Antelope was a fast runner. | He was never beaten in racing. Frog arrived there. | He said to all the Frogs: "Do this." || All the Frogs lay down. (Frog) put down all her clothes. | Antelope put down his clothes. Then he ran fast. | They two stood together. He started. Antelope did not run fast. Then Frog | went fast, got ahead of Antelope, and took her clothes. | She started again. All the Frogs were lying there. (Antelope) was hungry and thirsty. || In the evening all the Frogs started. They got ahead of | Antelope. |

30. THE WOMAN AND THE GIANT

There were the Indians. They started. They went along. They saw | a Giant, who killed them. They did not return to their tents. One | woman started. She had a child. She went along. She saw the Giant. || She said to him: "What is it?" The Giant said: "What are you doing?" | The woman said to him: "This is your younger brother." He said: "What | did you do to make him so white?" She said to him: "I cooked him | to make him white." He said:

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[1] That means he was hunting deer, mountain sheep, and other animals.

[2] See p. 244.

“tsuk^{u}a′ten' łuk!.” tsuk^{u}a′te· ło$_{u}$k!s. ta′x̣as n'itkɛ′ne·· a$_{a}$ʻk.ła′x̣we·k!s (skɛk.łax̣wɛ′k!$_{i}$ne·). łu′$_{u}$nte· tsa′hałs ne$_{i}$ pa′łke$_{i}$. tsuk^{u}a′te· no′k^{u}e·s. tsuk^{u}a′te· ło$_{u}$k!s. ta′x̣as n'itx̣o′mek e·′ka. ta′x̣as n'ɛtkɛnłɛ′s$_{i}$ne· a′m·a·ks. yunamok!o′$_{u}$ne· ne$_{i}$ pa′łke$_{i}$. n'ɛłko′x̣$_{u}$ne·. ta′x̣as qake′$_{i}$ne· e·′ka: “ɛskuku′ ɛskuku′ ɛskuku′.” ta′x̣as łaqatsx̣a′n·e· e·′ka. ta′x̣as n'ɛ′p$_{i}$ne·. łats!ɛna′x̣e· ne$_{i}$ pa′łki$_{i}$. qake′$_{i}$ne·: “tse$_{i}$ka′tke$_{i}$ł hun'ɛpɛ′łne· e·′ka.” ta′x̣as.

31. The Two Tsa′kap[1]

Qaosaqa′$_{a}$ne· tsa′kaps asma′łne· ałɛtskɛ′ł'e·s. qak.ła′pse·: “ma$_{a}$ts ałqa′nam.”[2] qałwi′yne· ne$_{i}$: “ho′yas ne$_{i}$ hułqa′nam.” ts!ɛna′x̣e·. qa·na′x̣e·. qa$_{a}$wɛtsq!nu′se· a$_{a}$ʻkɛts!ła′e·ns ta′k!ats. mɛ′tx̣$_{a}$ne·, qa$_{a}$łak!o′$_{u}$ne·. tsuk^{u}a′te· nɔpɛ′k!as a′$_{a}$ʻk!e·s. mɛ′tx̣$_{a}$ne·. n'ɛsk!o′$_{u}$ne·. n'ipɛ′łne·. n'ɛtskɛ′łne· sakq!nu′kse· qa′h$_{a}$łin qaỵa$_{a}$qa′wos ło$_{u}$kwɛ′n·e a$_{a}$ʻkoqła′ʻnt!e·s. ts!ɛna′qne: qaox̣a′x̣e· k!ułe·etnana′se· to′hołs. n'onoq!oyata′pse·.

Qaosaqa$_{a}$′ne· ałɛtskɛ′ł'e·s. ło′$_{u}$ne· tsa′kaps. qałwi′yne· ne$_{i}$ pa′łke$_{i}$: “qa′psin kse$_{i}$′ł·o· tsa′kaps?” ts!ɛna′x̣e· ne$_{i}$ pa′łke$_{i}$ ne$_{i}$s a$_{a}$ʻko′q!no$_{u}$ks. tse$_{i}$ka′te· a$_{a}$ʻkuqł$_{a}$wu′t!e·s. nakunkɛ′n·e·. n'ɔpkaqu′x̣$_{a}$ne· to′hołs. tsɛ′k!q$_{a}$ne·. tsx̣a′ne· tsa′kaps. qake′$_{i}$ne·: “tsɛk!kɛ′ne·n'.” ta′x̣as tsɛ′k!q$_{a}$ne·. tsɛ′k!q$_{a}$ne· a$_{a}$′ʻkwums. n'uk$_{u}$nox̣a′mne· tsa′kaps. łats!ɛnakɛkma′łne· ałɛtskɛ′łe·s tsa′kaps a$_{a}$ʻkɛt.ła′e·s. qak.ła′pse·: “ma$_{a}$ts ne$_{i}$ qa′nam.” qałwi′yne·: “hułts!ɛ′nam.” ts!ɛna′x̣e·. swɛtsq!nu′se· ta′k!ats. mɛ′tx̣$_{a}$ne·. qałak!o′$_{u}$ne·. tsuk^{u}a′te· nɔpk!aka′e·s. mɛ′tx̣$_{a}$ne·. n'ɛsk!o′$_{u}$ne·. n'ɛtskɛ′łne· a$_{a}$′k!e·s. qa·na′x̣e·. snit.łanamɛ′sne·. tɛnax̣a′mne·. snakna′kse· pa′łki$_{i}$s. qak.ła′pse·: “qa′psin.” qakɛ′łne·: “husłitskɛ′łne· ka$_{a}$k!.” qak.ła′pse·: “hułts!ɛnax̣a′ła hułha′ʻwɛskax̣uktsia′ła.” qak.ła′pse·: “ho′ỵa.” qakɛ′łne.: “ho′pak nɛ′nko.” n'ɛsakmu′n·e·. qakɛ′łne·: “ho′pak nɛ′nko.” qak.ła′pse·: “nɛ′nko ho′pak.” ta′x̣as nawɛskax̣o′$_{u}$ktsek tsa′kaps. qaomitse′$_{i}$se·. ła.unax̣a′mne· tsa′kaps. qakɛ′łne· ne$_{i}$s pa′łke$_{i}$s:. “ła·ts nɛ′nko nawɛskax̣o′$_{u}$ktsek.” n'omitse′$_{i}$se·. n'ɛ′p$_{i}$ne· ne$_{i}$ pa′łke$_{i}$ łats!ɛna′x̣e· tsa′kaps. łałax̣a′x̣e· a$_{a}$ʻkɛt.ła′e·s.

Qak.ła′pse· ałɛtskɛ′ł'e·s: “ma$_{a}$ts at na słqa′nam.” ts!ɛna′x̣e·. n'u′px̣$_{a}$ne· nɔpɛ′k!a·s. słɛtski′łse· sɛ′n·as. ỵunaqa′pse· a$_{a}$ʻqłsma′k$_{i}$nɛk! nɔpɛ′k!as. qake′$_{i}$ne·: “hułtsu′k^{u}at sɛ′n·a.” n'ipiłɛ′s$_{i}$ne·, tsuk^{u}a′te·. łats!ɛna′x̣e·. mɛtyax̣na′pse· tsa′kaps. qak.ła′pse·: “pɛskɛ′nen', ka′min n'ɛ′n·e·. hɛnsł'aỵniła′pin.” qake′$_{i}$ne·: “ma$_{a}$ts ka′min n'ɛ′n·e.” łałax̣a′x̣e· a$_{a}$ʻkɛt.ła′e·s. qakɛ′łne· ałɛtskɛ′ł'e·s: “ke′ło$_{u}$'s katitunała′e·s.?” qak.ła′pse·: “ło′$_{u}$se·.” qałwi′yne·: “ła′kakati′tu.” kanmi′ỵɛt.s qakɛ′łne· ałɛtskɛ′ł'e·s: “słutske′$_{i}$ne·.

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[1] Chamberlain translates this word by “ghost.” My informant did not know the word.

[2] Throughout this story the forms used by a man talking to his sister, and *vice versâ*, are used.

“Cook me.” The woman said: | “Bring wood.” He gathered wood. Then she made | a pit (it was a pit for cooking). The woman pulled out grass. | She took stones. She took wood. Then the Giant lay down. | Then soil was taken. The woman threw it on top. || She set fire to it. Then the Giant said: “Iskuku′, iskuku′, | iskuku′!” Then the Giant spoke no more. Then he was dead. The woman | started to go back. She said: “Look! I killed the Giant.” Enough. |

31. The Two Tsa′kap

There were two Tsa′kap, brother and sister. (The brother) was told: | “Don’t go there!” He thought: “I will go there.” || He started. He went along. There was a squirrel sitting on a tree. | He shot at it. He did not hit it. He took his manitou arrow and shot | and hit it. He killed it. He watched. There was a lake. Just | in the middle he took off his clothing. He swam. | A little ways out in the water there was a charr. It swallowed him. ||

There was his sister. The Tsa′kap had disappeared. That woman thought: | “Why is there no Tsa′kap?” The woman started to | the lake. She looked at the fish-line. She pulled it up. | She pulled the charr out of the water. She cut it open. The Tsa′kap spoke (inside). He said: | “Split it.” Then she split it. She split the belly. || The Tsa′kap arose. They two, the Tsa′kap brother and sister, went back together | to their tent. She said to him: “Don’t go there.” He thought: | “I will go.” He went. There was a squirrel on a tree. He shot at it. | He did not hit it. He took his manitou arrow and shot. He hit it. | He looked for his arrow. He went along. There was a tent. He entered. || A woman was sitting there. She said to him: “What is it?” He said to her: “I am | looking for my arrow.” She said to him: “Let us go! We’ll go swinging.” | He said to her: “Well.” She said to him: “You first.” | He sat down. He said to her: “You first.” She said to him: “You | first.” Then the Tsa′kap swung. (The rope) did not break. || The Tsa′kap went down again. He said to that woman: “Now you | swing!” (The rope) broke, and the woman was dead. | The Tsa′kap went on and arrived at his tent. |

He was told by his sister: “Don’t go that way.” He started. | He saw a manitou looking for beaver. There were many || manitou people. He said: “Let me take a beaver.” He killed it. | He took it. He started back. The Tsa′kap was pursued. He was told: | “Put it down, it belongs to me; you stole it from me.” He said: “No; | it is mine.” He went home to his tent. He said to his sister: | “Have we no father?” She said to him: “No.” He thought: || “Oh, if I had a father!” On the following day he said

łɩnaqa′pse· katitu′mił.” qak.ła′pse·: “naqa′pse· tɩtu′e·s. n′ɩpłapsɩ′s$_i$ne· k.ła′włas tɩtu′e·s qo·s sakq!yułe.ɩ′t.se·.” kanmi′yɩt ts!ɩna′x̣e· tsa′kaps. łax̣a′x̣e·. tsx̣a′n·e: “ła′n·a, huts!upłɩ′s$_i$ne·.” łax̣a′x̣e· k.ła′wła. qakɩ′łne·: “ka$_a$ kinaqa′ke·?” qake′$_i$ne·: “huts!upłɩ′s$_i$ne·.” qake′$_i$ne·: “mɩ′tx̣an′!” mɩ′tx̣$_a$ne· tsa′kaps a$_a$ʻkɩts!ła′e·ns. snax̣u′se: qakɩ′łne·: “ts!ɩ′nan.” ts!ɩna′x̣e· k.ła′wła a$_a$ʻkoq!yułe′et.s. łax̣a′x̣e·. n′ɩtwɩsqa′$_a$ne· k.ła′wła. wɩł·e.ɩ′t.se· mɩtx̣a′łne· k.ła′wła. n′ipiłɩ′łne·. qaox̣a′x̣e· tsa′kaps. n′omɩ′tsq$_a$ne·. tsuk^{u}a′te· tɩtu′e·s a$_a$ʻkuq!łam′ɩ′se·s. ts!ɩna′x̣e· łax̣a′x̣e· a$_a$ʻkoq!yułe′et.s. qake′$_i$ne·: “k.ła′wła, ła′n·a, huts!upłɩ′s$_i$ne·.” ts!ɩna′x̣e· k.ła′wła. łax̣a′x̣e·. qake′$_i$ne·: “qa′psin?” qake′$_i$ne· tsa′kaps: “huts!upłɩ′s$_i$ne·.” qake′$_i$ne. k.ła′wła: “mɩ′tx̣an′ a$_a$ʻkɩts!ła′e·n.” mɩ′tx̣$_a$ne·; snax̣u′ne· a$_a$ʻkɩts!ła′en. qake′$_i$ne· k.ła′wła: “ma$_a$ts huts!upłɩ′s$_i$ne· tsa′kaps.” qake′$_i$ne·: “huts!upłɩ′s$_i$ne·.” qakɩ′łne· k.ła′włas: “łu′n·u.” ts!ɩna′x̣e· k.ła′wła a$_a$ʻkoq!yułe′et.s. n′itwɩsqa′$_a$ne·. mitx̣a′łne·. n′ipiłɩ′łne·. ts!ɩna′x̣e· tsa′kaps. tsi′k!q$_a$ne. tsuk^{u}a′te· a$_a$ʻkoq!łam′ɩ′se·s. łats!ɩna′x̣e· a$_a$ʻkɩt.ła′e·s. qaosaqa$_a$′ne·. kanmi′yɩt.s qakɩ′łne· ałɩtskɩ′ł′e·s: “hułuq$_u$nanyała′e·s.” tax̣as ts!ɩna′x̣e·. wat!a′x̣e·.

[Nos. 32–37. Lower Kutenai. Told by Angi McLaughlin]

32. Chipmunk and Owl

Qaosaqa′$_a$ne· wa′tak. tɩte′e·s q!u′tsats. n′iła′ne· q!u′tsa·ts, nuwa′s$_i$ne·. qak.ła′pse· tɩte′e·s: “a$_a$ʻkɩnux̣o′$_u$nuk ts!ɩ′nan′ łe′′ne·.” k.ła′x̣am q!u′tsa·ts naqa′pse· q!u′łwa. nałx̣o′$_u$ne· na′ʻheks. ta′x̣as tsuk^{u}a′te·. n′uk!^{u}niłoqo$_u$x̣a′′nte·. ta′x̣as n′ɩt!qa′pse· a$_a$q!una′$_a$wo$_u$k. qaosaqa′$_a$ne· q!u′tsa·ts. nułpa′łne· ku′pis, t!ało′kse·: “ła′n·a.” ta′x̣as ts!ɩna′se· a$_a$qa′t!aks q!u′tsa·ts ya$_a$qaosaqa′$_a$ke·. qake′$_i$ne· ku′pi: “hutsx̣ałts!ɩnax̣ała.ɩ′s$_i$ne· ma′′ne·s.” qake′$_i$ne· q!u′tsa·ts: “wa′ha, pɩ′k!aks ɩ′p$_i$ne· ka̩′ma.” n′onɩ′łne· q!u′tsa·ts. qałwi′yne·: “ktsx̣ał′ɩ′płaps.”[1] qake′$_i$ne· q!u′tsa·ts: “manwitsi′yin′.” k!ok^{u}ina′$_a$ne· (?) ku′pi: “ts!upnaqłɩ′łen′.” łaqanałts!ɩna′x̣e· q!u′tsa·ts. ne$_i$s qaqna′$_a$ne· ku′pi. yu·k!kaka′te· ta′x̣a ne$_i$ q!u′tsa·ts pał k.łats!ɩ′nam a$_a$ʻkɩt.ła.ɩ′se·s tɩte′e·s. ta′x̣as łatɩnaxa′′mne·. qakɩ′łne· tɩtu′e·s: “tsx̣ał′ɩpła′pne·. ɩt.łatsu′to.” qake′$_i$ne· wa′tak. qake′$_i$ne·: “qa′psin kuł′ɩ′tkin?” qanałtsuk^{u}a′te· ne$_i$ wa′tak tɩte′e·s. n′oqo$_u$naqkɩ′n·e wo′q!ka·′s. n′ɩ′p$_i$ne· q!u′tsa·ts.

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[1] Or *ktsx̣ał′ö′płaps.*

to his sister: "You told a lie. | I ought to have a father." She said to him: "You have a father. | Your father was killed by Grizzly Bear. There is a mountain over there." The following day | the Tsa′kap started. He arrived. He said: "Come, I'll kill you!" | The Grizzly Bear came. He said to the two (the Tsa′kap): "What did you say?" The Bear said: || "I'll kill you!" He said: "Shoot at it!" The Tsa′kap shot at | a tree. It fell down. (The Tsa′kap) said to (the Grizzly Bear): "Go!" The Grizzly Bear went | to the mountain. He got there. The Grizzly Bear stopped. From far away | he was shot and was killed. The Tsa′kap went there. He skinned it. | He took his father's hair. He started. He arrived at || the mountain. He said: "Come, Grizzly Bear, I'll kill you!" Grizzly Bear started. | He got there. He said: "What is it?" The Tsa′kap said: "I'll kill you!" The Grizzly Bear said: "Shoot that tree!" | He shot at it. The tree fell. The Grizzly Bear said: "I will not | kill you, Tsa′kap." (The Tsa′kap) said: "I will kill you." He said to || the Grizzly Bear: "Go on!" The Grizzly Bear started for the mountain. | He stopped. He was shot and was killed. The Tsa′kap started. | He cut him open. He took his hair. He went back to his tent. | He staid there. The following day he said to his sister: | "Let us move camp." Then he started. He went across the mountains. ||

[Nos. 32–37. Lower Kutenai. Told by Angi McLaughlin]

32. Chipmunk and Owl[1]

There was Frog. His grandmother was Chipmunk. Chipmunk was crying. | He was hungry. He was told by his grandmother: "Go to the river; go to the other side." | When Chipmunk arrived, there were rose hips. He carried a bark basket. | Then he took it. He filled it at once. Then it was full. | There were willows. Chipmunk heard Owl making a noise. || "Come here!" Then he started. (Owl) went to where Chipmunk | was sitting. Owl said: "Let us go home to your mother." | Chipmunk said: "No; my mother died long ago." | Chipmunk was afraid. He thought: "He will kill me." Chipmunk said: | "Cover your eyes with your hand." Owl did so. He shut his eyes. || Then Chipmunk started, going along. Owl did thus.[2] | He could not get him. Then Chipmunk got home to the tent of | his grandmother. Then he entered. He said to his grandmother: "He will | kill me. Hide me!" Frog said: "What | shall I do?" Frog took her grandson and put him into || the soup. Chipmunk died. |

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[1] See p. 58.

[2] Owl stretched out his hand to catch Chipmunk, and scratched him.

33. The Sun

Qa·na′x̣e· skɩ′n·ku·ts n′asma′łne· ɩ′nła·k. qake′$_i$ne· skɩ′n·ku·ts: "hułts!ɩnax̣a′ła qo ilka′hak a$_a$′qłsma′knɩk! sakɩł′ɩtkɩ′n·e· nata′n·ɩk!s." u·s′meks skɩ′n·ku·ts qake′$_i$ne·: "hutsx̣ał′ɩ′n·e· nata′nɩk!." qake′$_i$ne· ɩ′nła·k: "u′s′mek ka′min." qake′$_i$ne· skɩ′n·ku·ts: "wa′ha." ta′x̣as ts!ɩna′x̣e·. qa·na′x̣e· qake′$_i$ne· ɩ′nła·k: "hɩntsx̣ałhułpałna′pne·." qake′$_i$ne· skɩ′n·ku·ts: "qa′psin?" qake′$_i$ne· ɩ′nła·k: "ne$_i$ hutsya$_a$qanax̣ała′$_a$ke·." qake′$_i$ne· skɩ′n·ku·ts: "qa′psin?"—"ta′x̣a ne$_i$ hutsqaosaʿqowała′$_a$ne· ne$_i$ anłonik.łe′ɩt. tsaqa′$_a$ne· t!ɩna′m·u; at qaha′x̣am a$_a$ʿqłsma′knɩk! at qa′sx̣$_a$ne·." ta′x̣as łax̣a′x̣e·. qa′sx̣$_a$ne· ɩ′nła·k·. "ta′x̣a nɩ′nko," qake′$_i$ne· ɩ′nła·k. ta′x̣as qayaqaha′x̣e· ɩ′nła·k. ta′x̣as tsuk^{u}a′te· skɩ′n·ku·ts· n′onax̣u′n·e· ne$_i$ t!ɩna′m·u. ne$_i$s qanaqayaqa′$_a$ne· skɩ′n·ku·ts. ta′x̣as ts!ɩna′x̣e· skɩ′n·ku·ts ta′x̣as ts!ɩna′k$_i$ne· łax̣a′nx̣o′$_u$ne· ɩ′nła·k. qake′$_i$ne· ɩ′nła·k. "hułpa′łnu ka$_a$ huts!a$_a$qa′k.łe$_i$s." ta′x̣as qatsx̣a′n·e·. łax̣a′x̣e·. ta′x̣as tsɩłmiyɩ′t$_i$ne· qake′$_i$ne· skɩ′n·ku·ts: "u′s′mek ka′min." qake′$_i$ne· ɩ′nła·k: "ma$_a$ts." ta′x̣as ts!ɩna′x̣e·. wɩ′łna·m qawunikɩ′t$_i$ne·. wałkwayɩ′t$_i$ne· ława′x̣e· skɩ′n·ku·ts. qake′$_i$ne· a$_a$ʿqłsma′knɩk!: "saha′n·e· skɩ′n·ku·ts." qawunikɩ′t.se· qake′$_i$ne· ɩ′nła·k: "ta′x̣a ka′min. ta′x̣a hutsx̣ałɩʿsnilts!ɩna′x̣e·." qake′$_i$ne· ɩ′nła·k. ta′x̣as yuwa$_a$k!mᴇnuqka′n·e·. so′$_u$k^{u}ne· nata′nɩk! ɩ′nła·k. sa$_a$nłwi′yne· skɩ′n·ku·ts. qałwi′yne· kinmɩ′tx̣$_a$ne· ɩ′nła·ks. naq!aku′pse· a$_a$′ʿk!e·s skɩ′n·ku·ts· q!apiłaq!aku′pse· a$_a$′ʿk!e·sts t!awu′e·s. pɩskɩ′n·e·. q!apił′aq!aku′pse· a′m·a·ks. ts!ɩna′x̣e· hanłukpqa′$_a$ne· q!apił′aq!ako′$_u$ne·. qa.u′px̣$_a$ne· qa′psins ł′ɩ′tkin. qaosa′x̣e· a$_a$ʿk$_i$mana′me·s. qanał′itx̣o·′mek. qahaq!aku′pse· a$_a$ʿk$_i$mana′me·s. ta′x̣as qake′$_i$ne· skɩ′n·ku·ts: "Husuk^{u}iłq!o′k$_u$ne· ne$_i$ kuqa′e·p." ta′x̣as.

34. Fox and Skunk

Qana′x̣e· x̣ax̣astai′ya. qaqa′$_a$ne· na′k!$_i$yu. nałx̣o′$_u$ne· yɩtskme′e·s. qałwi′yne· kts!isa′knu. pɩsx̣o′$_u$ne· yɩtskme′e·s. qa·na′x̣e·. qake′$_i$ne·: "łu′$_u$ne· qa′psin kuo′nił x̣ax̣astai′ya." qake′$_i$ne·: "qaqał′uk!^{u}e′′ne· kuo′nił ne$_i$ kałukwax̣ni′yam." ta′x̣as n′isak$_i$nu′n·e·. qanał′uknox̣a′′mne· na′k!$_i$yu. qaox̣ałhałukwax̣ni′łe·k. nosanox̣unqa′$_a$ne· x̣ax̣astai′ya. n′umɩtskɩ′n·e· yɩtskmeɩ′se·s na′k!$_i$yu. ts!ɩna′x̣e· na′k!$_i$yu. ława′x̣e· x̣ax̣astai′ya. n′u′px̣$_a$ne· ne$_i$s k!umɩ′tse$_i$s yɩtskme′e·s. n′iła′ne. qałwi′yne· ktsx̣ał′ɩ′pił na′k!$_i$yu. ta′x̣as ts!ɩna′x̣e· x̣ax̣astai′ya. n′u′px̣$_a$ne· a$_a$ʿkɩnmi′tuks. n′eku′łne· x̣ax̣asta′ya. n′u′px̣$_a$ne· na′k!$_i$yu ya′wo′s wu′os. ta′x̣as n′atsu′kpne·. n′uk.łu′k$_u$ne· n′itx̣o·′me·k ne$_i$s qałwa$_a$kiłwitskɩ′k$_i$ne· n′u′px̣$_a$ne· na′k!$_i$yus qo′s na′$_a$tas qaosaqa′pse· ne$_i$s qał·ukax̣o·′mek. qałwi′yne· tsx̣ałax̣aq!u′łukp, mɩtx̣na′pse· na′k!$_i$yus. ta′x̣as.

33. The Sun[1]

Coyote went along with Chicken Hawk. Coyote said: | "Let us go there far away, where the people are making | the sun." Coyote said first: "I'll be | the sun." (Chicken Hawk said:) "I first." || Coyote said: "No." Then they started. They went along. Chicken Hawk said: | "You shall listen to me." Coyote said: | "What is it?" Chicken Hawk said: "It is where we are going." | Coyote said: "What is it?" (Chicken Hawk said:) "Then we'll stay | over there. There will be grease. When people pass, | they bite off a piece." They arrived there. Chicken Hawk bit off a piece. | "Now you," said Chicken Hawk. Then Chicken Hawk passed. | Then Coyote took it. The grease fell down. | Coyote went rolling along. Then | Coyote started. He went quickly. Chicken Hawk overtook him. | Chicken Hawk said: "Listen to me, what I tell you."[2] Then | he did not speak. They arrived there. Then in the evening Coyote said: | "I first." Chicken Hawk said: "No." Then | they started early. After a little while it was evening. Coyote arrived. | The people said: "Coyote is bad." || After a little while Chicken Hawk said: "Now I, now I myself shall | start." Thus spoke Chicken Hawk. Then the sun rose. | Chicken Hawk was a good sun. Coyote was angry. He thought | he would shoot Chicken Hawk. Coyote's arrow burned. | His arrow and his bow were all burned. He put it down. | The earth was all burned. He started running, and everything was on fire. | He did not know what to do. He came to a trail | and lay down there. The trail did not burn. | Then Coyote said: "I am glad that I am not dead." | Enough. ||

34. Fox and Skunk[3]

Skunk was going along. There was Fox. He carried a | pot.[4] He wanted to sit down. He put down his pot. He went along. | (Skunk) said: "There is nothing I am afraid of." He said: | "The only thing I am afraid of is whistling." Then | he sat down. Fox arose. There was the sound of whistling. | Skunk ran away. Fox broke the pot. | Fox started. Skunk arrived. He saw that his pot was broken. He cried. He thought | he would kill Fox. Then Skunk started. He saw | a river. He was going to drink. He saw Fox inside | the water. Then he squirted his fluid at him. He became tired. | He lay down and | looked up. He saw Fox, being above. Then | he turned around. He thought he would squirt his fluid at him, but Fox shot him. | Enough. |

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[1] See pp. 66, 116.

[2] See p. 110.

[3] See pp. 23, 40.

[4] That is, Fox was in the pot that Skunk was carrying.

35. Coyote and Caribou

N′asma′łne· na′x̣$_a$ne·. at ts!ɛna′x̣e· na′x̣$_a$ne·. sa·nɛłwi′yne· skɛ′n·ku·ts. qałwi′yne· tsx̣ał′u′pił ne$_i$s na′x̣$_a$ne·s. qake′$_i$ne· skɛ′n·ku·ts: "qa′psin at skiłwunikɛ′t$_i$ne·?" qake′$_i$ne· na′x̣$_a$ne·: "at husił′ɛ′k$_i$ne· ktsaqu′na tsa′hał at husłaqałwa‵sɛłsɛ′k$_i$ne·." n′ipɛ′łne· skɛ′n·ku·ts ne$_i$s na′x̣$_a$ne·′s. łaska′x̣e· skɛ′n·ku·ts· qaox̣ałtɛmax̣a′mne· ne$_i$s a$_a$′kit.ła.ɛ′se·s. n′ɛ′p$_i$ne· na′x̣$_a$ne·. n′iła′n·e· skɛ′n·ku·ts. qake′$_i$ne· "ma kutsła′ke$_i$ł ka′swu." ta′x̣as.

36. Coyote and Owl

Ku′pi sakiła′yne· łkamnɛ′nta′ke·s. qake′$_i$ne· skɛ′n·ku·ts: "hutsx̣ał′ɛ′n·e· łka′m·u." n′ɛła′n·e· skɛ′n·ku·ts tsiłmiyɛ′t.se·. qakiłɛ′łne·: "hɛnsa·nłux̣łitɛ′t$_i$ne·, to′x̣wa łɛntkayax̣ni′s$_i$ne· ku′pi." qanałqunyax̣a′łne· skɛ′n:ku·ts. qa·wax̣mitɛ′łne· a$_a$′k!ałax̣we′et.s. qanałtsuk^{u}ata′pse· ku′pi′s, ts!ɛnałkna′pse·. qake′$_i$ne·: "hun′ɛ′n·e· skɛ′n·ku·ts." qakɛ′łne· ku′pi′s: "huła‵qwiłna′ła." naqwi′łne· skɛ′n·ku·ts a′$_a$′ke ku′pi. skɛ′n·ku·ts n′ipɛ′łne· ne$_i$s ku′pis. k.łaa′yne· łkamnɛ′nta′ke·s. łats!ɛna′x̣e·. qake′$_i$ne·: "hun′ipɛ′łne· ku′pi." ta′x̣a.

37. Coyote and Deer

Qa·na′x̣e·. n′u′px̣$_a$ne· tsu′pqa′s. qałwi′yne· ktsx̣ałmi′tx̣a. nałomi′se·, sł′oneła′pse· ne$_i$s qakɛ′n·e·. łats!ɛna′x̣e· qawɛsqa′pse· n′ɛsqawitsła′′mse·. qake′$_i$ne· skɛ′n·ku·ts: "k!ɛsɛnyu′k^{u}a[1] tɛtu′′ne·s?" qake′$_i$ne· ne$_i$ qa′psin: "qà′psin? kinq!akpa′mek ne$_i$ kinɛ′płap?" qake′$_i$ne· skɛ′n·ku·ts: "huq^{u}ałwi′yne· pał ke′ło· qa′psin." ta′x̣as.

[Nos. 38–44. Description of Dances, Games, and Hunting]

38. Kissing Dance

Kt!amu′x̣o·ł	ka′qwɛł	tɛ′tqa·t!ts	pa′łke$_i$	kałqok!ałma′x̣nam.	nama-
Drum	dance	men and	women	kiss.	They

tɛktsɛ′łne·	se·′ɛt!s.	łaa′k!ła$_a$k	nałqok!ałmax̣a′łne·.	namatɛktsɛ′ł-
are given	blankets.	Another one	is kissed.	They are

ne·	yunaqa′$_a$ne·	qa′psin.
given	many	things.

39. Sun Dance

N′itɛt.łana′mne·	tsx̣ałhanqux̣o′$_u$łne·	ts!ɛsɛn·ɛnqux̣onałka′′ne·
They build a tent	will be Sun dance.	The Sun-dance leader

na′ksaq.
is master.

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[1] Or *a$_a$‵kiyuka′′nam*,

35. Coyote and Caribou

There were two—(Coyote and) Caribou. Caribou started. Coyote was angry. | He thought he would kill Caribou. Coyote said: | "Why does it take you so long?" Caribou said: "I eat | small grass and I quickly get fat." Coyote killed || Caribou. Coyote came along. He entered | (Caribou's) tent. Caribou was dead. Coyote cried. He said: | "I loved my friend." Enough. |

36. Coyote and Owl[1]

Owl stole children. Coyote said: | "I'll be a child." Coyote cried in the evening. He was told: || "You make a bad noise. Owl may almost take you away." | Coyote was taken. He was thrown out of the doorway. Owl took him along. | He carried him along. He said: "I am Coyote." Owl was told: | "Let us dance!" Coyote and Owl danced. Coyote | killed Owl, who had stolen the children. They started back. || He said: "I killed Owl." Enough. |

37. Coyote and Deer

He went along. He saw Deer. He thought he would kill him. | The wind was blowing and frightened him. He did thus to it. He went on. He stood there holding (in the hand) | his head thus. Coyote said: "Is that your father's war bonnet?" | The thing said: "What is it? Do you forget that you killed me?" || Coyote said: "I thought it was nothing." Enough.[2] |

[Nos. 38–44. Description of Dances, Games, and Hunting]

38. Kissing Dance

The drum is beaten. Men and women dance and kiss one another. In return blankets are given. Another person is kissed and many things are given.

39. Sun Dance

They build a tent to have a Sun dance. The Sun-dance leader is master.

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[1] See pp. 20, 37.

[2] This story was not known to my informants. It seems to mean that Coyote intended to kill Deer and in pursuing him was frightened by the wind. It seems that then he shot Deer, and Deer was standing there holding his own head in his hands. He did not recognize it, and asked the Deer: "Is that your father's war bonnet?"

40. MANITOU PERFORMANCE

Kq!ax̣na′mnam.	n′ιsin·wisx̣a′łne·	Na′q$_a$ne·.	qakι′kse·	nŏpιk!a′e·s
They tie up some one.	He is behind a screen	"He Swims."[1]	He says	his manitou

łatikmi′tił.	qakι′kse·	nŏpιk!a′e·s	tsx̣ałhaqayeqa′mek.
when he is thrown back.	He says	his manitou	he will roll himself.

41. MEDICINE PERFORMANCE

T!amox̣o′$_u$łne·	sιłwanaq$_a$nanuq!namna′mne·	yunaqa′pse·	qa′psins
The drum is beaten	they practice medicine performances	many	things

ktso′$_u$k^{u}a$_a$t	x̣atkno$_u$k^{u}ι′ne·.
who take	save him.

42. GAMBLING

Kałuwa′ts!nam	yunaqa′$_a$ne·	k!ιskax̣$_a$mι′tił	qa′psin;	kq!aʽłax̣a′$_a$ł-
Gambling	many	are lost	things;	horses,

tsin,	se·′ιt!,	a$_a$ʽqatwu′mła,	t!a′wu,	a$_a$ʽktsa′mał,	nι′łko;	q!a′pe·
	blankets,	shirts,	bows,	knives,	money;	all

qa′psin	n′ιskax̣$_a$metι′łne·.
things	are lost.

43. GAMES

K!ιtkι′nił	kene′he,	łaa′k!ła$_a$k	kawιsk!akana′nam,	k!iktsikna′m-
It is done	dancing in circle hand in hand,	other one	down squatting,	blind man's

nam.	at słιtkinι′łne·	kk.łιnq!o′yam,	at słιtkinι′łne·	qa′ła	łka′m·u
buff.	It is made	a toy,	it is made	some	child,

n′iktsi′kił	ι′n·e·n	nιtstaʽhałna′na	at swu′$_u$te·	a$_a$ʽkιnu′ła·ms,	na.ut-
if he is caught,	if he is	a boy,	he is given as a bow	a snake;	a

na′na	at	n′ι′nse·	kiyukmu′ł’e·s	at	n′ι′nse·	a$_a$ʽkιnu′ła·ms.
girl,	however,	she	her digging-stick,	however,	it is	a snake.

44. HUNTING ON THE PLAINS

Ne$_i$	ławat!ι′nak	ninałhuł·unι′s$_i$nam	at	n′o$_u$niłι′łne·
Those	across the mountains	when they went out on the prairie,	however,	were feared

sa′nła.	at	q!untkałhawasx̣uneya′mne·	at	sł’o$_u$niłι′łne·	sa′nła
the Piegans.	However,	around they sing,	but	they were feared	the Piegans

ktsx̣ał’a′y	kq!ał·ax̣a′$_a$łtsins.	at	n′upsłaʽtiyilqanikι′t$_i$ne·	ninał-
they would steal	horses.	But	they did this always	when

huł·unι′s$_i$nam	ła.upkałonι′snam	no·qankiʽkił’akni′yam.	ta′x̣as
they were on the prairie	when they went out on the prairie	they rounded up buffaloes.	Then

at	qa$_a$qask$_i$nι′łne·.
	they stopped.

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[1] Name of a man, known under the French name Louis.

40. MANITOU PERFORMANCE

Some one was tied up. Louis was sitting behind the blanket. His manitou spoke when he was thrown back. His manitou spoke when he would roll himself about.

41. MEDICINE PERFORMANCE

The drum is beaten, and somebody does medicine work. They take many things. They save (the patient).

42. GAMBLING

In gambling many things are lost—horses, blankets, shirts, bows, knives, money—everything is lost.

43. GAMES

Children play, dancing hand in hand in a circle, swinging their hands. Other games are dancing about squatting, and playing blind-man's buff. Toys are made. Some child is caught: if it is a boy, a snake is given to him for a bow; if it is a girl, a snake is given to her for a digging-stick.

44. HUNTING ON THE PLAINS

Across the mountains they went out on the prairie, but they were afraid of the Piegans. They sang, traveling around there. They were afraid that the Piegans would steal their horses. They did that always when they went on the prairie. They came back when they finished rounding up the buffaloes. Then they stopped.

II. TEXTS COLLECTED BY FRANZ BOAS (NOS. 45–77)

[No. 45. Told by Pierre Andrew]

45. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR

There was Coyote. All at once he saw Rabbit coming. He said to him: "Why are you running?" Rabbit said: "I am running away." He went past and went on. Coyote was sitting there. He thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Coyote started to run. He went along and went along. There was a little prairie. There was Wolf. Wolf was there, and saw Coyote coming. Coyote arrived, and said to Wolf: "Why are you running?"—"I am running away." Coyote went past. Wolf was sitting there. He thought: "Oh, some-

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45. RABBIT, COYOTE, WOLF, AND GRIZZLY BEAR

Qawɛsaqa′$_a$ne· skɛ′n·ku·ts. n′uk!^{u}ɛnł′ɔ′px̣$_a$ne· kianuqłu′mnas
He staid Coyote. All at once he saw Rabbit

ska′se·. qakɛ′łne· qa′psin kɛnsɛlts!ɛ′na·k. qake′$_i$ne· kianuq-
coming. He said to him: "Why are you running?" He said Rab-

łu′mna husx̣a′′mktse·k. qayax̣a′x̣e· ne$_i$ skana′x̣e·. qa$_a$nka′-
bit: "I am running away." He went past; that one went on. He was

me·k skɛ′n·ku·ts. qałwi′yne· a· at ktsɛnma′łqa tu′x̣wa kuł′isɛn-
sitting Coyote. He thought: "Oh, something happened almost I might have

qapwɛtska′$_a$x̣a. sqa·łwuts!ɛ′n·qkupekɛ′me·k skɛ′n·ku·ts. qa·n a′x̣e· 5
been in trouble in his place!" He also started to run Coyote. He went along,

qa·na′x̣e·. skɛknu‵qłe.itnana′n·e·. saosaqa′$_a$ne· ka′$_a$ke·n. qa-
went along. There was a little prairie. There was Wolf. There

osaqa′$_a$ne· ka′$_a$ke·nts n′ɔ′px̣$_a$ne· ska′$_a$se· skɛ′n·ku·ts·. wa′se·ts
was Wolf he saw coming Coyote. He arrived

qakɛ′łne· qa′psin kɛnsɛlts!ɛ′na·k. hux̯x̯a′′mktx̯i·k.[1] qayaqa·′x̣e·
and he said to him: "Why are you running?" — "I am running away." He went past

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[1] Coyote uses x̯ (palatalized x) instead of s.

thing must have happened, and I might almost have been in trouble myself!" Wolf started to run. He went along and went along. There was a little prairie. There was Grizzly Bear. He saw Wolf coming. When he was coming along and when he arrived, he said to him: "Now, why are you running?" He was told: "I am running away." Wolf went past. Grizzly Bear staid there, and thought: "Oh, something must have happened, and I might almost have been in trouble myself!" Grizzly Bear started to run. Grizzly Bear went along and went along. There was a prairie. There he saw the three friends. He went on, and arrived there. He saw Wolf sitting there, a little farther along Coyote, a little farther along Rabbit. Grizzly Bear said to Wolf: "Now, why did you run away? There is hardly anything to run away from." Wolf said: "I was staying there, and saw Coyote coming. When he arrived, I said to him, 'Now, why are you running?' He said to me, 'I am running

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skᴇ'n·ku·ts.	qa·nqa'me·k	ka'$_a$ke·n.	qałwi'yne·	at	ktsᴇnma'łqa
Coyote.	He was sitting	Wolf.	He thought:		"Something happened,

tu'x̣wa	atułᴇnᴇ`sᴇnqapwᴇtska'$_a$xne·.	nutsᴇnqkupekᴇ'me·k
almost	I might be in trouble my place."	He started to run

ka'$_a$ke·n.	qa·na'x̣e·	qa·na	skiknu`qłe.itnana'se·.	saosa-
Wolf.	He went along,	went along.	There was a little prairie.	There

qa'$_a$ne·	k.ła'wła.	n'ᴜ'px̣$_a$ne·	ska'se·	ka'$_a$ke·ns	qa·waka'se·.
was	Grizzly Bear.	He saw	coming	Wolf.	He was coming.

ki·'wasts	qakᴇ'łne·	ta'x̣a	qa'psin	kᴇnsᴇts!ᴇ'na·k.	qak.ła'pse·
When he arrived	he said to him:	"Now,	why	are you running?"	He was told:

husx̣a''mktse·k.	qayaqa'x̣e·	ka'$_a$ke·n.	qaosaqa'$_a$ne·	k.ła'włats
"I am running away."	He went past	Wolf.	He staid	Grizzly Bear,

qałwi'yne·	at	ktsᴇ`nmałnᴇ'ke·t.	tu'x̣wa	atułᴇnᴇ`sᴇnqapwᴇts-
and he thought:	"Something happened to him.		Almost	I might be in trouble myself in

ka'$_a$x̣$_a$ne·.	nutsᴇnqkupekᴇ'me·k	k.ła'wła.	qa·na'x̣e·	k.ła'wła.
his place."	He started to run	Grizzly Bear.	He went along	Grizzly Bear.

qa·na'x̣e·.	skᴇknuqłe.ᴇ't.se·.	n'ᴜ'px̣$_a$ne·	saqa'pse·	ałswᴜ't$_i$mos.
He went along.	There was a prairie.	He saw	those there	friends.

qa·ox̣a'x̣e·ts	łax̣a'x̣e·.	n'ᴜ'px̣$_a$ne·	qo$_u$	naqna'kse·	ka'$_a$ke·ns	a·nłɔ'-
He went on	and arrived.	He saw		there sitting down	Wolf;	a little

n·o·'sts	skᴇ'n·ku·ts·	a·nłɔ'n·o·'sts	kianuqłu'mna.	k.ła'wła	qakᴇ'łne·
farther	Coyote;	a little farther	Rabbit.	Grizzly Bear	said to

ka'$_a$ke·ns	ta'x̣a	qa'psin	kᴇnsx̣a'mktsa'ke$_i$l	ma·nqa`nekax̣a''mk-
Wolf:	"Now,	why	did you run away?	There is hardly anything to run away from."

tse·k.	qake'$_i$ne·	ka'$_a$ke·n	huqa`osaqa'$_a$ne·	hun'ᴜ'px̣$_a$ne·	skᴇ'n·-
	He said	Wolf:	"I was staying,	I saw	Coyote

ku·ts	ska'x̣e·.	ki·'wamts	huqakᴇ'łne·	ta'x̣a	qa'psin	kᴇnsᴇts!ᴇ'na·k.
	coming.	When he arrived,	I said to him:	'Now,	why	are you running?'

away.'" Coyote was told: "And why did you run away?" He said: "I was staying there, and Rabbit came. When he arrived, I said to him, 'Now, why?' He said, 'I am running away.' I thought, 'Oh, something must have happened, and I myself might almost have been in trouble!' Then I ran away." Then Rabbit was told: "Now, why did you run away?"—"I was eating branches, the wind was blowing, the snow fell from the trees, and a branch broke off the tree; it almost fell on me. Then it made me run away. That is what I meant when I said, 'I am running away.'" Then they laughed and separated. Now it is ended.

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qak.ła′pne· hux̭x̣a′′mktx̭e·k. qakiłɛ′łne· skɛ′n·ku·tsts nɛ′nko·
He said to me: 'I am running away.'" He was told Coyote: "And you,

qa′psin kɛnsła`qakałts!ɛ′na·k. qake′$_{i}$ne· huqa`osaqa′$_{a}$ne· ska′x̣e·
why were you running?" He said: "I was staying there; he came

kianuqłu′mnats ki·′wamts huq^{u}akɛ′łne· ta′x̣a qa′psints qake′$_{i}$ne·
Rabbit, when he arrived I said to him: 'Now, why?' and he said:

husx̣a′′mktse·k. huq^{u}ałwi′y̦ne· at ktsɛnma′łqa tu′x̣wa at hułʼɛ`-
'I am running away.' I thought: 'Something happened almost I myself

sɛnqapwɛtsqa′$_{a}$x̣a ta′x̣a ma kusłaqakałts!ɛ′na·k. Qakiłɛ′łne· 5
might be in trouble in his place,' then, however, therefore I ran away." He was told

kianuqłu′mnats nɛ′nko ta′x̣a qa′psin kɛnsłʼaqakax̣a′′mktse·k.
Rabbit: "Now you, now, why did you run away?'

qake′$_{i}$ne·. huq^{u}a′$_{a}$kilʼikuła′t!ne· n·uk!^{u}ɛnłhałumɛ′n·e· nupuma′k-
He said: "I was eating branches, at once the wind was blowing, snow fell from

ne·ts qake′$_{i}$kałʼy̦aqɛtsk!ała′$_{a}$k$_{i}$ne·, tu′x̣wa ma ksɛlʼy̦uwitsx̣o′$_{u}$-
the trees and a branch broke off a tree, almost it fell on me.

na·p. ta′x̣a husłhutsqankaqkupekɛ′me·k. ta′x̣a ma kuɛ′łki·t
Then towards it made me run. Then however I meant that when I said

kusx̣a′′mktse·k. ta′x̣as numats′na′m·ne·ts łapa$_{a}$tsqa·tsa′m·ne·. 10
'I am running away.'" Then they laughed and separated again.

ta′x̣as qaqa·′s$_{a}$ne·.
Then it is ended.

[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

46. Frog and Chipmunk

Qa·nit.ła'$_a$ne· wa'tak n'ɛ'nse· tɛte'e·s q!u'tsa$_a$ts. q!u'tsa$_a$ts at qqa'$_a$tse·, at n'ɛtskɛ'łne· qa·'psɛns. qakɛ'łne· tɛte'e·s wa'tak: "ma$_a$ts ne$_i$ at qa'na·n'." ta'x̣as at łaqqa'$_a$tse· q!u'tsa$_a$ts. qałwi'yne·: "qa'psɛns sɛ'k.ła·p, ma$_a$ts ne$_i$s at kułqana·'me$_i$ł?" qałwi'yne· q!u'tsa$_a$ts: "ne$_i$ hułqa'na·m ne$_i$s ya·qanałqake'$_i$ke· ma$_a$ts at ku·łqana'me$_i$ł." ta'x̣as ts!ɛna'x̣e·. ta'x̣as n'u'px̣$_a$ne· ku'pe$_i$s. ta'x̣as ku'pe$_i$ tsx̣a'n·e·; qake'$_i$ne·: "kuts!ɛ't!x̣a łka'm·u." sɛłałq!atx̣a'me·k tsa'qa·s, q!u'łwa·s. ta'x̣as ne$_i$sts k!aqakɛ'łe$_i$ł słaqawanx̣a'mne·. qake'$_i$ne· ku'pe$_i$: "qake'$_i$ne· ma·''nis kuł·ats!ɛnax̣ała''e·s."—"peɛ'k!aks n'ɛ'p$_i$ne· ka'ma·." qake'$_i$ne·: "tso·''nis kuł·ats!ɛnax̣ała''e·s." qake'$_i$ne.: "peɛ'k!aks n'ɛ'p$_i$ne· ka'tsu." qake'$_i$ne·: "ko·'kt$_i$nis kuł·ats!ɛnax̣ała''e·s."—"peɛ'k!aks n'ɛ'p$_i$ne· ka'ko$_u$kt."—"qak.łɛ's$_i$ne· tɛłtɛ't!ne·s kuł·ats!ɛnax̣ała''e·s."—"peɛ'k!aks n'ɛ'p$_i$ne· katɛ'łte·t!."—"qak.łɛ's$_i$ne· nana'$_a$ne·s kuł·ats!ɛnax̣ała''e·s."—"peɛ'k!aks n'ɛ'p$_i$ne· kana'na." qake'$_i$ne· q!u'tsa$_a$ts; qakɛ'łne· ku'pe$_i$s: "hɛn·'ɛse$_i$kate'$_i$ne·; hɛnwɛlkɛsqłɛ'łne·. ma ne'yɛn' a$_a$'kaqłɛ'łne·s, ta'x̣as hutsłats!ɛna'x̣e·." mane'$_i$ne· ku'pe$_i$ a$_a$'kaqłɛ'ł'e$_i$s. ta'x̣as ne$_i$sts kma'ne· a$_a$'kaqłɛ'ł'e·s ku'pi, łahutsɛnqkupekɛ'me·k q!u'tsa$_a$ts. qaqkupq!ałe'$_i$ne· ku'pi. nɛksiatɛ'łne· q!u'tsa$_a$ts. tse$_i$ka'te· a$_a$'ku'kp!e·s ku'pe$_i$, nakumału'kp$_i$ne·ts n'ɛłta'x̣$_a$ne·. ta'x̣as ła·łax̣a'x̣e· a$_a$'kɛt.łaɛ'se·s tɛte'e·s. qakɛ'łne·: "katɛ'te, s'nuta'p$_i$ne ko'$_u$pi." qak.ła'pse· tɛte'e·s; "hoq^{u}a`ało·qaltił·ɛ's$_i$ne·." tsuk^{u}a'te tɛte'e·s wa'tak, ts!ɛn'oqo·x̣akɛ'n·e· na'hɛ'k!e·s. qa·atskɛk.łɛknatɛ'tne· q!u'tsa$_a$ts qo$_u$s ʋ'qo$_u$ks na''he·ks. wa'tak qałwi'yne· ktsx̣ałhawɛtsqo'$_u$x̣^{u}ats pa·ł saha'nse·. ta'x̣as ła·aqtuq!^{u}iqaqkɛ'n·e·. qa$_a$ku'kse· na'qpo$_u$ks hu'q!^{u}ka·'s qanał'o`qonaqkɛ'n·e·. ta'x̣as tsɛn sanqa'mik wa'tak. ta'x̣as tkaxa''mne· ku'pi. qake'$_i$ne· ku'pi; qakɛ'łne· wa'ta·ks;[1] "kqa.u'px̣a łka'm·u's?" wa'tak qake'$_i$ne·: "kusa`kqanq!ałsa''me$_i$ł, hoqa.upx̣amɛ'łne·." qake'$_i$ne· ku'pi; "na$_a$ sɛłqa`wa·kałɛ'kse·." qake'$_i$ne· wa'tak: "hoqa.upx̣amɛ'łne· łka'm·u's." qake'$_i$ne. ku'pi: "k.łɛ'tuks? hunuk!nu`q!łumamɛ'łne·." qake'$_i$ne· wa'tak: "łɛtu'kse·." ta'x̣as qake'$_i$ne· ku'pi: "k.łɛ'tuks na'qpo$_u$ks?" qake'$_i$ne· wa'tak: "łɛtu'kse·; ɛs nɛ'nse· hu'q!^{u}ka·'s." qake'$_i$ne· ku'pi: "hutsekułmɛ'łne·." qake'$_i$ne· wa'tak: "tsx̣ałq!atskux̣aktsa'p$_a$ne·." tax̣as n'e·ku'łne· ku'pi. n'u'px̣$_a$ne· pał nas·wɛsu'qse· ne$_i$s łkam·u's. qake'$_i$ne· ku'pi: "nas·wɛsu'qse·; pał słutske'$_i$ne· ne$_i$s kqa'ke· kqa.u'px̣a." tsx̣a'n·e· wa'tak, qakɛ'łne·: "tsx̣ałso$_u$k^{u}ɛ'n·e· ma·k!ɛ'se·s." ta'x̣as n'ɛ't!x̣$_a$ne· ku'pi ne$_i$s łka'm·u's. ta'x̣as n'ɛ'k$_i$ne·. ne$_i$sts ku'ł'e$_i$ks ta'x̣as ła·akax̣a''mne·. ta'x̣as n'iła'ne· wa'tak ne$_i$s ke'ips tɛte'e·s.

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[1] The following is in the form of speech used between sister and brother.

[Nos. 46 and 47. Told by Pierre Numa and Pierre Andrew]

46. FROG AND CHIPMUNK[1]

Frog was living in a tent, and her granddaughter was Chipmunk. Chipmunk | went around. She looked for everything. Frog said to her granddaughter: | "Don't go that way." Then Chipmunk went about again. She thought: | "What did she mean me to do, that I should not walk there?" Chipmunk || thought: "I will go that way where she told me not | to go." Then she went. She saw Owl. | Owl spoke, and said: "I shall bite the child." | (Chipmunk) was picking partridge berries and rose hips. On account of what had been said she did not move. Owl spoke, and said: "Your mother says we shall go || home."— "My mother died long ago." He said: "Your sister (says) | we shall go home." She said: "My sister died long ago." | He said: "Your mother's sister (says) we shall go home."— | "My mother's sister died long ago." He said to her: "Your father's sister says we shall go home."— | "My father's sister died long ago."— "Your younger sister || says we shall go home."—"My younger sister died long ago." Chipmunk spoke, | and said to Owl: "You look terrible; you have big eyes. | Cover your eyes with your hands, then I'll go along." Owl covered his eyes with his hands. | When Owl had covered his eyes with his hands, Chipmunk began | to run. Owl tried to kill her, and scratched || Chipmunk. Owl looked at his claws, and he licked off the blood that was on his claws. | Then she got back to her grandmother. She said: | "Grandmother, Owl is pursuing me." She said to her granddaughter: "There is no place where I can hide you." | Frog took her granddaughter and put her | in a birch-bark basket. Chipmunk made a noise inside || that basket. Frog thought she would hold her in her mouth, but it was very bad. | Then she took her out of her mouth. There was soup of | rotten bones. She dipped her into it. Then Frog just sat down. | Owl came in. Owl spoke, and said to Frog:[2] | "Did you see the child?" Frog said: "I did not look around. || I did not see her." Owl said: "There are her tracks." | Frog said: "I did not see the child." | Owl said: "Is there no water? I am thirsty." | Frog said: "There is no water." Then Owl said: | "Is there no soup?" Frog said: "There is no fluid. This is || rotten bone." Owl said: "I'll drink of it." Frog said: | "Leave some fluid for me." Then Owl began to drink. | He saw the child was inside. Owl said: | "She is inside; you told me a lie; you said that you had not seen her." Frog spoke, | and said to him: "You shall preserve her bones." Then || Owl bit the child. Then he ate her. After he had eaten, | he went out of the house. Then Frog began to cry because her granddaughter was

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[1] See p. 46.

[2] Frog is Owl's sister.

ko$_{u}$ł'e'$_{i}$ła wa'tak tsuk^{u}a'te· ma·k!ᴇ'se·s. ne$_{i}$s yaqawutsiknakᴇ'ske· n'ᴇt!qa.ox̣akᴇ'n·e·. ta'x̣as ts!ᴇnałkᴇ'n·e· wuu''e·s. qaox̣ałpᴇsuqkᴇ'n·e·. ta'x̣as łat.ts!ᴇna'x̣e· wa'tak a$_{a}$'kᴇt.ła'e·s. łat$_{i}$nax̣a''mne·ts n'ᴇsaknu''ne·. qawun·ekᴇ't.se· ła·tᴇnmoqkupnox̣unqa'mek q!u'tsa$_{a}$ts. ne$_{i}$sts ma ya·`qaqa'pske·ts o·k!una'mu's ła.ᴇ'nse·. sukwᴇłq!o'$_{u}$k$_{u}$ne·. mᴇtia'x̣$_{a}$ne·, nakam'nwutskᴇ'n·e·. qakᴇ'łne·: "husukwᴇł'qo'$_{u}$k$_{u}$ne· katᴇ'te· kuła·`upx$_{a}$namna·'ła." ta'x̣as słqa·qa's$_{a}$ne·.

47. Coyote and Buffalo

Kqa·'nam skᴇ'n·ku·ts. n'u'px̣$_{a}$ne· sak.ła'm·se· nᴇ'łse·ks. qunya'x̣$_{a}$ne'ts n'ᴇłqanmᴇ'te·. ta'x̣as ła·ts!ᴇna'x̣e·. qa·na'x̣e·ts, ne$_{i}$s qałqa'tse·ts ła·man·qa'$_{a}$tse· ne$_{i}$s ma ya$_{a}$qana'mke·. qa·na'x̣e· słałax̣a'x̣e· ne$_{i}$s ma yaqa·k.ła'mske·. qałao·'q!^{u}k^{u}a qa'pse· ne$_{i}$s a'$_{a}$k.ła·ms nᴇ'łse·ks. qałsaq.!a'łe·łqana'x̣e·. ta'x̣as qakᴇ'łne·: "qa'psin pᴇ'k!ak na huqa'x̣e·ts nanqa·kqa'$_{a}$ne·ts kᴇnłao·`k!qwa·'qka." tsuk^{u}a'te· no'$_{u}$kwe·sts n'aqtsx̣o'$_{u}$ne·. ne$_{i}$ tsuk^{u}a'te·ts pa$_{a}$tsᴇnmᴇ'te·. ta'x̣as ts!ᴇna'x̣e· qa·na'x̣e·ts skᴇkts!łanu'kse·. qaox̣ałit!namᴇ'te· sᴇ't!e·s. n'ᴇtx̣o'$_{u}$mek'. ne$_{i}$sts haqa'$_{a}$ke·ts n'ᴇła''ne·. qake'$_{i}$ne·, qało'$_{u}$k$_{i}$ne·:

"Hałma''t$_{i}$mu x̣a'$_{a}$łtsᴇn q!uta'ptse$_{i}$k mᴇs·quło'$_{u}$wo·m
ha·haho'ya; we·s, wᴇs, wᴇs."

Nułpałnᴇtᴇ't$_{i}$ne· nało·kmᴇ'se·. nuk$_{u}$ninmᴇ'tek. tse$_{i}$kałitᴇ't$_{i}$ne·ts ło'$_{u}$se· qa'psins. "ha·, ko·qa'ł$_{u}$wey kslo'k$_{u}$me·ts tsᴇn ksł'aka'qa o·'k!^{u}q$_{u}$na kyuna'qa a$_{a}$'q!utsa'ne·k k.ło'$_{u}$ła." łaᴇtx̣o'$_{u}$me·k. qawunikᴇ't.se· ła·ułpałnᴇtᴇ't$_{i}$ne· łahałuk$_{u}$mᴇ'se·. łao·knuqkupq!ała''mne·. n'u'px̣$_{a}$ne· peᴇ'k!aks słwa'se· nᴇ'łse·ks pał sᴇłmᴇtyax̣na'pse·. nᴇt!ᴇnmuqkupno·x̣un·qa'm·e·k. nutsᴇnqkupekᴇ'm·e·k. qananuta'pse·. ta'x̣as q!awats!ᴇ'nme·k. ta'x̣as słuk.łu'k$_{u}$ne·. tsx̣a'n·e· skᴇ'n·ku·ts, qake'$_{i}$ne·: "qa'ła k!un·aqało·qniya'x̣nu." qakiłᴇ'łne·: "so'$_{u}$k$_{u}$ne·, pa$_{a}$t!, qaqa'qna·n' qo'$_{u}$ka·n' na ka'min." n'oqosaq!max̣o'$_{u}$me·k. ta'x̣as wa'x̣e· nᴇ'łse·k. n'u'px̣$_{a}$ne· ne$_{i}$s kᴇłsaosa'qa·ps. nako'$_{u}$ne· nᴇ'łse·k ne$_{i}$s a$_{a}$'qułu'qpko·ps. tsᴇk!k!o'$_{u}$ne·. nutsᴇnqkupekᴇ'me·k skᴇ'n·ku·ts. ła·ts!ᴇna'x̣e·. qawułe'$_{i}$t.se· ła·psq!awats!ᴇ'nme·k; łatsx̣a'$_{a}$ne·; qake'$_{i}$ne·: "ka· kᴇnaqasaqa'łqa nŏpᴇ'k!a; husłᴇłq!o'k$_{u}$ne·." qakiłᴇ'łne·: "pa$_{a}$t!, tsᴇn qaqa'q$_{a}$na·n' qo'$_{u}$ka·n' na ka'min." tse$_{i}$ka'te·ts n'ᴇ'nse· no'$_{u}$kwe·sts ta'x̣as kuna'x̣e·ts n'o`qosaq!max̣o'$_{u}$me·k. ta'x̣as wa'x̣e· nᴇ'łs·ek. nako'$_{u}$ne·ts tsᴇk!k!o'$_{u}$ne· ne$_{i}$s no'$_{u}$kwe·'s. nᴇt!ᴇnmuqkupno·x̣un·qa'me·k skᴇ'n·ku·tsts nutsᴇnqkupekᴇ'me·k. qa·na'x̣e·ts qawułe·'t.se· ła`psᴇłq!awats!ᴇ'nme·k. łatsx̣a'n·e·: "pᴇ'k!ak huła·psłᴇłq!o'k$_{u}$ne·." tsx̣anamᴇ's$_{i}$ne·, qakiłᴇ'łne·: "łʌ'n·a na qawa'kan' na ka'min." n'ᴇ'nse· t!a`pᴇswukna'na·s. n'oqo`$_{u}$saq!max̣o'$_{u}$me·k. łax̣a'x̣e· nᴇ'łse·k. na$_{a}$ko'$_{u}$ne·. qawuk!o'$_{u}$ne·. ta'x̣as qatał'ᴇsk!o'$_{u}$ne· ne$_{i}$s t!a`pᴇswukna'na·s. sᴇłqa'$_{a}$ło·qałnu'k!$_{u}$ne· nᴇ'łse·k. qake'$_{i}$ne·

dead. | After Frog had cried, she took her bones. She laid them out | and put them together. She carried them to the water. Then she | threw them into the water. Frog went back to her tent. She went in || and sat down. After a while, Chipmunk ran back into the tent | the same way as she had been before. | She was glad. She jumped at her. She embraced her. She said to her: | "I am glad, grandmother, that we meet again." | That is the end. |

47. Coyote and Buffalo[1]

Coyote went along. He found the head of a Buffalo Bull. He picked it up | and threw it away. Then he went on. He went along and | went about and came back the same way, there where he had gone before. He went along | and came back to the place where the head was, at the same place where the || head of the Bull was. It happened three times when he went along. Then he said to it: | "Why, I went here before, this way where you are lying, and you lie in the same place again." | He took a stone and smashed it. He took it and | scattered the pieces about. Then he started. He went and found a flat stone. | He threw his blanket over it. Then he lay down. While he was lying down, || he cried. He said while crying: |

"Their mother Dog,[2] Q!uta′ptsek and Mis·quło′$_{u}$wom |
ha ha ho′ya; wes wis wis!" |

He heard noise of running. He arose. He looked around, | and there was nothing. "Oh, I thought I heard running; but it is nothing, || because there are many passers-by who did it." He lay down again. | After a little while he heard noise of running again. He raised | his head quickly. He saw a Bull approaching, | that ran after him. He jumped up quickly. | He started to run. He was pursued. He was out of breath and was tired. || Then Coyote spoke, and said: "Somebody shall help me." | He was told: "It is good, nephew, come to me." | He disappeared inside. Then the Bull arrived. He knew that (Coyote) | was in there. The Bull butted it. It was a stump. He split it in two. | Coyote ran away quickly. He started again. When he had gone a little ways, || he was out of breath again, and he spoke again, saying: "How far are you, | manitou? I am in danger." He was told: "Nephew, come to me, | come in." He saw it was a stone, and then | he disappeared in it. The Bull arrived. He butted it and | broke the stone in two. Coyote jumped up quickly || and jumped away. He went along, and after a short distance | he was out of breath again. Again he spoke: "I am already in danger." | Somebody spoke to him, and he was told: "Come, come to me." | That was a small bush. He disappeared inside. The Bull arrived | and butted it. He missed it. He could not hit || the little bush with his horns. The Bull could just not get it. Coyote said: | "Stop, stop

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[1] For another version see p. 12.

[2] Dog is Coyote's wife; Q!uta′ptsek and Mis·qulo′$_{u}$wom are his children.

skι′n·ku·ts: “ta′x̣as, ta′x̣as qa·qaskι′nu·, hιntsιłqatał'upła′pne·.” qake′$_{i}$ne· nι′łse·k: “so′$_{u}$k$_{u}$ne; ta′x̣as hutsqa·qasknι′s$_{i}$ne·.” qakiłι′łne· skι′n·ku·ts: “ta′x̣a łʌ′n·a.” ta′x̣as qanał'aqa‘t!o$_{u}$x̣a′x̣e· skι′n·ku·ts. qake′$_{i}$ne· skι′n·ku·ts: “hutsx̣ałkułnak!o′$_{u}$ne·ts huts!ιknoquknała′$_{a}$ne·.” qake′$_{i}$ne· nι′łse·k·: “so′$_{u}$k$_{u}$ne; huts!ιknoquknała′$_{a}$ne·. qa′psin ko$_{u}$tsιł'iknoqokna′ła?” qake′$_{i}$ne· skι′n·ku·ts: “kq!a·wo′$_{u}$qa·ł hutsł'ιknoquknała′$_{a}$ne·.” qake′$_{i}$ne· nι′łse·k: “at huq^{u}a·ιknuqu′k$_{u}$ne· kq!awo′$_{u}$ka·ł.” qake′$_{i}$ne· skι′n·ku·ts: “ta′x̣a qa′psin at kιnsιłιknoqo·′ko?”—“a$_{a}$‘kmoq!o·′ma·ł at husł'ιknuqu′k$_{u}$ne·.” qake′$_{i}$ne· skι′n·ku·ts: “so′$_{u}$k$_{u}$ne·, ta′x̣a hutsł'ιknuquk$_{u}$nała′$_{a}$ne·. naqa′$_{a}$ne· ka′min.” ta′x̣as kułnak!o′$_{u}$ne·. ta′x̣as n'ιknuqu′k$_{u}$ne·. qake′$_{i}$ne· skι′n·ku·ts: “na·sts at tsqaqa′$_{a}$ne·, tax̣ta′ ne$_{i}$s ktsyuna′qa aqłsma′k$_{i}$nιk! sa$_{a}$nι′łwiyna′$_{a}$ta·m at ts!ιknuqu′k$_{u}$ne· at ktsła′so$_{u}$ks a$_{a}$′kιłwi·′ye·s.” qake′$_{i}$ne· nι′łse·k: “so′$_{u}$k$_{u}$ne·. hutsx̣ałtsx̣an·atι′s$_{i}$ne· ya·qaqa′$_{a}$ke· ka′min. na· a$_{a}$‘kma′$_{a}$na·m o′k!łe·etna′m·u at ko·łaqaha′k.łam·a′ła·k huwakałtiłι′łne·. n'a′sne· katιłna′mu. hułahaya′x̣a katιłna′m·u at na·sts hułaqaskam·a′łne·ts at qa·wa·ka˘a‘łwa′x̣e· aqłsma′knιk!ts at hun'υpiłι′łne·.” qake′$_{i}$ne· skι′n·ku·ts: “ta′x̣as hιnts!ι′ne· ka′swu. huts!łats!ιnyax̣nała′$_{a}$n·e· tιłnamu′ne·s.” tse$_{i}$ka′te· a$_{a}$‘koqłe.ι′se·s swu′e·s skι′n·ku·tsts n'ume·tsιnq!ak.łe′$_{i}$se·. tsuk^{u}a′te· a$_{a}$‘ktsama′ł'e·s łae·ta′x̣$_{a}$ne· ta′x̣as ła.ιsιnq!aqa′pse·.qakι′łne·: “ta′x̣as hułts!ιnax̣a′$_{a}$ła.” ta′x̣as qa:nakι′k$_{i}$ne· swυ′t$_{i}$mu. ta′x̣as n'u′px̣$_{a}$ne· a$_{a}$‘kιk.łuna′me·s.qakι′łne· skι′n·ku·ts swυ′e·s·: “ta′xas na hutsqaosaqa′$_{a}$ne·. łu′n·u·, łats!ιnya′x̣an' tιłnamu″ne·s.” ta′x̣as łats!ιnya′x̣$_{a}$ne· tιłnamu″e·s nι′łse·k. ta′x̣as łatsuk^{u}a′te·. ta′x̣as wanaqna′łne·. łaqa·ox̣a′x̣e· nι′łse·k ne$_{i}$s ya·qaosaqa′$_{a}$ke· skι′n·ku·ts. ta′x̣as nawu′k$_{u}$ne· skι′n·ku·ts. n'u′px̣$_{a}$ne· sł·awa′se·s swυ′e·s· ta′x̣as mιtya′x̣$_{a}$ne· skι′n·ku·ts ne$_{i}$s aqłsma′knιk!s. n'upx̣a′łne· pal n'a′s$_{i}$ne· ni′łse·k skι′n·ku·ts. n'o$_{u}$nełι′łne·ts ta′x̣as qa·qasknι′łne·. ta′x̣as ts!ιn·akι′k$_{i}$ne· swυ′t$_{i}$mu. ta′x̣as x̣a$_{a}$tsa′n·e·, ki·′as tι′tqa·t!ts ki·′as pa$_{a}$′łke$_{i}$. qaox̣ał'ιtqa′$_{a}$ne·. tsx̣a′n·e· nι′łse·k; qakι′łne· skι′n·ku·ts·: “na ki·′as katιłna′mu tse$_{i}$ka′ten', ka· hιnqa′łwiy hιntstsuk^{u}a′te· tsx̣ał'ι′n·e· tιłnamu″ne·s.” ta′x̣as skι′n·ku·ts tse$_{i}$ka′te·. qałwi′yne·: “na ki·′ιn ktsaqu′n·a naqants!ma′k!e$_{i}$s ma′k!e$_{i}$. na ki·′ιn kwι′łqa naqa′$_{a}$łso$_{u}$k. ta′x̣as na hułsιłtso′$_{u}$kat, na$_{a}$qa′$_{a}$łso$_{u}$k.” qakι′łne· nι′łseks: “na hutsιłts^{u}k^{u}a′te·.” qakiła″mne·: “ta′x̣as hutsyanqa·tsała′$_{a}$ne·.” tsx̣a·małktsała′mne·, ke′$_{i}$so$_{u}$k kiyu′k$_{i}$ye$_{i}$t. ta′x̣as yan·qa′$_{a}$tse·. qa·nakι′k$_{i}$ne· tιłnamo′$_{u}$t$_{i}$mu skιn·ku·ts. n'u′px̣$_{a}$ne· suq!yułe.ι′t.se·. qakι′łne· tιłnamu″e·s: “qo$_{u}$ nak!amnaqałe.ι′tke· qo· hιntskana′x̣e·. ka′min hutsx̣ał'uk!ena′x̣e·.” ta′x̣as ts!ιna′x̣e· ne$_{i}$ łu′kpo. ta′x̣as ts!ιnał'o·k!^{u}ina′x̣e· skι′n·ku·ts. ts!ιna′k$_{i}$ne·ts wa′sιł·ax̣a′x̣e· ne$_{i}$s tsx̣ałyaqana′ske· tιłnamu″e·s. ta′x̣as łax̣a′xe·ts n'ιsaknu′n·e·. qawunekιt.se·ts łax̣a′x̣e· ne$_{i}$ łu′kpo·. qałwi′yne· skι′n·ku·ts:

doing this to me! You can not kill me." | The Bull said: "Well, I'll let you go." | Coyote was told: "Now, come!" Then Coyote went near him. |

Coyote said: "I'll fill my pipe. || We will smoke." The Bull said: 40 "It is well. Let us | smoke. What shall we smoke?" Coyote said: | "Let us smoke block tobacco." The Bull said: | "I don't smoke block tobacco." Coyote said: | "What do you smoke?"—"I smoke leaf tobacco." || Coyote said: "It is well. | Let us smoke it. I have 45 some." Then he | filled his pipe. Then they smoked. Coyote said: "It will be this way | in later times, when there will be many people. When they are angry at one another, | they will smoke to make their hearts (feel) good."

The Bull said: || "It is well. I'll tell you what happened to me. | 50 On this road, at the same place where my head lay, | my wife was taken away from me. I had two wives. When I went for my wives, | I came with them to this place. Then people came here, and | I was killed." Coyote said: "Now you will be || my friend. 55 We shall get back your wives." Coyote looked | at the horns of his friend. The points were broken off. He took | his knife and sharpened them. Their points were sharpened again.

He said to him: | "Now let us go." Then the two friends went along. | They saw tents, and Coyote said to his friend: || "I'll stay 60 here. Go on, go and get your wives back." | Then the Bull went to get back his wives. He took them back. | They made war on him. The Bull went back to where Coyote was staying. | Then Coyote arose. He saw his friend coming. | Then Coyote attacked the people. || They saw there were two—the Bull and Coyote. They 65 were afraid of them, and | they left them. Then the friends went along. They were four— | two men and two women. They stopped there. The Bull spoke, | and said to Coyote: "Look at these my two wives! | Which one do you want to take? She shall be your wife." || Coyote looked at her. He thought: "This younger one | 70 must have strong bones. The big one must be good. | I think I will take her. She must be good." He said to the Bull: "I | take this one." They said to each other: "We will part now." | They shook hands and said good-by. Then they parted. ||

Coyote and his wife went off. He saw a mountain in front. | 75 He said to his wife: "That place looks like a valley. Go there. | I shall go roundabout." The Buffalo Cow went on. | Coyote went another way. He went quickly. He came back quickly | to the place where his wife was going. He arrived and sat down. || After a 80 short time the Cow arrived. Coyote thought: | "I will shoot her.

“ta′x̣as huł’ɛ′łwa; ta′x̣as kutsx̣a′ł’e·k, kuhu·′was.” ne$_i$sts k.ła′x̣am ne$_i$ łu′kpo nasqasa′se·ts kmɛ′tx̣a· skɛ′n·ku·ts. ta′x̣as n’ɛłwa′n·e· ne$_i$s ya$_a$qakqa′pske· qawɔle·ɛ′t.se· skɛkts!łanu′kse·. ta′x̣as qaox̣ał’ɛsaknu′n·e· ne$_i$s a$_a$ʽkɛkts!ła′$_a$no$_u$ks. qa·nqa′me·kts n’ɛła′n·e·. słiła′x̣$_a$ne· tɛłnamu′’e·s ne$_i$s k!ɛ′łwa. qawunekɛ′t.se·. n’uk!unłhutska′se· ka′$_a$kens. yunaqa′pse·. n’uk!unł’ɛ′k$_i$ne· ne$_i$s k!ɛłwana′m·e·s. qałwi′yne· kts!o′$_u$wuk skɛ′n·ku·ts; t!aptse·kpu′k!^{u}ne·. n’upsłatwɛtsno·tex̣a′‘mne·ts qa‘tał·ałux̣u′se· a$_a$ʽkɛkpu′k!^{u}e·s. ta′x̣as n’ɛ′k$_i$ne· ne$_i$ ka′$_a$ke$_i$n ne$_i$s iya′mu’s. q!a′px̣$_a$ne·. ta′x̣as łało′$_u$se·. tsin saqno′$_u$ne· skɛ′n·ku·ts, nawo·′k$_u$ne· sł·ałox̣u′se· a$_a$ʽkɛkpu′k!^{u}e·s. qake′$_i$ne· skɛ′n·ku·ts: “t!aptse·kpu′k!^{u}so, t!aptse·kpu′k!^{u}so·!” qaox̣a′x̣e·, tsɛn ma·′k!s n’ɛnqapta′kse·. qałwi′yne·: “ta′x̣as huł’yaq!ax̣a′me·k.” ta′x̣as n’ɛt!qaox̣akɛ′n·e· ne$_i$s ma$_a$k!s. ta′x̣as sɛł’yaq!a′$_a$ne·. qakełɛ′łne·: “pa$_a$t!, at ma kuqa·′qanła′łtse·s ma$_a$k!.” qake′$_i$ne.: “mɛ′k$_a$ ma kqanɛ′ke·.” tse$_i$ka′te·ts n’ɛ′n·se· na′łme·t!s. qak.ła′pse·: “huts!ɛsɛnłyaq!a′$_a$ne·.” qak.ła′pse·: “hɛntsx̣ałhawɛtsqatkna′p$_i$ne·.” Ta′x̣as nawɛtsqatkɛ′n·e·. qak.ła′pse·: “ma$_a$ts tsmak!wɛtskɛ′n·e·; hɛnłna′łmɛt!qatkɛ′na·p.” ta′x̣as qakna′$_a$ne·. qatsma·k!wɛtskɛ′n·e·. tsuk^{u}a′te· na·′łmɛt! a$_a$ʽkuktsɛ′ke$_i$ns; qan·akɛ′n·e· ne$_i$s a$_a$ʽknu·′łma·ks, ne$_i$s k!ałmanu·′łma·ks. qakiłɛ′łne· skɛ′n·ku·ts: “ye·‘sɛnwuqo$_u$kpɛ′tske·.” at qasakinłɛ′s$_i$ne· a$_a$ʽk!ałma′e·s; a$_a$ʽke· at qake′$_i$ne· skɛ′n·ku·ts: “huye·‘sɛnwu‘qo$_u$kpɛ′tske·.” no·tsɛnqkupe·kɛ′me·k na′łmɛt!. nałkɛ′n·e· a$_a$ʽknu·′łma·ks. ta′x̣as mɛtya′x̣$_a$ne· skɛ′n·ku·ts, qaknu′te·. n’upsła‘t$_i$yił’ɛ′k$_i$ne· na′łmɛt!, słało′$_u$se·. ne$_i$s qałamanɛnmɛ′te· ne$_i$s a$_a$ʽko·ktsɛ′ke$_i$ns. qakiłɛ′łne· skɛ′n·ku·ts: “ɛn hɛnłɛn’o′$_u$te·.” ta′x̣as ts!ɛna′x̣e· na′łmɛt!. tsuk^{u}a′te· skɛ′n·ku·ts ne$_i$s a$_a$ʽko·ktsɛ′ke$_i$ns. n’ɛita′x̣$_a$ne·, pal kts!a′qa·ps. qa·kqa‘nwɛsqa′$_a$ne· skɛ′n·ku·ts, tsin·ɛnqapta′ks·e· a$_a$ʽq!a′n·a·ks. qałwi′yne.: “hul ɛt!qaox̣a′ke·nts kuts!aqtsa′kx̣o·.” ta′x̣as n’ɛsaknu′n·e· kts!aqtsa′kx̣o· skɛ′n·ku·ts. qakiłɛ′łne.: “pa·t!, at ma kuqaqanła′łtse·s ma$_a$k!.” tse$_i$ka′te· n’a′s·e· pa·′łke$_i$s, n’ɛ′n·se· e$_i$′qo·łsts wa′ku·ks. qak.ła′pse·: “ta′x̣as huts!aqtsa′kx̣o·nała′$_a$ne·. nɛ′nko· ts!ɛ′na·nts, qo· hɛntstsuk^{u}a′te· qa′psi·n, hɛntsxałhalu·‘qk$_i$niłx̣ne$_i$mu′n·e·. hɛn·u‘px̣a na·qa′ski·łhanq!o·′ko·. ta′x̣as hɛntsłats!ka′x̣e·.” ta′x̣as ts!ɛna′x̣e· skɛ′n·ku·ts. n’a‘ka′nk!o′$_u$ne·; n’aqtsx̣o′$_u$ne· n’ɛtmase′$_i$te·. qaosaqa′$_a$ne· skɛ′n·ku·ts, n’u′px̣$_a$ne·, tax̣′as wɛłɛnq!oko·′pse·. ta′x̣as łats’ɛna′x̣e·. ta′x̣as k.ła·ła′x̣a·m. ło′$_u$se· qa′psɛn. tse$_i$ka′te· na’s a$_a$ʽkits!ła′e·ns swɛtsq!nu′se· wa′ko·ks, n’ao·′k!we·s ne$_i$s łuha·‘wɛtsq!nu′se· n’ao·′k!we·s nałx̣o′$_u$se· t!na′mu’s n’ao·′k!we·’s nałx̣o′$_u$se. hoq!kaɛ′se·. ta′x̣as ło′$_u$se· ke′ɛk ne$_i$s k!ɛ′łwa ne$_i$s iya′mu’s. ta′x̣a.

Then I will eat her. I am hungry." The | Cow arrived. As she walked along, Coyote shot her. | He killed her. There she lay. A little ways off there was a flat stone. | He sat down on the flat stone. He sat there and | began to cry. He cried for his wife whom he had killed. 85

After a little while | many wolves arrived. They ate at once | what he had killed. Coyote thought he would stand up, but he stuck (to the stone). | He tried to get up, but he couldn't get off. | Then the wolves ate the Cow. They ate it all. || Nothing was left. Coyote just got up. He arose. His backside came off from the stone. | Coyote said: "Let me stick on, | let me stick on!" 90

He went there, and there were only bones. | He thought: "Well, I will break the bones." He piled | the bones together, and he was about to break them. He was told: "Nephew, || I do not allow you to break bones." He said: "That is so." | He looked, and there was Badger. He was told: "I'll break the bones." | He was told: "You shall hold my tail." | Then he held (Badger's) tail. He was told: "Don't hold on too tightly, | you will badger my tail." He did so. He did not hold the tail tightly. || Badger Woman took the bladder and put | the marrow into it. It was a big, round piece of marrow. Coyote was told: | "I shall eat that much," and (Badger) passed her hands close to her mouth. | Coyote also said: "I'll eat that much." Then Badger ran away quickly, carrying the marrow. Coyote pursued her. || He ran after her. Badger was eating all the time. When she had finished, | she threw back the bladder. Coyote was told: | "I suppose you want that." Badger went off. Coyote took | his bladder. He licked it. It was greasy. | 95 100 105

Coyote was standing there. There were only the remains of broken bones. || He thought: "I will pile them together. I will pound them to pieces." He | sat down. Coyote began to pound. He was told: "Nephew, I won't | allow you to break bones." He saw two women. They were | two birds.[1] He was told: "We will pound it. | Meanwhile go and get something that you may || use for a spoon. When you see that there is a fire, | come back." Coyote started. He took a root out of the ground, | pounded it, and dried it. Coyote staid there. | Then he saw a large fire. He went back, and | when he got back, nothing was left. He looked up the tree, || and there was one of the birds. The other one was on another tree. | One carried the grease; the other one, | the chopped bone. He had nothing to eat of the game he had killed. Enough. | 110 115 120

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[1] Species unknown.

[Nos. 48–50. Told by Mission Joe and Felix Andrew]

48. The Animals and the Sun

Qa·k.łu′ᵤnam n′ɛwat!tka′ₐne· naso′ᵤkᵘe·n. qake′ᵢne·: "qa′ła′s tsx̣a′ł′ɛṇs nata′nɛk!s?" ta′x̣as nakq!yɛ′tᵢne·. k!o′k!we· qake·łɛ′łne·: "hɛ`ntsx̣ał′ɛ′ne·." ta′x̣as tsx̣anatamna′mne· neᵢs k!o′k!we· ktsx̣a′ł′in· nata′n·ɛk!s. ta′x̣as q!a′pe· nułpałnetɛtna′mne· neᵢ ktsaqanɛ′ke·t. ta′x̣as ts!ɛna′x̣e· neᵢ k!ɛłwa′t!te·ł ktsx̣a′ł′ɛn nata′nɛk!s. qał′atɛ′łne· qo′kᵘi·n. ta′x̣as ts!ɛn·a′x̣e·. ta′x̣as ktsɛłmi·′yɛt. kkanmi·′yɛt nakiłwɛtskiłɛ′łne· ktsi`wakmᴇnu′qka·. ta′x̣as yuwa·kmnuqka′n·e· qatałso`kᵘaka`t.łɛtɛtᵢne′ᵢne· neᵢ k!ɛktɛ`kmnu′qka; n′u`psła`tᵢyi·łhamqoq!u`kuł·a`ₐkat.łe·tɛtᵢne′ᵢne· neᵢ kɛyo·′kweᵢt; n′upsła`tᵢyɛłqaqa′ₐne·ts kwałkwa·′yɛt. ława′x̣e· neᵢ nata′n·ɛk!. qakya′mne·: "siłsaha′n·e· na·sts k!aqa′qa k!upsła`tᵢyiłhamqoq!u`ku·ł·akat.łe·tɛ′tᵢne·." qakya′mne·ts qa.ɛ′n·e·. tseᵢkatɛ′łne·, n′o·k!we′ᵢne· n′ɛwat!tɛ′łne·. n′ɛ′ne· ɛ′nła·k. ktsɛłmi′yɛt.s, ta′x̣as ts!ɛn·a′x̣e· ɛ′nła·k. kkanmi·′yɛt yuwa·kmᴇnuqka′n·e·. ta′x̣as k!ɛktɛkmᴇnu′qka·, namak!tsa`ₐkat.łe·tɛtᵢne′ᵢne· na a′m·ak. n′upsła`tᵢyiłqaqa′ₐne·ts kwałkwa′ye·t. ta′x̣as ktsɛłmi·′yɛt.sts ława′x̣e· neᵢ nata′n·ɛk!. qakya′mne· tsx̣ałqa.ɛ′n·e· sɛłsa`hanłe.ɛ′tᵢne·. kɛt!qaox̣a′x̣a·mts k.łaha′kq!ye·t. qake′ᵢne· skɛ′n·ku·ts: "hutsx̣ał′ɛ′n·e·." qakya′mne·: "so′ᵤkᵤne·." tsx̣ałts!ɛn·a′x̣e· skɛ′n·ku·ts. ta′x̣as ts!ɛn·a′x̣e· skɛ′n·ku·ts. ktsɛłmi·′yɛtts q!u′mne·na′mne·. kkanmi·′yɛtts yuwa·kmᴇnuqka′n·e·ts kanu′qka·. n′o·k!ᵘɛnła`tił′utᵢme·łeɛ′tᵢne·. ts!ma`k!e·łsɛł′u`tᵢme·łeɛ′tᵢne·. ta′x̣as kiu′kᵢye·t, aqłsma′kᵢnɛk! n′ɛtkɛ′n·e· ke·′ek. tsx̣a′n·e· neᵢ nata′n·ɛk!; qake′ᵢne·: "tsx̣ałhaqa′ₐne· ka·kwe′sɛn·." nułpałnɛ′łne· neᵢs k!aqa′ke· ktsx̣ałha′qaps kwɛsɛ′n′e·s. mɛ′ka n′oniłox̣ax̣a′mna·m nɛ′łe·ts at n′u`tme·łeɛ′tᵢne·. ta′x̣as at n′ɛła′n·e· łka′m·u neᵢs ko′ᵤknaps nata′n·ɛk!s. at naqktsiya′mne·. qałwi′ynam ktsxa·′łsoᵤkts pa·ł qaqa`nał′utᵢme′ᵢkᵤne·. ta′x̣as qaqała`tiłqaqa′ₐne· ya·qała`tił′onanuqka′ke·. łuqᵘała`tił′u`tᵢmełeɛ′tᵢne· neᵢ kwałkwa′yet. ktsiłmi′ye·t qa·nmɛłx̣u`nena′mne·. tu′x̣ᵘa n′oᵘkwił′ŏpkwu′mne·. ława′x̣e· skɛ′n·ku·ts. qakiłɛ′łne·: "hɛntsqa.ɛ′n·e·. hɛnsaha′n·e·. ts!ma`k!e·łsɛł′u`tᵢmełe.ɛ′tᵢne· nɛ′nko·." qa·nɛt.ła′ₐne· k!u′k!we pa′łkeᵢ; n′asqa′łte·. qak.ła′pse·: "hutsx̣ałts!ɛnax̣ała′ₐne· qo· ya·kɛł′ɛtiya′mke· nata′n·ɛk!." ta′x̣as ts!ɛnakɛ′kᵢne·. k.ła′x̣amts qakiłɛ′łne·: "qa′pseᵢn kɛnse′ᵢłqa·ts?" qake′ᵢne·: "hu`nułpałne·`tɛtᵢnała′ne· neᵢ ksakɛł′ɛ′tyam nata′n·ɛk!." qakiłɛ′łne·: "so′ᵤkᵤne·. hɛntsx̣ałts!ɛn·a′x̣e·." ta′x̣a n′ɛ′n·e· neᵢ kwɛ′łqa, ta′x̣as ts!ɛna′x̣e·. ta′x̣as q!u′mne·na′mne·. kkanmi′ye·t ta′x̣as yuwa·kmᴇnuqka′n·e·. nała·`te·`qo·t!a`mał·eɛ′tᵢne· wɛ′łna·m. ta′x̣as k!ɛktikmᴇnu′qka· n′upsła`tᵢyiłso`kᵘił·o·x̣onatɛtᵢne′ᵢne·. ta′x̣as kiu′kᵢyit n′utᵢmɛt.łeɛ′tᵢne·. n′ɛtkᵢni′yam nɛ′łe·ts at soᵤkᵘɛł·o·`x̣ona`tɛtne′ᵢne·. yaₐka′qktseᵢk at qa·`n·mɛłx̣one′ᵢne· at

[Nos. 48–50. Told by Mission Joe and Felix Andrew]

48. The Animals and the Sun

There was a town. A chief gave his commands. He said: "Who | will be the Sun?" Then they began to talk about it. One of them was | told: "You shall be the Sun." After this one had been told | that he was to be the Sun, all heard about what || was to be done. Those who were told to be the Sun went. | The name (of this one) was Raven. Then he started. | It became dark. On the following morning they watched for him to come up. | He came up. It was not bright enough when | he came up. The day was always blackish. It was always like evening. The Sun came back. | They said: "This way is bad. It is always | blackish." They said that he could not be it. | Another one was looked for. Chicken Hawk was sent. | It grew dark. Then Chicken Hawk started. On the following morning he went || up. When he went up higher, the world looked yellow. | It was always like that. He went down. | In the evening the Sun came back. They said: "You can not be it. | It looks like bad weather."[1] They assembled and talked it over again. Coyote said: | "I will be it." They said: "Well." Coyote was about || to start. Coyote started. At night | they slept. On the following morning Coyote went up. | When he went up, it began to be hot. It was fairly warm, and | then it was noon and the people cooked food. The Sun spoke, and | said: "Will there be any left for me?" It was heard || what he said, and they left food for him. Even when they went into | the shade, it was warm. The children began to cry, | for the Sun burned them. They went to the water, and they thought | it would be good, but the water was hot. It was the same | when the Sun went down. It became warmer and warmer until || sunset. When it was dark, they felt well. They had almost | been burned to death. Coyote came back. He was told: "You can not be it; | you are bad. You were too hot." |

There was one woman with two children. They said: "We will | go there where they are playing Sun." | The two went. They arrived there, and they were told: "Why do you come?" | They said: "We heard that they play Sun." | They were told: "It is good. You shall go." Then he, | the elder one, started. They slept. The next morning | he went up. In the morning it was coolish. || He went high up, and they always felt comfortable. | At noon it became warm, and when they were in the shade | it felt comfortable. They went swimming, and they felt well. | They felt cool. Then he came down. Then

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[1] The narrator said that many others were tried, but he did not remember their names. See pp. 48, 116.

n'ɛtqo·t!ama′łne·. ta′x̣as k!unanu′qka·. ta′x̣as soˋk^{u}ɛł·ox̣oˋnatɛtne′$_{i}$ne· o·′k!^{u}q$_{u}$na ksɛłwałkwa′ye·t. ta′x̣as ktsɛłmi′ye·t, ta′x̣as ława′x̣e· ne$_{i}$ nɛtsta′hał. q!a′pe· qałwiyna′mne· ne$_{i}$sts ktsx̣a′ł'ɛn nata′n·e$_{i}$k!. qakiłɛ′łne· ne$_{i}$ nɛtsta′hał: "hɛntsx̣ał'ɛ′n·e· nata′n·e$_{i}$k!." ktsɛłmi′yɛt.sts ta′x̣as łats!ɛn·a′x̣e· o·′k!^{u}q$_{u}$na ksłaˋmatɛ′ktse$_{i}$ł ktsx̣a′ł'ɛn nata′ne$_{i}$k!s. ne$_{i}$ nao′k!^{a}e· nɛtsta′hał ne$_{i}$ ktsaqu′n·a saosaqa′$_{a}$ne·. qakiłɛ′łne·: "nɛ′nko hɛntsx̣ałts!ɛna′x̣e· na ktsɛłmi′yit. hɛntsx̣ał'ɛ′n·e· ktsɛłmetɛłnu′qka." ta′x̣as ts!ɛn·a′x̣e·. qawunekɛ′t$_{i}$ne· ktsɛłmi′ye$_{i}$t yuwakmᴇnuqka′n·e· ktsɛłmetɛłnu′qka· n'upsłaˋt$_{i}$yiłhuˋk!ukyɛ′t$_{i}$ne· yɛ′sɛnwunmeyɛ′tke· tsɛłme·yɛtna′m·u. kkanmi′yɛt ława′x̣e·. qakiłɛ′łne·: "ta′t$_{i}$ne·s tsx̣ał'ɛ′n·e· yo·kwiyetna′m·uṣ nata′n·e$_{i}$k!s. nɛ′nko hɛntsx̣ał'ɛ′n·e· ktsɛłmeˋtiłnu′qka·." na ki′a·s nata′n·e$_{i}$k! n'asts n'ɛ′n·e·; n'ɛ′n·e na ki′as nɛtsta′hał ta′x̣as q'a′pe· qałwiyna′mne· kse′$_{i}$łso$_{u}$k^{u}ts so$_{u}$k^{u}ɛłq!okna′mne·. ta′x̣as słoknɛ′łne·.

Sa′hanɛłwi′yne· skɛ′n·ku·ts. qałwi′yne·: "huł'o′pi·ł ne$_{i}$ nata′n·e$_{i}$k!." ta′x̣as n'ɛt'wuk^{u}nɛ′łe$_{i}$k; ta′x̣as a′ˋke· n'aimaka′$_{a}$ne·. ta′x̣as ts!ɛn·a′x̣e· tsɛłme·yɛtna′mu's qo's tsx̣ałya·qaˋkałyuwaˋkmᴇnuˋqka·′ske·ts qaox̣a′x̣e·. qaosaqa′$_{a}$ne· kkanme′yit. ta′x̣as sukx̣o′$_{u}$me·k ne$_{i}$s qał'oˋnɛłqakqa′$_{a}$ne·. ta′x̣as naˋwɛtsnułk!o′$_{u}$ne·. ta′x̣as yu·waˋkmᴇnuqka′n·e·. ta′x̣as suknułk!o′$_{u}$ne·. ta′x̣as tsx̣ałmɛ′tx̣$_{a}$ne· qanałhaq!aku′pse· a′$_{a}$ˋk!e·s. ts'ɛłq!anku′pse·. n'ɛłqanmɛ′te·. ta′x̣as naq!aˋłɛkwaɛ′t$_{i}$ne·. no·sanox̣unqa′$_{a}$ne·. qa·ˋmɛtɛnq!o·ˋkupx̣u′se· nas yana′ha·ks ne$_{i}$s tsx̣ałya′$_{a}$qana′mke·. ta′x̣as pa·ł kanłu′kpqa·. ta′x̣as nołu′q$_{u}$ne·. ta′x̣as tsx̣ał'ho$_{u}$ko′$_{u}$ne·. n'u′px̣$_{a}$ne· słqaˋnamaˋnamɛ′s$_{i}$ne·. qaˋoxał'a·ˋqapo·ˋx̣ał'ɛtx̣o′$_{u}$me·k. wa·ˋmɛˋtɛnq!o·ˋkupx̣u′se· ts!e·nał·uˋqx̣ałhaˋq!a·łɛkwaɛ′t.se·. o·′k!^{u}q$_{u}$na ke′$_{i}$ło·s tsa′ha·łs a$_{a}$ˋkmana·ˋmists sɛłx̣aˋtknu′k$_{u}$ne·. na a$_{a}$ˋkik.łu′$_{u}$na·m n'upx̣a′łne· ne$_{i}$ haq!ało·kwa′et.[1] qakya′mne· qa′pse$_{i}$n: "ksł'aˋqałe′e·t?" qakya′mne·: "lo′$_{u}$ne· skɛ′n·ku·ts, łɛntsx̣ał'uła′n·e·." qake′$_{i}$ne· skɛ′n·ku·ts: "ne·s tsx̣ałya·qaˋnałhaqa′$_{a}$ke· aqłsma′kne$_{i}$k! na·sts at sqaq$_{a}$na′$_{a}$ne· ne$_{i}$s tsxałho′$_{u}$ko· at tsx̣ał'ɛtx̣o′$_{u}$me·k qa·'s na·qana·man·a′me·sts at tsx̣ałx̣atknu′k$_{u}$ne·." ta′x̣a na$_{a}$ a$_{a}$ˋkɛk.łu′nam qakya′mne·: "ma$_{a}$ts at qaˋq$_{a}$napmɛ′łke$_{i}$ł ne$_{i}$s yaˋqaq$_{a}$na′$_{a}$ke· skɛ′n·ku·ts; na·s tsx̣ałya·qaˋnałhaqa′$_{a}$ke· aqłsma′kne$_{i}$k! ma$_{a}$ts at k.łɛnq!o.ɛ′mu nata′n·e$_{i}$k!s." qakya′mne·: "ta′x̣as hɛnsłu′px̣$_{a}$ne· at hɛntsya·ˋqaq$_{a}$na′$_{a}$ke·." ta′x̣as so$_{u}$k^{u}ɛłq!okna′mne·ts łapa·ˋtsqaˋ$_{a}$tsa′mne·. ta′x̣as słqa·qa′s$_{a}$ne·.

49. COYOTE'S CONTESTS

Qa·k.łuna′mne·ts kinełwi′ytik skɛ′n·ku·ts. qałwi′yne· pał ktsłyuna′qwum ne$_{i}$ts ya$_{a}$qanakɛłhaqwu′mke·. siłk$_{i}$niłwiyteya′$_{a}$te· ne$_{i}$s a$_{a}$ˋkɛk.łuna′mɛs at yaˋqaox̣aqałɛpnamɛ′ske·. qakɛ′łne· ał-

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[1] Or haq!ałŏkwa′et.

they felt comfortable, | because the Sun was setting. At night the youth came back, and all thought that he should be | the Sun. The youth was told: "You shall be the Sun." | In the evening he came back, because it was given to him | to be the Sun. The other youth, the younger one, | staid there. He was told: "You shall go in || the evening; you shall be the Moon." Then he went off. | It had not been dark long before the Moon went up. | It was always light throughout the night. | On the following morning he came back. He was told: "Your elder brother shall be | the Sun during the day. You shall be || the Moon." These two became the heavenly orbs [Suns]. These | two youths were thought to be good, | and they were glad. Then it was decided. |

Coyote was angry. He thought: "I will kill the Sun." | Then he made his bow, and he also had two arrows. || Then he went in the night to the place where the Sun was to come up. | He staid there. On the following morning he took a good seat. | He lay on his stomach. Then he aimed at the right place. | The Sun rose. He aimed well | and was about to shoot. Then his arrow was burned. || It burned quickly, and he threw it away. Then everything was on fire. He ran away. | There was fire on each side where he was going along. | He ran and went into the water. | He was almost burned. He saw a trail and | lay down on it. The fire arrived, and it turned back || because there was no grass on the trail. | He was saved. The people saw that the land was burning. Some one said: "Why is this?" They said: "Coyote is not here; | it must be he who has done it." Coyote said: | "Later generations of people will do this. || When there is a fire, they will lie down on a trail. | Then they will be saved." Then the people said: | "Don't do what Coyote has done. | Later generations shall not | play Sun." Some one said: "Now you know what || to do." Then they were glad. They | scattered. That is the end. |

49. Coyote's Contests

There was a town. Coyote was thinking about (the future). He thought | there would be many generations of people. He thought of | the town where the people had been killed. He said to | his friends:

swɔ'e·s: "hults!ɛnax̣a'ła hults!ɛnałwats!na'ła." ts!ɛna'x̣e· n'ɛ'n·e· naso'k^{u}e·n's skɛ'n·ku·ts·, yama'kpa·ł, ma'$_{a}$ka, kiakqa'ło$_{u}$k, ɛ'nła·k, ła'to·q! qoqu'ske·. wust!ała'$_{a}$ne· ne$_{i}$ ta'x̣a kts!e·'nam. łax̣a'x̣e· sak.łunamɛ's$_{i}$ne·. qakiłɛ'łne·: "qa'psin kɛn'o'tke$_{i}$ł?" qake'$_{i}$ne·: "ho$_{u}$sɛłwats!nała'$_{a}$ne·." qakiłɛ'łne· tsx̣ałsɛłwa·ts!na'mne· kak!a'nwats!ti'yam. qakiłɛ'łne· skɛ'n·ku·ts: "qa'ła ktsx̣ał'ɛsnɛ'łwa·ts!?" qake'$_{i}$ne·, "tsx̣ał'ɛ'n·e· ła'to·q!." ne$_{i}$ ha$_{a}$k.ło'$_{u}$k^{u}e· qake'$_{i}$ne·: "kamɛna'ła tsx̣ał'ɛ'n·e· sɛ'n·a." qakya'mne·: "ta'x̣a." ta'x̣as kx̣o'na·m ne$_{i}$s wu'o·s qo's qana'x̣e· skɛ'n·ku·ts. qawa'ka·ł'u'pkax̣o·na'kse· yaqso''me·łs. łuq!ox̣$_{u}$nɛ'łne·. qakɛ'łne· łatoq!na'nas: "husł·o·q!ox̣nɛ'łne· na yaqso''me·ł. ne$_{i}$ hɛnk!a'nwa$_{a}$ts! hɛntsłaqawa·kawa'ts!ne· hɛnts!qa`ka·ła`kawitsqo·`k!un·ka'k$_{a}$ne·." ta'x̣as k!a'n·wats! ne$_{i}$ ki'as. ta'x̣as ne$_{i}$ kyuna'qa aqłsma'k$_{i}$nɛk! nakɛłwitskɛ'łne· qa'łas łayuwa·kmɛ'qo·s ksɛ'ł'ips, ta'x̣as ktsx̣ałtsłhu'q^{u}a. sɛ'n·a n'ɛ'n·e· kqa·hu'q^{u}a·ł. at sł'aqaqa'pse· ne$_{i}$sts ła'x̣ałwa'ts!x̣a·łts at słqanałwa'ts!ne·, sł'a'qaqa'pse· at kqaho'q^{u}a·ł. ta'x̣as na`kɛłwɛtskełɛ'łne· ne$_{i}$sts słwa·łkwayɛ't.se·. qakɛ'łne· skɛ'n·ku·ts łatoq!na'na's. na$_{a}$ qa'ske$_{i}$łha·łuk.łe'et ta'x̣as tsx̣ałtsł·a`yuwa·kme`wɛsu'q$_{u}$ne· sɛ'n·a. ta'x̣as qo· hɛntsłaqanawa'ts!ne·. ta'x̣as to'x̣wa tsɛłwałkwayɛ't$_{i}$ne· qo's kɛłya`qanałk!anwa'tske· sɛ'n·ats qakał'a·kałts$_{i}$mo'$_{u}$k$_{u}$ne·. ta'x̣as k!a`kałtsu'm·o·kts qa`wune·kɛ't.se· ła·awa·kmewisu'k$_{u}$ne·. ta'x̣as nałok.łee't$_{i}$ne· so·k^{u}iłq!o·k$_{u}$na'mne· ko·qaka·''nam. ta'x̣as łats!ɛn·awa'ts!ne· ła`tuq!na'na. n'u'px̣$_{a}$ne· ktsɛłhoq^{u}a'ka·. ta'x̣as k.łaaka'wats!.

Qake'$_{i}$ne· ne$_{i}$ naso'$_{u}$k^{u}e·n skɛ'n·ku·ts: "ta'x̣as hutsła$_{a}$ts!ɛnax̣ała'$_{a}$ne·. pa·ł kosłhoq^{u}na'was." łax̣a'x̣e· a''ke sa·k.łonamɛ's$_{i}$ne·. qakiłɛ'łne·: "qa'psin kɛn'o'tke$_{i}$ł?" qake'$_{i}$ne· "husɛłwats!nała'$_{a}$ne·." qakiłɛ'łne·: "qa'psin kałwa'ts!na·m?" qake'$_{i}$ne·: "qa'psin hɛnqałwe'yke$_{i}$ł." qakiłɛ'łne·: "huts·ɛłwats!nała'$_{a}$ne· kɛłnoqo`ykax̣na'mna·m." qakiłɛ'łne·: "qa'ła·n· q!a`kpakɛ'tx̣o$_{u}$ł tsx̣ałtshoq^{u}a'łne·." qakɛ'łne· skɛ'n·ku·ts ałaqa'łt!e·s: "qa·'ła ktsɛsnɛ'łwa·ts!?" qake'$_{i}$ne· ma'$_{a}$ka: "hutsx̣ał'ɛ'n·e·." qakiłɛ'łne·: "ma$_{a}$ts, hɛnłq!akpakɛ'txo$_{u}$ł." qake'$_{i}$ne· ktsx̣a'ł'e·n n'ałsɛ'nte·k. naqa'$_{a}$ne· kqastsumqa'qa ne$_{i}$s kɛłnoqo`ykax̣namna'me·s. qatałtsx̣a'n·e· n'ɛ'nse· tsa'e·s ne$_{i}$s ma'$_{a}$ka's. ne$_{i}$ ta'x̣a ha·k.ło'$_{u}$k$^{u}$e· n'ɛ'n·e· kqastsumqa'qa yu·wɛsq!a'na·k. ta'x̣as k!ɛt!qaox̣o'na·m. ta'x̣as ya$_{a}$kax̣mɛtyax̣na'mne· ne$_{i}$ ktsk.łaqna'na·m. qanaqkupłałtɛ'łne· ma'$_{a}$ka. ts!ɛn'o`k!^{u}ɛnłatił'ɛ`kti·kmɛtx̣o'$_{u}$łne·. n'o`k!^{u}ɛnła`$_{a}$t$_{i}$yɛ`łtsha`qaɛyɛłmo`x̣ona`titmo'łne·. na'łq!ante$_{i}$x̣a'łne· k.łax̣a'nx̣o$_{u}$ł łao·`nił·a`qx̣aqku`płałtɛ'łne·ts ła·ts!ɛnmɛtx̣o'$_{u}$łne. qa'nqa'mik kiaqka'ło$_{u}$kts n'u'px̣$_{a}$ne· ne$_{i}$s tsa'e·s. peɛ'k!aks pa·ł tsł'ɛ'nse· up'na'mo·s. nuqo`kx̣amu'mek. ta'x̣as łax̣anx̣o'$_{u}$ne· ne$_{i}$s yu·wɛsq!a'naksts kqa·`naqkupła'łte·. ts!ɛnha`q!mak!ax·na'kse· ne$_{i}$sts kqa·na·qkupła'łe$_{i}$t. łax̣anx̣o'$_{u}$ne·ts k.łaqanaqkupła'łe$_{i}$t. ta'x̣as qa`sɛł·-

"Let us go and play with them!" They started. | Coyote was their chief. Woodpecker, Flicker, Hawk, | Chicken Hawk, Duck, and Bluejay, seven of them, went. | They reached the town. They were told: "What do you want?" | (Coyote) said: "We come to play." He was told they would play | at diving. Coyote was told: "Who || will play?" He said: "Duck shall be the one." The | people of the town said: "Our (player) shall be Beaver." | Some one said: "Ready!" Then they went to the shore. | Coyote went there. There on shore was a canoe. | He pulled out the calking, and he said to the little Duck: "I have taken the calking out of this canoe. | When you dive, come up here! You shall | stick your nose up through the hole." Then the two dived, | and many people watched. Whoever | should float dead on the water, he was to lose. Beaver | never lost. Therefore he was selected when any one came to play with them. || He was never beaten. Then they were watched. | The sun was going down. Coyote had said to the little Duck: | "When (you hear) shouting, then Beaver comes up out of the water. | Then you may come up, too." It was almost | sunset. Then at the place where Beaver had dived || bubbles came up; and not long after the bubbles had come up, | he floated on top of the water. Then there was a noise. They were glad | because he had won. Then the little Duck dived back. | He knew that he would win. Then he came up. |

Chief Coyote said: "Now we will go on. || We have won over you." They came to another town, | and they were told: "What do you want?" (Coyote) said: "We will play." | He was told: "What will you play?" He said: "Whatever you | like." He was told: "We will play boxing." | He was told: "Whoever is knocked down, he will lose." || Coyote said to his children: "Who will play?" | Flicker said: "I'll be it." He was told: "No; you will be knocked down." | He said he wanted to be the one. There was | an expert boxer. He could not speak. | Flicker was the younger brother. || The most expert one in the town was Kneecap. Then they met. | They went against each other, those who were to fight. Flicker was struck a hard blow, | and at once he was thrown upward. He was always rolling about, | and lost his senses. He was thrown back, | and he was struck again from below. He was knocked back still farther. Hawk was sitting there, || and saw that his younger brother had almost been killed. | Then he went out of his own body.[1] He went up to Kneecap | and struck him hard. He gave him a hard knock | when he struck him. He went up to him and struck him again. Then he | knocked a piece

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[1] This was explained that his supernatural power went out of his own body to attack the enemy.

onnɩtx̣o′$_u$ne·. ta′x̣as k!u′px̣a ktsł′o′pe$_i$ł. ta′x̣as łahamaˋte·ktsɩ′łne· ma′$_a$ka. ta′x̣as łaqakx̣ał′ɩ′n·e·. ta′x̣as łaoˋkwałaqana′mik ma′$_a$ka, peɩ′k!aks op′na′mus pa·ł ke′e·ns. ta′x̣as a″ke· słasa·ˋnilhoq^{u}aka′$_a$ne· skɩ′n·ku·ts.

Qake′$_i$ne· ta′x̣as: “hutsła·ts!ɩˋnax·ała′$_a$ne·.” ta′x̣as kts!ɩ′na·m łax̣a′x̣e· sa$_a$k.łunamɩ′sne·. qakiłɩ′łne·: “qa′psin kɩn′o′tke$_i$ł?” qake′$_i$ne· skɩ′n·ku·ts: “husɩłwats!nała′$_a$ne·.” qakiłɩ′łne· tsx̣ałsɩłwats!na′mne· k!ɩ′ke·ł. n′ɩtkɩnłɩ′s$_i$ne· k!ɩ′k.łe·sts yunaqa′pse·. qakiłɩ′łne· skɩ′n·ku·ts ała·qałtɩ′t$_i$mu: “qa·′ła ktsx̣ał′ɩsnɩ′łwa·ts!?” qake′$_i$ne· qoqu′ske·: “hutsx̣ał′ɩ′n·e.” ta′x̣as t$_i$naqanx̣a″mne· ne$_i$s a$_a$′kɩt.łana′me·′s. ta′x̣as n′ɩsaknu′n·e· qoqu′ske·. ta′x̣as naqałpa′łne′$_i$ne· qo′s pɩ′k!a·ks qo′s ats!mɩłq!ałuk!puka′m′e·sts lu′n·o′s. ta′x̣as n′ɩ′kne$_i$ts kaqałpa′łne·. pa·ł ksłsok^{u}a·ka′te· ne$_i$ k!ɩ′ke·ł. łe·etkekaˋłhaqaˋłpałne′$_i$ne·ts k!o′kx̣ats łɩtqawu′mne·. ta′x̣as słhoq^{u}aka′$_a$ne·. qake′$_i$ne·: “ta′x̣as.” łats!ɩnawɩsmaknɩ′łe·k.

N′ok!^{u}ɩnł′ɩłkɩła′mne·. qake′$_i$ne· skɩ′n·ku·ts: ktsqaˋnamna′łka n′a·ˋqa·nałhaqaˋnak!aqła′ha·łs. qakiłɩ′łne· skɩ′n·ku·ts: “hɩntsx̣ał′ok!^{u}e′$_i$ne·, tax̣ at hɩnqałtɩ′łe$_i$kts hɩnske′$_i$ne·.” qake′$_i$ne· łatoq!na′na: “hutsqanax̣ała′$_a$ne· n′a·qaˋnałhaq!nukna′na.” qakiłɩ′łne·: “hɩntsx̣ał′ok!^{u}e′$_i$ne· tax̣ at hɩnqałtɩ′łe·kts hɩnske′$_i$ne·.” qake′$_i$ ne· ma′$_a$ka ktsqanamna′łka n′a·ˋqanałhak!ak.łonukna′na′s. qakiłɩ′łne·.: “hɩntsx̣ał′ok!^{u}e′$_i$ne· tax̣ at hɩnqałtɩ′łe·kts hɩnske′$_i$ne·.” qake′$_i$ne· yama′kpa·ł ktsqa·ˋnamna′łka n′a·ˋqa·nałhaq!aˋnqa·ts!ła′e·ns. qakiłɩ′łne·: “hɩntsx̣ał′ok!^{u}e′$_i$ne· pa·ł at kɩnqa·łtɩ′łe·kts hɩnske′$_i$ne·.” qake′$_i$ne· ki·aqka′t.ło$_u$k ktsqanamna′łka n′a·ˋqa·nałso·k^{u}nusu′k!po·ns. ta′x̣as sɩł′ɩˋłkił·a′mne$_i$ts, sɩłsa·nɩłweynata′mnɩts sɩła·pa·tsqa·′tse·. ta′x̣as sɩłqaqa′s$_i$ne·.

50. The War on the Sky

Qa$_a$k.łuna′mne·. naqa′pse· łuna′t!e$_i$s ha′nq!o. qałwe′yne· ktsx̣ałtso′$_u$kat. ta′x̣as tsak.ła′pse·. sa·niłwe′ynɩts mɩ′tx̣$_a$ne· at n′ak!ła·naqa′$_a$ne· a·k! sa′nak!łanakɩ′n·e· ne$_i$s kmɩtx̣a′m·u. ta′x̣as łahosan$_u$x̣unqa′$_a$ne·. qakɩ′łne papa′e·s: “so·q!^{u}ne′$_i$to·.” ta′x̣as n′umɩtskɩnłɩ′s$_i$ne· a$_a$′ka′q!ne·′s. ta′x̣as wokqa′łne· ne$_i$ pałke$_i$ ne$_i$ ki′e·p. qaohu′łne· ne$_i$ a·k!. neyax̣a′łne· wa′ta·k, n′ɩ′n·e· kq!ape·′łkqa·ts nas a′m·a·ks. słqałwiynamɩ′s$_i$ne· ktsupx̣a′·ł′e·s ka·′s n′aqakekanɩk!e·′ne· a·k!. ta′x̣as tɩnax̣a′mne· ne$_i$s a$_a$kɩt.łana′me·s ya·qa·kiłkɩnłɩ′ske· ne$_i$s a·k!s. n′o′$_u$ne· n′ɩsɩ′nse· papa′e·s ne$_i$s a·k!s. qae·łoˋ$_u$qaqna′$_a$ne· pa·ł ke′ɩns papa′e·sts sɩłqata·ˋłtsx̣anatka′$_a$x̣$_a$ne· n′oqo·ˋx̣aq!o·k.łoma′n·e· a$_a$′ke′e·sts ne$_i$s qanałqaqna′$_a$ne·. qałwiyna′mne·. k.łsa′kqa a′m·a·k ne$_i$s a$_a$′kɩłmi′yɩt.s. k.łsa′kq!nuk. ta′x̣as qakya′mne· ktsx̣alts!ɩˋnał′anax̣aka′$_a$na·m. ta′x̣as k!o′k!^{u}e· n′ɩ′n·e· kwuˋłaq!makanɩ′łe·k. ta′x̣as wa·ˋmɩtak!o′$_u$ne·. n′upx̣ałɩ′s$_i$ne· ka·kq!me$_i$łmo·k!ona′$_a$te·t. ta′x̣as łaa′k!ła·k kmɩ′tx̣a·ts at łaɩsk!o′$_u$ne· ne$_i$s a$_a$ʻq!anq!a′iks. ta′x̣as q!a′pe· pa·ł kmɩ′tx̣a·łts

off from him. Then he knew that he could kill him, and he was given || back to Flicker. It was he again.[1] Then | Flicker fought him down, and that one was killed. | Thus Coyote won again in a bad manner. |

He said: “Now we will go.” They went, | and arrived at a town. He was told: “What do you want?” || Coyote said: “We will play.” He was told | somebody would play eating. Much food was prepared. | Coyote and his children were told: “Who will play?” | Bluejay said: “I'll be it.” Then they went into | the tent. Bluejay sat down and || began to talk of his great-great-grandfathers, who lived long ago, and | those before them. Then he ate and talked. There was a great pile | of food. He had not been talking very long before he had eaten it all. He was still hungry. | Then they won. (Coyote) said: “Enough!” They went along. |

At once they began to quarrel. Coyote said || he would take them through swamps. Coyote was told: “You | may go there alone, for you like them, therefore you say so.” Little Duck said: | “We will go through little lakes.” He was told: | “You may go alone. You like them, therefore you say so.” | Flicker said he would take them through young dry trees. || He was told: “You may go there alone. You like them, therefore | you say so.” Woodpecker said he would take them through | thickly wooded places. He was told: “You may go there alone. | You like them, therefore you say so.” Hawk said he would | take them through places with scattered trees. Thus they quarreled. || They became angry at one another and separated. That is the end. |

50. THE WAR ON THE SKY[2]

There was a town. There was Muskrat's brother's widow. He thought | he would marry her. Then she refused him. He was angry and shot her. | The arrow was of a different kind. He made it in a different way, what he used for shooting her. | Then he ran away. He said to his grandmother: “——— (?)”[3] Then || his face was torn up. Then the dead woman was discovered. | The arrow was not known. They sent for Frog, who (was in the habit of going) all | over the world. They wanted to know where that | arrow came from. Then she (Frog) went into the house where | the arrow was kept. She herself knew that it was her grandson's arrow. || She did not know what to do, because it was her grandson, and she did not want to tell on him. | She spat into her hands and nodded. | They thought there must be a country in the sky, and that there must be a lake. | Some one said they would go on the warpath. One of them | was able to shoot far. He shot upward, and a noise was heard || as the point hit. Then another one shot and | hit the notch of the (first) arrow. Then all of them shot, | but they did not reach

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[1] That is to say, Hawk's power had entered Flicker, and now left him again.

[2] For another version see p. 87.

[3] My interpreters did not understand this sentence. The word *so·q!ᵘne'ᵢto·* is derived from *aₐ'ka'q!ne·* (“face”).

sᵢna·łaqaoqax̣o'ᵤme·k. qo'kᵘe·n aₐ'k!unka·'k!e·s sɛłqaox̣akɛ'n·i·ts ta'x̣as słtsma`k!e·ł'o·kᵘax̣o'ᵤme·k. ta'x̣as ktsts!e·nax̣a'mists qake'ᵢne a'ts!po·: "hɛntsa`wɛtskpaỵa`tapkɛ'łne·. huts!ai`matssł'ɛ`tkᵢnɛ'łɛk qoqa'pmoᵤts huts!aimatswɛsiłnukte'łe·k." n'upsa`kił'ɛtkᵢne'łe·kᵘ qoqa'pmoᵤsts kts!ɛnax̣a'me·'s. sa·nɛłwi'ỵne· a'ts!po kᵢma'te·ł. qunỵa'x̣ₐne· neᵢs yaqanałwa·q!nonamɛ'ske·ts łaq!apił'umɛtskɛ'n·e·. łao`kᵘił'o·kax̣o'ᵤse·ts sanɛłwiỵnata'pse· pa'łkeᵢs pał ts!ɛn k!ɛnqapta'keᵢs neᵢs aₐ'kɛk.łuna'me's. ta'x̣as mɛte'x̣a'łne· tsx̣ał'q!akpa`kɛtx̣o·'łne·. qa·k.łatnutɛ'łne· a'ts!pots ta'x̣as kq!awats!ɛ'nme·k. qonỵa'x̣ₐne· aₐ'kɛnq!ałqa'e·sts qasnɛnqa'me·k. n'ɛnqapta'kse· ta'k!a·ts. n'apak!ɛnɛ''nte· na·s aₐ'ka'mt!e·s qahał'akamɛnłhaqa'pse·ts ta'x̣as qanał'antso·x̣a'x̣e· pał k.łaqa·`psɛłx̣o'ᵤne· ku'k.łoᵤk. ta'x̣as k!opɛnqanax̣a''me·sts qakiłamnamɛ'sᵢne·: "na·s n'ɛ'n·e· a'ts!po." qake'ᵢne·: "hoqᵘa.ɛ'n·e·. hoqᵘa'k.łe·k ksɛn·akpa'me·k kqaqunmetkpa'me·k ka snaqanɛ'ke·ts, na· kusł'aqaqa`łe·kɛ'nme·k pał ta'k!ats kskikɛłmɛ'tx̣a." ta'x̣as neᵢ kỵu·x̣a'x̣a·m, ta'x̣as ts!ɛna'x̣e· ha'nq!o. ta'x̣as n'ɛtkɛ'n·e kwɛ'łq!noks. ta'x̣as n'ɛtɛt.ła'ₐte·k pał at kyuna't.ła mɛ'kan o'k!ᵘe· ta'x̣as kqa'kyam ksa·k.ło'ᵤnam. ta'x̣as k.łax̣ax̣a'mis neᵢ.s aₐ'kik.ło'e·s. ta'x̣as wanaqna'łne·. n'omɛtskɛnłɛ'sᵢne· aₐ'kɛt.ła'e·s. neᵢsts k!omɛtskɛ'nłeᵢs neᵢs hu'paksts n'upx̣a'łne· tɛ'tqa·t! qaka·`łakax̣a'mne· kułwiỵa't!ne· mɛtx̣a'ka·ts aₐ'kwumna'me·s. ta'x̣asts neᵢs ỵa·qa`nał'omɛtskɛnłɛ'ske· aₐ'kɛt.ła'e·s neᵢsts n'o·k!ła`tiỵɛłqape·kɛ'me·k. n'omɛtskɛ'nłe·s aₐ'kɛt.ła'e·sts at kułwiya't!ne. neᵢ tɛ'tqa·t! kmɛtx̣a'ka. ta'x̣as nakq!eyɛ'tᵢne·. qakya'mne· łɛn'ɛ'n·e· o·k!na`muła·tɛ'te·k. ta'x̣as n'upx̣a'łne· pa·ł n'ɛ`nłatɛ'te·k ha'nq!o. qakya'mne·: "ta'x̣as qa·kaskɛ'nkeᵢł n'o·knuq!me·wumk!o·nɛskɛ'łne·." ta'x̣as sɛłqa·`kaskᵢnɛ'łne·. ta'x̣as k.ła·ts!ɛna'x̣am ma yaqa`ka·łyo·ᵤwa·kax̣a'mke·. łało'ᵤne· pa·ł·a'omɛtskᵢnɛ'łne·. ta'x̣as sɛł·a`qa'łoqa`łno`k!ᵘɛ'nme·k nŏpɛk!anɛ''nte·k. tsx̣a'n·e neᵢ k!anax̣a`kana'łka. qake'ᵢne·: "hutsha·n·iłwukna`x̣nała'ₐne· nu'm·a aₐ'k!akux̣a'e·s." ta'x̣as ṅa`niłwo·kᵘinx̣a'łne·ts n'upiłɛ'łne· neᵢ nu'm·a. ta'x̣as ło·kᵘinłɛ'sᵢne· aₐ'kinqawa'e·s. ta'x̣as namatɛktsa'mne· q!a'pe· naqanqo·'wa ktsx̣a'ł'ɛns aₐ'kɛnquwa'e·s. naqa'ₐne· n'a'sne· swʋ'tᵢmu aₐ''k.łoᵤm'. aₐ''ke naqa'ₐne· swʋ'tᵢmu na`łaqłɛ'łɛkts kiaq!no'kᵘaₐt. n'a'sne· neᵢ ke'soᵤk aₐ'kɛnqo·'wa neᵢ qawox̣aknɛ'łne·. qakya'mne·: "maₐts hɛntsqako·kakɛnkɛ'łne· tsx̣ał'ɛ'nse· swʋ'tᵢmu." aₐ''k.łoᵤm' swʋ'tᵢmu qanq!ma·łwan·x̣o·na'mne· qałwi'yne· k!e·łɛ'kte·ł. ta'x̣as k!o·`kᵘɛłhamatɛ'ktse·ł aₐ'kɛnqo·'wa's. ta'x̣as namatɛktsɛ'łne· neᵢs swʋ'tᵢmu naso·`kᵘinkɛ'ste·k. ta'x̣as k.łaqo·nax̣a'mne· neᵢ ỵa·qa`kałyu·wakax̣a'mke·. ta'x̣as k.ła`onaqa`n·ox̣u'nam. aₐ''k.łoᵤm' swʋ'tᵢmu namatɛ'ktseᵢł aₐ'kɛnqo·'wa·sts at qaỵaqa`hakɛ'n·e· pa·ł kqa'łwiy ta'x̣ta ktsa'qaps nɛnko'e·s. ta'x̣as k.ła'ₐłoᵤsts pa·ł sɛłk!umna`qałałkɛ'n·e· pa·ł sɛł·o'ᵤse· nɛnko'e·s. ta'x̣as

down. When Raven put his nose there, | then it reached the ground. When they were going to start, | Wolverene said: "Wait for me. It will take me two days | to put away my things. It will take me two days." He was still | putting away his things when they started. Then Wolverene became angry | because he was left. When they had gone up, he took hold of (the arrows) and | tore them down entirely. They all dropped down. Then the women became angry | at him because they were left alone in the town. They pursued Wolverene, || and he was about to be killed. They pursued Wolverene, and he was out of breath. | He took up his sinews and cut himself to pieces. He changed himself | into a squirrel. He put it under the belt which was | around his waist. Then he went back somewhere, because he could do no more, | being tired. He went around, and some one said: "Here || is Wolverene." He said: "I am not he; I am called | He-who-wants-to-act-differently-from-others-and-who-does-not-care-for-whatever-may-be-done. | I am shooting squirrels."

Now, Muskrat, who had gone up, | started and made a large lake. | He built tents for himself, many tents, although he was only one. || There was a village. Then the people reached the village. They | began to make war. They tore up the tents. When the first one was broken up, | a left-handed man was seen to come out. | They shot (?) him in the stomach. Then, when they tore up another | tent, he came out again in the same clothing that he had worn before. || His tent was broken, and that left-handed man | was shot (?). Then they began to speak, and some one said: "Maybe | he is always the same one." Then it came to be known that he was always the same one; namely, Muskrat. | Some one said: "Stop shooting him—shooting at his stomach." | Then they left him.

Then they started back || to the place where they had come from. There was nothing. (The arrow chain) was broken down. | The manitous did not know how to get down. | The war chief said: "We will wait | at the drinking-place of Thunderbird." They waited for the Thunderbird and | killed him. Then his feathers were taken off. || Then they gave them to every one to be their feathers. | There were two friends, the Bats; and there were | two friends, Golden Eagle and Young Golden Eagle—two of them. Then the good | feathers were laid aside. Some one said: "Don't touch | them, they are for the friends." The Bat friends || nudged each other. They thought they were meant. Then | all the feathers were given out. Then the | two chief friends were given feathers. They went back to | the place where they had come up, and they began to fly down. When the Bat | friends were given feathers, they passed them on. || They thought (the best ones) would be theirs. When (all the feathers) were gone, | they knew they were mistaken. There was nothing for them.

łao·ˋnan·ux̣u'n·e· a$_{a}$'ʿk.ło·m'; sɛ't!e·s ne$_{i}$s qanułkɛ'n·e·. ta'x̣as sɛłsqapɛn·quwa'$_{a}$ne·. yaqa'nła·łt ne$_{i}$s qa·ł'ɛłqaˋnał'akunkɛ'n·e· a$_{a}$ʿkuqła'e·s. ta'x̣as sɛłsqapɛn·qowa'$_{a}$ne· at sɛłk$_{u}$no·x̣o·mu'n·e·. q!a'pe· kia'kx̣o· tsɛn łao·ˋnaqanmɛ'te·k. q!u'me n'ɛ'ne· k!o·ˋk!^{u}ił'aqtsx̣o'$_{u}$me·k. ła.ɛtkɛ'nełts at łaqaˋtał'ɛtkɛnɛ'łne·. nɔ̈pɛˋk!anɛ''nte·k q!a'pe· qunya'x̣$_{a}$ne· ła·e'tkɛnts pa·'mɛk at qaˋsɛłqaox̣akɛ'n·e· a$_{a}$'kuła'k!e·sts at qałwi'yne· ktsła'so$_{u}$ksts at ła·qa·so'$_{u}$kse·. naqa'pse· łunat!e'es q!u'me· n'ɛ'nse· ya·qaox̣ał·a't$_{i}$yɛłqałwe'yke· pa·'mik a'$_{a}$ʿke k.łqunya'x̣$_{a}$na·ps. ta'x̣as a$_{a}$'ʿke· qunyax̣$_{a}$na'pse· ne$_{i}$s łunat!e'es qaox̣ax̣a''mse·ts ta'x̣as ła·q!aˋpiłtsᴇmak!e'$_{i}$ne·. ne$_{i}$ yɛsaqapte'$_{i}$ke· k!anax̣a'ka k.łaqa'łoqałnok!^{u}ɛ'nme·k. qake'$_{i}$ne· ktsqaˋpiłno·k!^{u}ɛ'n·mo· a'm·a·ks k!anax̣a'ka. ktsx̣ałts!ɛ'nam ne$_{i}$s ya·qaox̣ałaoˋnax̣onakɛ'ske· a$_{a}$ʿkɛłmi'yet.s. tsx̣ał·ao·mok^{u}ɛł'anax̣a'ka. n'ɛ'n·e· ałtsa'$_{a}$t$_{i}$mu yama'kpa·ł. ta'x̣as k.łats!ɛ'na·mts k.łao·'na·m qo'sts łaya·qaox̣ał·aˋo·na'mke·. ta'x̣as łao·moka'x̣e·. ta'x̣as łake$_{i}$ka'mke· ne$_{i}$s a$_{a}$'qeyaˋmła·pshak.łeɛ'tske· qaˋkɛł'uˋpx̣$_{a}$ne·ma'łne· nɔ̈pɛ'k!a·s, qak.ła'pse· "ɛn hɛntsłaya·qana'mke· hɛn·'u'px̣a kia'kx̣o·. ma$_{a}$ts hɛntsqunya'x̣$_{a}$ne· hɛnła·a·qaox̣ayɛksɛ'łe·k." łoˋq^{u}ałqakɛ'łne·: "ma$_{a}$ts hɛntsqaox̣aˋyɛksɛ'łe·k n'aˋqakɛłhaq!anqots!ła'e·n'." ta'xas sɛłyahał'antsakna'mne·. ta'x̣as kts!ɛ'na·m yama'kpa·ł ałtsa'$_{a}$t$_{i}$mu. qanaˋx̣ɛtsqawa·ˋqa·ł'upkaqaˋiłuqu'se· to'ho·łs. qałwi'yne· yama'kpa·ł ktsx̣ał'u'pe·ł. qak.ła'pse· ma'$_{a}$ka·'s: "a· qanaqasnikɛ't$_{i}$ne·. kɛn'wɛł'atɛłts x̣ma kɛntsła.ɛˋs$_{i}$nqałnɛkɛtk$_{i}$na''te·t." ta'x̣asts ł'ɛ'ne· ma'$_{a}$ka qa'$_{a}$łɛn tsx̣ałqunya'x̣ats a·t a·nłaho·łqaiłuqu'se·ts at qawok^{u}ɛ'n·e·. qa'$_{a}$łɛn ne$_{i}$s łaqał'uˋpkałqaqa'pse· wu'u·sts qa.u'px̣$_{a}$ne·ts pe.ɛ'k!aks pa·ł sł'oˋnoq!wiyatqła'pse· yawo'$_{u}$ne·k!s. ta'x̣as ne$_{i}$sts n'ao·'k!we· kts!ɛ'na·m qa·na'x̣e· qa'$_{a}$łɛn łax̣a'x̣e· ya·kɛłhaq!aˋnqots!ła·ɛ'nske·. sɛwałkwayɛ'ts·e·ts kɛk$_{i}$yɛksɛ'łe·k. ta'x̣as kq!u·''mne· qahak.łe'$_{i}$tsne·ts n'oˋk!^{u}ɛnł'aqsaˋna·łɛnk!ałaq!nux̣na'pse· ko$_{u}$kuna'na·s. qałwi'yne· x̣ma hakamx̣une'$_{i}$ke· yama'kpa·ł na$_{a}$sts łɛnˋɛłɛ'kte·ts qa.ɛn·tse'$_{i}$te·. ta'x̣as kq!u''mne· pa·ł sɛłt!apts!e'$_{i}$se· ne$_{i}$s ko$_{u}$kuna'na·s. ta'x̣as słqaˋqałqaqa'$_{a}$ne·. ta'x̣as pa·ł ksł'o·ˋk!^{u}ɛ'ł'ɛps ałtsa'e·s yama'kpa·ł ksɛł'upła'pse·s yawo'$_{u}$ne·k!s. n'ɛt$_{i}$numo·tstɛ'łne· yama'kpa·ł. qake'$_{i}$ne·: "hułuq!ma·łk.łuˋnisna'$_{a}$ła a$_{a}$'kuwuk.łe'et." ta'x̣as n'ana'x̣e·. ta'x̣as ko·'k^{u}in ke'e·k. ta'x̣as k.łats!ɛ'kam qo·'s a$_{a}$ʿko·'q!nu·ks. łaqawa'$_{a}$ka·ł yu·waqa'x̣e·. n'ɛsaknu'n·e·. qa$_{a}$kił'u'px̣$_{a}$ne· nałmɔ̈'qtse's. nałmɔ̈'qtse· n'ɛ'n·e· ne$_{i}$ kwɛ'łqa tɛ'tqa·t!. ta'x̣as sa'kiłhamatɛ'ktse· a$_{a}$'kɛk.łeye.ɛ'se·s na$_{a}$s a'm·a·ks. ne$_{i}$s qaha'x̣e· na$_{a}$s a$_{a}$ʿk!ałe'et.s ne$_{i}$s k!u'px̣a yama'kpa·łs ałtsa'$_{a}$t$_{i}$mu's qakɛ'łne.: "a· ałkaha'tsa o·k^{u}mɛtpɛsta'pke$_{i}$ł." yama'kpa·ł saˋhanłukpakta'pse· ne$_{i}$s hatsa''e·sts sa·nɛłwiyna'$_{a}$te·ts tsuk^{u}a'te· a$_{a}$ʿkte'$_{i}$mo·'s. x̣unmɛ'te·ts k!ɛtuk.ła'$_{a}$ko·ps. tsuk^{u}a'te· a$_{a}$ʿkɛ'łweys n'oqox̣akɛ'n·e· ne$_{i}$s

Then | the Bats flew down, spreading out their blankets. | They used them for wings. The Flying Squirrel pulled out | his skin and used it for wings. He used it to fly with. || All the fish threw themselves down. The Sucker was the | only one who was broken to pieces. All tried to restore him, but it could not be done. All the manitous | touched him; and when some one tried to fix him, he put | pieces of his own flesh on. They thought it would cure him, but he was not cured. | There was Sucker's brother's widow. He always wanted her to touch him. || Then she also went to him, and | his brother's widow touched him. Then he | was well again.

Those warriors who were left behind | did not know how to get back. They said: "Being warriors, we shall finally reach the earth (?)." | They were about to start for the place where heaven and earth meet. || They were about to go to war. These were the brothers | Woodpecker. They started back to go down to the place | where they had come down. Then they reached the ground. When they came back, | at Nelson they met the manitous, | and were told: "When you go back, you will see a fish. Don't | touch it, wherever you may stay over night." They were also told: | "Don't stay over night where there are thick trees." Then | they bewitched one another. Woodpecker and his | brothers were going along; and while they were going along, they found a charr drifted ashore. | Woodpecker thought he would kill it. He said to Flicker: "Many things || have been done. Have you a great name, and is it right that you make trouble? (?)" | Flicker was just about to touch the charr when it | went back into the water, and he did not touch it. It happened that the water was rolling in toward the shore, | and without his knowing it he was swallowed | by the Water Monster. Then the other one started and went along. || He came to a place where there were thick woods. It was getting evening, | and he camped there over night. Then, while he was asleep, | a little toad went under his blanket. Woodpecker thought | what he had been told did not mean anything, and he did not mind what was said to him. | Then he went to sleep. The little toad stuck on his body. || It was always like that. At one time the younger brother | Woodpecker died. The Water Monster had killed him. A law had been made | for Woodpecker (?).

He said: "We will go around the mountains." | Then they went hunting. When the food was done, they started to come back | to the lake. They came up and sat down. || Then he saw Nalmu'qtse.[1] Nalmu'qtse was a large | man. He was going about giving names | to the country. He followed this Kutenai River. He saw Woodpecker | and his brothers, and said to them: "O nephews! give me some food." | Woodpecker hated his uncle Nalmu'qtse. || He was angry at him, and took a whetstone, threw it into the fire until | it was red-hot. He took the heart of a Mountain Goat and put | the whetstone into

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[1] See pp. 87 *et seq.*

a$_a$‘kte′$_i$mo·′s. ta′x̣asts qakɛ′łne· k.łma·‘łɛn·k!ało′ma·s. ta′x̣as ts!ɛnmɛ′te·. n'u′px̣$_a$ne· nałmö′qtse· ne$_i$s ksɛłsanɛłwiyna′$_a$te·ł n'ɛsqaq!ana‘q!ne·′nɛ′łne·. n'a·stsɛnło·x̣ałhaq!manqa′pse·. qake′$_i$ne·: "he′he he′he he·′." qake′$_i$ne·: "ksɛłsa·nɛłwiyna′tap ałka′tsa·, ksɛłyu·‘k!k^{u}a·ka′ta·p." k.łqa·‘ł'at.łtɛ′t$_i$na·m knɛłwi‘ynana′ke·. ta′x̣as sɛłaoka′x̣e· ɛs a$_a$‘ko·′q!nu·ksts n'u′px̣$_a$ne· wɛ′tswe$_i$ts· tsɛ′tsqo·ms. qakɛ′łne· namatɛ′ktse· ke′eksts qakɛ′łne·: "hɛntsx̣ałya‘nału‘q!nu‘ku·kɛ′łne· hɛntsqake′$_i$ne· ‘mantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił, mantsuk!^{u}na′łkił.’" qakiłɛ′łne·: "hɛnqa‘ełk$_i$na′pke$_i$ł hɛntskɛ‘łkułmołkɛ′łne·." ta′x̣asts qake′$_i$ne· ne$_i$ kianałuq!^{u}noku′kwe·. ta′x̣as kts!ɛ′n·a·m na$_a$ qaox̣ał'ałt$_j$na·wɛ′tsq!no·ks. ta′x̣as at qa‘kɛłhaqwɛ′łne·ts at słqakɛ′łne·. q!a′pe$_i$s kia′kx̣o·′s k.ł'u′pa·′s a$_a$‘kɛt.łaɛ′se·s yama′kpa·łs ktsx̣a′ł'e·ks. ta′x̣as k.łała′x̣a$_a$m ta′x̣as q!a′pe· kia′kx̣o· n'upa′x̣e· qo$_u$s a$_a$‘kɛt.łana′me·s. qakiłɛ′łne· yama′kpa·ł n'upsakmox̣o′$_u$ne· naso′$_u$kwe·n, tax̣ta′ tsx̣ał'ɛ‘sniłtoq!tsqak.łɛ′s$_i$ne·. nawɛtskpayatɛ′łne·ts wa′x̣e· k!ɛ′k!o·m'. ta′x̣as łax̣a′x̣e· namatɛktsɛ′łne· a$_a$‘ko′ła·′s. ta′x̣as k!ɛknuqo·′qo· pa·ł yama′kpa·ł ałtsa′$_a$t$_i$mu q!a′pe· ke′ɛn tɛ′tqa·t!s n'o·k!^{u}ita′mne· pa′łke$_i$ n'ɛ′nse· ałnana′e·s ka′tska·ts. ta′x̣asts ka′tska·ts n'ɛ‘snɛł'u′px̣$_a$ne· k!ɛ′k!o·m's ne$_i$s k!e·knuqo·′qus pa·ł peɛ′k!a·ks sɛłtṡ!ɛnme‘q!ał·e·kaku′pse·. qake′$_i$ne·: "ka·′as kapapana′ła k!aqa′qna." ne$_i$s qanmɛq!ał·ɛ‘kako′$_u$nets na$_a$s qaox̣aq!ałɛkaqo′$_u$ne·. ta′x̣as sɛłtsx̣a‘natka′$_a$ne· ne$_i$s ksaosa′qa·ps na$_a$s a$_a$‘ko′q!no·ks. ta′x̣asts sɛłhułtoq!tsqake′$_i$ne·. ta′x̣as qakiłɛ′łne·. ta′x̣as huso‘$_u$k^{u}ɛłq!o′$_u$k$_u$ne·: "ta′x̣a łu′n·u." ta′x̣as łahołqkupɛłqak$_a$na′$_a$ne· kia′kx̣o·. ta′x̣as ts!ɛnałqana′′nte· ki′e·k. at słaqaqa′$_a$ne· kia′kx̣o· na$_a$s a·t kia·‘q!an·o′ho·s n'ɛ′nse· a$_a$‘ko′ła·ks ne$_i$s ki′e·k. ta′x̣as n'itaqna′me·ł' ktsx̣ał'o′pił yawo′$_u$ne·k!s. qake′$_i$ne·: "ta′x̣as hutsx̣ałhułnu′q$_u$ne·, hutsx̣ał'ɛts!kɛ′łne·." ta′x̣as pa′ł kaqa wu′sa·q! n'o·k!^{u}iłqał'atɛ′łne·. nułnu′q$_u$ne·ts. qake′$_i$ne·: "ka′min wu′saq!; ka′min wu′saq!." ta′x̣asts sɛłhał·ax̣wa′te·k n'u‘pskɛłqa‘wiłhułnu′q$_u$ne·. at k!ɛktsno·′qo·. ta′x̣as ła.upka′x̣e· ɛ′n·ta·sts qa$_a$kiłqa′$_a$tse· yama′kpa·ł. n'ɛ‘snilk$_i$nu′q$_u$ne· n'ɛtskɛ′łne·. ta′x̣as k!u′px̣a·. qałwi′yne· ktsx̣ałq!a‘kpakɛtqo·′ke· a$_a$‘kłam'ɛ′se·s ktsx̣ałqaox̣ak.łɛ′kx̣a. wɛ‘t!qkupqo·qłam·aki′ne·ts yu‘k!ka·$_a$ka′te·. ta′x̣as ne$_i$s łu‘qano·‘tqo·łɛ′łne· ne$_i$s k.ło‘q^{u}ak!ałe′et.s ne$_i$s łałoka′x̣e· ya·‘kił'ɛ′nske·. ya·qo·na′ske·. łaqaka′x̣e. ne$_i$s yaknuso′$_u$kske·. qałwi′yne· ktsx̣ałqa‘nałtsaqa′na·m. qunakɛnx̣a′łne·. n'o·ła′n·e yama′kpa·ł a$_a$‘ke·łayu‘k!ka$_a$ka′te·. no·‘k!^{u}łoqłaqłe·k!o·′łne·. qakałtunwa‘$_a$kałhanuso′$_u$k$_u$ne·, sł'akaqa′$_a$ne· kqał'at.łtɛ′tna·m ya·knoso′$_u$k^{u}e·. ła$_a$tska′x̣e·ts ɛs ya$_a$kwu′ła·ks a′$_a$‘ke· qa‘ox̣ał'upa′x̣e·.

it. Then he told him to open his mouth. | Then he threw it.
Nalmu′qtse knew that he was | angry with him. He nodded his head,
and (the whetstone) stood there just alongside of him. || He said: 110
“He′he he′he he′!” He said; | “My brothers are angry with
me. I have escaped.” | The name of that place was Little
Heart.[1] Then he came down the lake and | saw a Water Bird[2] and
a Water Ousel. He spoke to them and gave them | food. He
said to them: “You will go along each side of the lake. You will
say, | ‘You are invited, you are invited, you are invited, | you are 115
invited, you are invited.’” They were told: “If you don’t come
to me, your lake will be dried up.” | Then those who went on each
side of the lake said so. | Wherever there is a bay here, there they
danced. | He said to them: “All the fish shall come ashore to the
tent of || Woodpecker to eat (his food).” Then, when he came back, | 120
all the fish came ashore, there at the tent. Woodpecker | was told:
“The chief has not come back yet. He will | tell you something.”
They waited for him, and the fish[3] arrived. | When he arrived, he
was given a pipe. Then he, || Woodpecker, and his brothers, smoked. 125
They were all men. | Only one of them was a woman; namely, their
younger sister (a bird with yellow breast and gray feathers). | Then
the sister herself saw the fish smoking | and moving his eyebrows
while he was smoking. | He said: “Where is our grandson?” Then ||
he moved his eyebrows in this direction. He moved them a little 130
ways. | Then he told them that (the grandson) was on this lake. |
He finished telling the news. Then he was told: “Now | I am glad.
Now go!” Then the fish went back into the water quickly. | Then
he had some food. || The fish is like that. He is red on each side; | 135
that is the meat, the food (that he was given).

Now they made ready to kill | the Water Monster. Woodpecker said:
“I’ll go into the water; | I’ll search for him.” Now they saw one person
named Long Legs. | He went into the water and said: “I am Long Legs, ||
I am Long Legs.” He was proud of himself. He had not gone | far 140
from the lake shore when he sank down. Next Woodpecker himself
went along the lake shore | and went into the water. He searched for
him. | Then he saw (the monster). He thought he would kick him dead
in the water. He intended to kick him | on the head, but the blow
glanced off from the head. || He missed it. Then (the monster) was 145
chased this way along the | other big river. It came back this way by
way of Windermere. | It came back to Red Water. It thought it would
go along that river, | but it was stabbed by Woodpecker. The monster
| escaped again. It was hit on the foot. There was some blood, ||
and the water turned red. Therefore it is named Red Water. | It 150

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[1] Name of a place east of Nelson, which was given its name by Nalmu′qtse owing to this incident.

[2] A small gray bird living on the lake shore.

[3] A small fish with large head and small tail.

qaˋox̣ał′upa′x̣e· aₐ′kił·aˋłaqu′no·ksts aqanaqo·x̣u″mne· yama′kpa·ł. namatɪ′ktse· aₐ‘kᵢyukᵘa′e·s nałmux̣na′yi·t tsuk!otɪya′ł′e·s. qakɪ′łne·: “neᵢs hᴇn′u′px̣a łapska·ł′aka′wats!ts hᴇntsqakɪ′łne·: ‘a· he′i·.’” ma n′oˋpsawᴇtsaˋₐkɪ′nx̣a yama′kpa·ł ŏpᴇłna′we· yawo′ᵤnek!s. qakiłɪ′łne·: “naₐsts hᴇntsqakɪ′łne· tsx̣a·łtsł′o·niłɪ′sᵢne·ts hᴇntsᴇłso·kqaˋox̣akᵢna′x̣ₐne·.” ta′x̣as n′o·naqoᵤq!ankɪ′me·k yama′kpa·ł sᴇł′ᴇts!kᴇłqo·kᵘɪ′n·e·. ta′x̣as qakiłɪ′łne· nałmex̣na′yet[1] łaₐpsaˋkx̣awa′tsᵢne·. tax̣as nawᴇtsnułk!o′ᵤne·. qake′ᵢne·: “a·, ma ła·psaₐwᴇtsa·kɪ′nx̣a nałmux̣na′yit uˋpiłna′we· yawo′ᵤne·k!s.” ma· kqa′k.łaps yama′kpa·łs kts!ak!łana′ke· si·ł′uˋpt!enmɪtɪˋłwiyx̣ona′pse· pa·ł ksᴇł′ɪseka′te·′s. ta′x̣asts sᴇłyu·k!kᵘa·ka′te·. ta′x̣asts kᵤwu′ᵤka·t yawo′ᵤne·k!s qak.ła′pse·: “ma· kuł′ɪ″m·qo·ł.” sᴇłpɪsnᴇnmɪ′te· neᵢs ktsqunaˋₐkinx̣a′m·o. tsᴇł·ahoˋᵤsanux̣unqa′ₐne·. ta′x̣as qakiłɪ′łne· nałmŏ′qtse·: “łats!ɪ′na·n′ᴇn yɪsoˋᵤx̣aq!no′ᵤke·. hᴇntsx̣ałmaˋnuqłɪˋknatɪ′tᵢne·. maₐts łᴇn·łaqayaˋₐqał·qa′ₐtse·.” n′ɪsts ke′ᵢwa·m yɪswaₐkaq!nu′kske· sᴇłqanaqłɪ′kx̣ₐne· ɪs àₐ‘kwuk.łe′ets. sᴇłqasᴇł·uˋn·mɪtɪkɪ′n·e·. ta′x̣as sɪˋłtsɪˋniłqoᵤqmɪx̣umu′n·e·[2] aₐ‘q!ana′k!e·s. ta′x̣as yama′kpa·ł k.łaₐtskanu′tqo·ł. ta′x̣as yunaqᵤwu′mne· kanutqu′łe·ł. skɪ′n·ku·ts pał n′ɪ′n·e· kałnuku′pqa. kwa′nx̣o· nałkɪ′n·e· aₐ′kᴇnu′qłe·′s. ta′x̣as kwa′nx̣o· tsx̣ałtsłqaˋnaqkupła·′łte· neᵢs qałtseᵢkata′pse·. qak.ła′pse·: “ma kuł′ɪ″m·qo·ł.” łaˋho·saₐnx̣unqa′ₐne· na′k!ᵢyu. ta′x̣asts qaˋsoᵤsa′x̣e·. ta′x̣asts n′ɪˋsniłtsukᵘa′te· neᵢs aₐ′knu′qłe·′s. ta′x̣asts k.łaxa″nx̣o·. neᵢs qałtseᵢkata′pse·. qakɪ′łne·: “a· he′i. ke′ᵢło· tɪ′tqa·t!; hoˋpaks koɪˋsniłqanła′łe·t yawo′ᵤne·k!.” aₐ′k.łam′ɪ′se·s qaox̣ała′łte·. ta′x̣as pa·ł ksᴇłq!aqpakɪ′tx̣o·. ta′x̣as qaₐkᴇł′oᵤmᴇtsqa′łne·. ta′x̣as tsɪk!qa′łne·. łaqakx̣ał′anax̣a′mne· ma′ₐka a′ₐ‘ke ła′tuq! tᴇłnamo′tᵢmu·. naₐs at pa·ł kqaˋₐkɪsq!an·menu′qło· ła′tuq!ts a′ₐ‘ke ma′ₐka. ta′x̣asts sᴇł′ɪktoqo′ᵤme·k. ta′x̣asts n′ɪˋsniłqake′ᵢne· ła′tuq!ts ma′ₐka; pa·ł ła′tuq! tᴇłnamo′ᵤtᵢmo ke′en k!oˋnoq!ᵘwi·ˋyatqułmu′n·aps yawo′ᵤne·k!s yaqso′mɪ′ł′e·s. qake′ᵢne· qoᵤsts haosaqa′ₐke· aₐ‘kwum′ɪ′se·s yawo′ᵤne·k!s at ksᴇnq!oᵤkox̣a′me·k yaqso′mɪ′ł′e·s at qa′k.łaps: “maₐts k.łuˇwɪ′łᴇnq!o·kox̣a′me·k. ło·q!ko·ps aqa.ɪ′se·s. ta′x̣asts ma′ₐka sᴇłqasnanukx̣o′łne· sł′ɪ′ne·sqa′pte·k.

Ta′x̣as n′omᴇtsqa′łne· łuqᵘałɪ′sᵢne· aₐ′knoka′k!e·s. ts!ɪkᵢmᴇt.łɪ′sᵢne·. na nał′o·nanmito′ᵤke· na han·ᴜmu′k!ke· ɪsts n′ɪ′nse· aₐ′knoka′k!e·s. n′ao·′k!ᵘists qoᵤs łałuqᵘanᴇn·mit.łɪ′sᵢne· qoᵤsts yaₐkił′omitsqa′łke·. ta′x̣asts sł′aqa·ł′at.łɪtitna′mne· yaₐkᴇnoka·′ke·. neᵢsts aₐ′kuła′k!ɪsts ta′x̣as k!omᴇtsqa′łe·s pa·tsnᴇnmit.łɪ′sᵢne·. naₐsts iyɪˋsa·ts qa·ˋkiłhaqa′ₐke· aqłsma′kᵢnᴇk!

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[1] Or *nałmux̣na′yᴇt.*

[2] Or *sɪˋłtsɪˋniłqoᵤqmux̣umu′n·e·.*

came back to Long-Water Bay,[1] and | there it went ashore. It went
ashore into a cave under water. There it went in. | Woodpecker
gave his war bonnet and his | spear to Flicker, and said to him: "If
you see it coming out of the water, ‖ say 'Ahei!'" Woodpecker was 155
ready | to kill the Water Monster. He was told: "You must say
this, 'Ahei!' | Then it will be afraid of you, and you will hit it in the
right place." Then Woodpecker | stepped into the water. He waited
for it. Then | he was told that Flicker was going there. He stood ‖
ready to spear the monster. He said: "Ah! Flicker is waiting to 160
spear it. | He will kill the Water Monster." | Woodpecker had told
him differently. He trembled for fear, for | the monster looked fierce.
Then he missed it. When | the Water Monster saw him, it said to
him, "I shall swallow you." ‖ Then Flicker let go the spear and ran 165
away. |

Then Nalmu'qtse was told: "Start for | the end of the lake and
shut up the water. Don't let it | go through." When he arrived
at the end of the lake, | he kicked this mountain[2] and broke a piece
off. ‖ Then he made the mud solid with his knees. | Then Wood- 170
pecker started in pursuit. Many were pursuing | the monster. Coy-
ote was the fastest one. He caught up with it. | He carried his
tomahawk pipe. He caught up with it, and was just about to strike
it. | Then the Water Monster looked at him, and said, "I'll swallow
you," ‖ and he ran away. Next Fox overtook him and | took the 175
tomahawk pipe. When he caught up to it, | he looked at it, and said:
"Ahei! there is no other man like me. I shall be the first | to strike
the Water Monster." He hit its head, | killed it, and it was cut to
pieces. ‖ Then it was cut open. Then Flicker and Duck | and his wife 180
came out. Duck and | Flicker were white on each side. They washed
themselves. Then | Duck and Flicker and Duck's wives, | those who
had been swallowed by the Water Monster in their canoe, said ‖ that 185
while they had been in the belly of the Water Monster | they had
made a fire with their canoe. They had been told: "Don't | make a
big fire; it might melt the fat (of the monster)." Then Flicker | was
worn down to his present size. |

Then the ribs on one side of the monster were cut off. They were
thrown away | down the river. The one side of the ribs is now a cliff 190
below. | Then the other side was thrown away, there | where it was
being cut up. Therefore the cliff is named Standing Rib. | Then its
body was cut up and was | scattered about where there are people. ‖

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[1] South of Windermere.

[2] Pointed out by the narrator.

ktsx̣a'ł'ɛns ke'e·kts a$_a$‘kuła'k!e·s. ta'x̣as k.ła'ło$_u$s a$_a$‘kuła'k!e·sts q!akpayo·tɛ'łne· na$_a$ aqłsma'k$_i$nɛk!. qo$_u$sts ya$_a$qa‘$_a$knuq!mɛ'łke· sa‘kɛłqaskiki‘łɛtu'k$_u$ne·. qakya'mne· ɛsts ksuwɛ'suqs a$_a$‘ko$_u$k!ała'$_a$k!e·s. ta'x̣as ksɛłhonɛ'ke$_i$t qakiłamna'mne·: “ka$_a$sts ktsx̣a'ł'ɛns na$_a$ ha‘kɛłhaqa'$_a$ke· aqłsma'k$_i$nɛk! ho·słqa‘$_a$kił'o‘piłna‘ła n'ɛ's$_i$ne· am·a'k!e·s.” ta'x̣as łatsoko·knɛ'łne· wa'n'mo· pa·ł kpa$_a$tsɛnmu'x̣o·. qakya'mne·: “na$_a$s tsx̣ał'ɛ'nse· na$_a$ aqłsma'k$_i$ne·k!. ta'x̣as tsx̣ałn'ɛ'n·e· tsx̣ałtsamna'ne· na aqłsma'k$_i$ne·k!. tsx̣ałqayunaqa'$_a$ne· tsqaɛ‘tełx̣o'$_u$me·k. ts!upsła‘tɛyiłhaqa'$_a$ne· mɛ'ka yuna'qaps kwa‘naqna'napsts tsx̣ałqatał'o$_u$kta'pse·.” ta'x̣as sɛłhoknɛ'łne·. ta'x̣as słqaqa's$_i$ne·.

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

51. The Giant

Qa$_a$k.łuna'mne· ki'as nɛtsta'hał n'ɛn·e tsa'$_a$t$_i$mo·. k!o·kunmi'yɛt.sts nał'ana'x̣e· ne$_i$ tsa'$_a$t$_i$mo. qa·kqa·'tse· ne$_i$ kwɛ'łqa· n'u'px̣$_a$ne· kwɛ'łqle·'sts, n'ɛłwa'n·e· łatskało·kałkɛ'n·e·. ta'x̣as sɛłwałkwayɛ't.se·, ta'x̣as nowa's$_i$ne·. qałwe·'yne·: “huł'aq!amał'ɛłkox̣a'mekts hutsx̣ał·uk!mox̣a'me·k. hunhe'ł'ɛkts kuts'ɛtwask!onɛ'łek.” ta'x̣as qasɛłx̣unmɛ'te· ne$_i$s kwɛ'łqłe·'sts ku'kopsts n'ɛ'k$_i$ne·. łɛtk!amx̣onełax̣nɛ'se·ts qałwe·'yne·: “hułqasɛł·oqa·'mek kułuk!mox̣a·'mek.” ta'x̣as qasɛł·o·qa'mɛkts x̣unmɛ'te·. ko·'kopsts ta'x̣as n'ɛ'k$_i$ne· so·kax̣ne'$_i$se· łaqasɛł·o·q^{u}ne·ts łax̣unmɛ'tets ła.ɛ'k$_i$ne·. n'aimeyɛ't.sits kq!apxa'mek. ta'x̣as tsɛn ɛnqapta'kse· ma'k!e·s. ta'x̣as ne$_i$s tsa'e·s k.łała·'x̣asts, kkanmi'yɛt.s qałwe·'yse·: “hułts!ɛnałɛ'tskɛł ka'ta·t.” ts!ɛna'x̣e·. qa·na'x̣e· ne$_i$s ma ya‘$_a$kɛł'ana'$_a$mke·. qaox̣a'x̣e· nułpałnitɛ't$_i$ne· nałuk.łeɛ't.se· n'ɛt$_u$wɛsqa'$_a$ne·ts tsɛn k!apałte'łe·k. qahaq!yu·mina'se· qo·sts pa·ł qanak!a‘pałtɛ'łe·k. qaox̣a'x̣e·ts k$_i$yu'$_u$x̣a·m. qo·nawɛtskɛ'k$_i$ne· sanɛnq!oku'pse·. qaox̣a'x̣e· nułpa·'łne· pa·ł nɛłkɛ'kse· ne$_i$s ta·'t!e·s pa·ł qakɛ'kse·: “heyâ', ma kutsła'kɛł ka'tsats kutsa.imɛtɛ't$_i$mo.” ta'x̣as qaox̣a'x̣e· k!u'px̣$_a$na·ps mɛtyax̣na·'pse· qanłałtmona·'pse· a$_a$‘ko·q^{u}t!e.ɛ'se·sts qanmɛtx̣omona'pse·ts n'upła·'pse·. qa$_a$qwu'mne·ts qak$_i$ya'mne·: “x̣ma hɛ‘n'ɛtskɛłkɛ'łne· ne$_i$ tsa'$_a$t$_i$mu.” ts!ɛna'se· ne$_i$ kwɛ'łqa tɛłnamo''e·s n'ɛtsk.ła'pse·. qa·na'x̣e· ne$_i$ pa'łke$_i$. qanak!a‘pałtɛ'łe·k nałuk^{u}łeɛ't.se·. qaox̣a'x̣e· qonawɛtskɛ'łne· sanaq$_a$na·'kse· pa·ł qakɛ'kse·: “heyâ' ma kutsła'ki·ł kanx̣a'łe·ts kutsa.imɛtɛ't$_i$mo.” n'ok!^{u}ɛnł·aa·‘ntsox̣a'x̣e· ne$_i$ pa'łke$_i$ts qakiłɛ'łne·: “tapts!e'$_i$tɛn' ak!ano'$_u$ko· a$_a$'qa·twu‘młatnɛ'smi·ł tsx̣ałqanła‘łt$_i$munɛ's$_i$ne· a$_a$‘ko·q^{u}t!e·'e·s. tsx̣ałsła‘łasq$_a$napsɛ's$_i$ne· ne$_i$s no'$_u$k^{u}e$_i$s. tsx̣a·łsłqata·łtsɛnkɛnɛ's$_i$ne·.” ta'x̣as kta'pts!e$_i$t no'$_u$k^{u}e$_i$s a$_a$'qatwumła'$_a$t!e·s. ta'x̣as k!q!a$_a$qat!o·'x̣am qanłałta·'pse·ts q!ax̣o·na·'kse· a$_a$'koqt!e.ɛ'se·s. pał ka·'łkɛn ne$_i$s aqa·'łt!e·s

Its flesh was to be their food. Then its body was gone entirely, | and the people here had been forgotten, where | it was being carved. There was no water there. Some one said: "Is that | in the water there its backbone?" When it was all done, they talked | among themselves. "What shall belong to these | people, because we killed it on their own land?" Then | they picked up the blood and scattered it. They | said: "This will belong to these people. | These people will be few. They will | not be many. They will not increase, but they will always remain; | even if many make war against them, they can not be exterminated." | Now it is finished. The end. |

[No. 51. Told by Felix Andrew (recorded by Robert T. Aitken)]

51. The Giant[1]

There was a town. One day | two men, brothers, went out hunting. The two brothers were going along. The elder one | saw a bighorn sheep and shot it. He carried it down. Then toward | sunset he became hungry. He thought: "I'll make a fire || and roast a piece of meat. When I have finished eating, I will hang up the meat and dry it." | Then he threw a piece of the bighorn-sheep meat into the fire. When it was cooked, he ate it. | It was without taste. He thought: "I'll cut a piece of my own body and I'll roast it in the fire." | Then he cut a piece off of himself and threw it into the fire. When it was done, | he ate it. It tasted good. He cut off another piece and threw it into the fire and ate it. || After two days he had eaten himself entirely. Only his bones were left. | Then his younger brother went home, and the following morning he thought: "I will go and | look for my elder brother." He started and went along to the place where they had been hunting. | He arrived there and heard a sound. He stood still | and listened. There was a hill. He heard the sound || from that direction. He arrived there and went up. A little ways off | there was a fire. He went there, and he heard his elder brother making that noise. He was | saying: "Oh, I love my brother, and it will take me two days to eat him!" | Then he arrived there. The elder brother saw him and ran after him. | He struck him with his intestines, and threw him down with them and killed him. || Those at home said they ought to look for the brothers. | The elder one's wife started looking for them. The woman | went along. She heard a sound somewhere. She went there, and she saw him from a little ways off | sitting down. He was saying: "Oh, I love | my son! It will take me two days to eat him." The woman went along behind a hill. || Something told her: "Stick sharp stones on your clothing. | He will strike you with his intestines, and the stones will cut them. | Then he will not be able to catch you." Then she stuck | stones on her clothing. She went nearer. He struck her, | and his intestines

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[1] See p. 272.

qawoqankι'nse· ne$_i$s no·łaq$_a$na'e·s. 'łahe·tsi`nqkupe·kι'me·kts mιtyax̣na·'pse·. pa·ł ke'ιns ma·k!s qata·łts!ιna·'kse·. łaqa·ox̣a'x̣e·ts qake'$_i$ne·: "pał q!a'px̣$_a$ne· kanuł'a'q$_a$na tsa'e·s. qałwe·'yne· a'$_a$'ke· ktsx̣ał'ι'tx̣a kanx̣ałe'$_i$mil. mats tsx̣a'x̣e·." ta'x̣as qak$_i$ya'mne·: "hułhoq^{u}naneya'ła." qak$_i$ya'mne·: "qa'ła ke'ιn kwiłι'łwey tsx̣ałqahaosaqa·'$_a$ne·ts tsx̣ał'upι'łne· n'aqaske·'łwas." qake'$_i$ne· skι'n·ku·ts: "hutsx̣ał'ιsi`niłqaha`o·saqa'$_a$ne·." qakiłι'łne·: "ma$_a$ts." qake'$_i$ne· qaspι'ł'o·k^u: "hutsx̣ał'ιsi`niłqaha`osaqa'$_a$ne·." qakiłι'łne·: "so'$_u$k^{u}ne·." ta'x̣as qaha`osaqa'$_a$ne· qaspι'ł'u·k$^u$ts, a'$_a$'ke· tιłnamo''ιsts x̣ałe'e·s ne$_i$ tι'tqa·t!. ta'x̣as no`q^{u}nane·ya'mne·. qaosaqa'$_a$ne· ne$_i$ kqa'łsa. qawunekι't.se·, ta'x̣as kts!ι'na·m qałspι'ł'ok^u. ta'x̣as wa'x̣e· ne$_i$ tι'tqa·t!. łałonamι'.s$_i$ne·. n'asqapta'kse· tιłnamu''e·sts x̣ałe'e·s. k!u'px̣a tιłnamu''e·sts qakι'lne·: "tskake'nin' łka'm·u." namatιktsa'pse·, ktsu'$_u$ka·t.s ne$_i$s qa·ł'asqaox̣aya'x̣$_a$ne·ts tsιk!kι'n·e·. qałwe·'yne· ktsx̣a'ł'e·k. qak.ła'pse· tιłnamu''e·s: "tskake'nen' hutsx̣ałts!inał'iktuqo'$_u$ne·. saha'nse· a'q!ołe'es." namatι'ktse· tιłnamu''e·s. tsuk^{u}a'te· ne$_i$ pa'łke$_i$ ts!ιnałx̣ona·łkι'n·e·. k!antso'x̣amts n'ιłqanmι'te·ts n'ιtsinqkupe·kι'm·e·k. sιłts!ιnanx̣ok^{u}a'$_a$ne·. k.łax̣an·x̣o·'ka·ts qake'$_i$ne·: "wa'x̣e· ne$_i$s yaqake`$_i$kałhoq$^u$naneyamι'ske·. n'upι'łne· x̣ałe'e·s." ta'x̣as qakiłι'łne· qaspι'ł'o$_u$k$^u$: "ła·ts!ιnamι'ł'en'ts hιntsx̣ał'upι'łne·." ta'x̣as ła$_a$ts!ιna'x̣e· qaspι'ł'o$_u$k$^u$. qaox̣a'x̣e· sιn·ɔmo'k!se·. qanał'ιtk!a`meknι'łe·k qa'$_a$łιn yι`sιnwosa·'q!ke· qa`sιnwo$_u$k!amι'se·. ta'x̣as qa`haosaqa'$_a$ne·.

Ta'x̣as qahaosaqa'$_a$ne. ne$_i$ tι'tqa·t!. łaqawa'$_a$se· tιłnamu'e·s. qałwe'yne·: "hułts!ιna'mi·łts a'$_a$'ke· kutsx̣ał'u'pe·ł." qaox̣a'x̣e· na's ma yaqana'ske·ts ło'$_u$se· n'uk!kιkqa'pse· ne$_i$s x̣ałe'e·sts n'ι'k$_i$ne·. ta'x̣as ts!ιna'x̣e· ne$_i$s yaqanax̣amι'ske·. qana'x̣e· sιn·ɔmo'k!se·. skιkιł'aq!asnamanamι's$_i$ne· ιsts qaosaqa'pse· qaspι'ł'o·k^{u}sts qaox̣a'x̣e·ts qa.u'px̣$_a$ne· ne$_i$s ksa`osa'qaps qaspι'ł'o·k$^u$s. ta'x̣as manq!ankι'me·k ne$_i$s ak!a'$_a$me·s. k!u'px̣$_a$naps qaspι'ł'o·k$^u$s ne$_i$s qał'ιt!naqkupq!ałsa'q!se·ts wat!mι`te·kna'pse·ts x̣unaqo'$_u$ne·. ta'x̣as n'ι'p$_i$ne·ts ta'x̣as ts!ιna'x̣e· qaspι'ł'o$_u$k^u. ta'x̣as.

[Nos. 52–77. Told by Barnaby]

52. NAŁMƆ'QTSE·[1]

Ho'ya's, hutsx̣ałqake'$_i$ne· yaqał'u'pke· nałmɔ'qtse· kapapana'łι.

Qa·naq$_a$nu'k$_u$ne· nałmɔ'qtse·. ta'x̣as tsx̣ałqawunekι't.se· ktsx̣a'ł'e·p na$_a$s a'm·a·k's ktsx̣ał·a'ło·. qałwi'yne·: "ta'x̣as hułama'$_a$tke·ts a$_a$'kιk.łiyi'e·s na a'm·a·k. ktsx̣a`łsιłqaq!akpaya'$_a$ta·p ałkaa·'qa·łt." ta'x̣as ts!ιna'x̣e·. ta'x̣as namatι'ktse· a$_a$'kιk.łiye.ι'se·s na$_a$s am·ak!ι'se·s ałaaqa'łt!e·s. ta'x̣as kq!a`piłhama'$_a$tkits

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[1] Several times the speaker used the form *Nałmöqtsin.*

were torn. She carried her child. | Her husband could not catch her. She started to run, | and he pursued her. He was only bones. He could not run fast. | She got back, and said: "My husband ate his younger brother, | and he intended to bite my son. He is coming." Then | they said: "We will move camp." Some one said: "Who has | enough courage to stay and kill him when he comes?" | Coyote said: "I myself shall stay." | He was told: "Don't." Crane said: "I myself shall | stay." He was told: "That is good." | Then Crane and the wife and son of that man staid. ‖ They moved camp, but the three staid there. It was not long before | Crane started. Then the man arrived. There | was nobody left. Two only were there—his wife and his son. When he saw | his wife, he said to her: "Give me the child." She gave it to him. | When he took it, he took hold of it at the two ends and tore it. ‖ He thought he would eat it. His wife said to him: "Hand it to me. I shall | go and wash it. The dung is bad." He gave it to his wife. | The woman took it and carried it down to the water. Then she went behind. | She threw it away. She began to run. She followed (the other people). When | she reached them, she said: "He arrived at the place where we moved camp. ‖ He has killed his boy." Then Crane was told: | "Go back and kill him." Crane went back. | There was a steep bank. He made a hole for himself. The hole was as long | as his legs. Then he staid there. |

That man staid there. His wife did not come back. ‖ He thought: "I'll go and kill her." He went | in the direction in which she had gone. There was nothing there. Only his son was lying there, | and he ate him. Then he started in the direction in which she had gone. He went along | the steep bank. The trail passed close to the bank, and | Crane staid there. He went there, and did not know that Crane was staying there. ‖ He walked past that hole. Crane saw him. | He stretched out his foot quickly and kicked him over the bank, | and he fell into the water. Then he was dead. Then Crane went off. | Enough. |

[Nos. 52–77. Told by Barnaby]

52. Nałmu'qtse

Well, I am going to tell how our grandfather Nałmu'qtse | died. |

Nałmu'qtse was crawling about in the water. It was not (to be) long before he was | to die in this world, which was to be without him. He thought: "Now let me give ‖ names to this land, so that my children may not forget me." | Then he started, and he gave names | to the places of his children. He gave | names to this their

a$_a$ ʻkik.łiye.ι'se·s na$_a$s am·a'k!e·s; at qa.owu'k$_u$ne· ne$_i$s ke'$_i$kqa·ts at nanu'k$_u$ne·. tu'x̣^{u}a at qanałso'$_u$kse·. ne$_i$s nι''nha·ks ne$_i$sts qa'nam o·'k!^{u}q$_u$na at ka`nuk sιł'aqaqa'pse· ne$_i$s k!ałmanmi'tuks. kqa'na·m mö'ka n'o'$_u$ło·ps at qananu'k$_u$ne·. n'u'px̣$_a$ne· yama'kpa·łs ałtsa'$_a$t$_i$mo·s. qo$_u$s a$_a$ʻkwok.łe'et.s yu'no·'s qo$_u$s qaha·k!aqomatι'tse·. yama'kpa·ł sakιłsa·niłwi'yne· ne$_i$s ha'nq!o·'s ne$_i$s ku'tski·ks, ta'x̣as kts!ι'na·m k!anax̣a'ka ne$_i$s kqa`nałwa'ha·m k!anax̣a'ka; ta'x̣as k!omι'tskin ne$_i$s a$_a$ʻk$_a$mana'mes a'ts!po·. k!upx̣a'łe·s pał sιłhotske'$_i$ne· ha'nq!o·. ta'x̣as kqałwi'ynam ktsłao·k$^u$a'x̣am, pał n'umιtskι'n·e· a'ts!po a$_a$ʻk$_a$mana'me·s. łaqa`tał'ukax̣a'mne·. n'ιtk!o'$_u$łne· nɔ'm·a. ta'x̣as kama'$_a$tił a$_a$ʻkιnqo'wa q!a'pe· aq!o·k.łu'pqa. yama'kpa·ł ałtsa'$_a$t$_i$mu ło'$_u$se· nιko'e·s. ta'x̣as sa·nιłwi'yne·. ne$_i$s ya·qa`naqa`nuqka'ske· qana'x̣e· at yaqa`nałwat!mᴇnuqka'ske·. łaqahał'una'x̣e·. ta'x̣as łats!ka'x̣e· am·a'k!e·s. n'u'px̣a aqłsma'k$_i$nιk!s ne$_i$s łayaq$_a$ka'mke· at n'u'kte·. qo$_u$s qa$_a$ki·łmι'tx̣$_a$ne· kianu'kx̣o·'s qawułe.ι't.se· a$_a$ʻku'q!nuks. ta'x̣as ke'e·k ne$_i$s kianu'kx̣o·'s.

N'u'px̣$_a$ne· ne$_i$s u'me·'s haq$_a$nu'kske· nałmɔ'qtsins. pał sa'kiłsa·nι'łwey yama'kpa·ł ne·$_i$sts k!u'px̣a ne$_i$s nuł'a'q$_a$na·'s. sa·nłιkpakta'pse·. n'u'px̣$_a$ne· ksa`kiłhama$_a$'tki·ts a$_a$ʻkik.łeyι'se·s na$_a$s a'm·a·ks. qałwi'yne·: "hoł'u'pił n'ι'nse· hatsa'e·s." qakι'łne·: "kaha'tsa·." nułpa'łne· nałmɔ'qtsin hatsa'e·s. qake'$_i$ne·: "ha'i." qakiłι'łne·: "hutsx̣ałhe·sι's$_i$ne·. n'ιłιnqa`$_a$pskiłqahwasikι'me·k kιnsa`ke·łat.łe'$_i$te·t." qake'$_i$ne· nałmɔ'qtsin: "Há·, hoso'k^{u}iłq!u'k$_u$ne·." qakiłι'łne·: "małιnk!ałι'man'."[1] yama'kpa·ł x̣unakι'n·e· no'$_u$k^{u}e·s n'oqox̣^{u}akι'n·e· a$_a$ʻkι'łwi·s kianu'qx̣o·'s. ne$_i$s k!u't$_i$me·'s no'$_u$kwe·s. ta'x̣as nałmɔ'qtsin małιnk!ałma'n·e·. ta'x̣as yama'kpa·ł ts!ιnał'onmι'te· ne$_i$s aʻkι'łwi·s. pał kᴇnöpk!aqa'qa yama'kpa·ł, a'$_a$ʻke· qaqa'$_a$ne· nałmɔ'qtsin. ta'x̣as tu'x̣^{u}a ktsłax̣mo'x̣us nałmɔ'qtse·. n'u'px̣$_a$ne· pał sιłsa·niłwiynata'pse· hatsa'e·s. naq!an·a`q!$_a$ne·nι'łne· ne$_i$s a$_a$ʻkι'łwe·ys, ne$_i$s łuwa`x̣$_a$mox̣u'n·e· ne$_i$ a$_a$ʻkι'łwey. qake'$_i$ne· nałmɔ'qtse·: "ẹ·, kinłqał'at.łitι't$_i$nam kιniłwiynana'ke·." mö'ka ksιłsa·nιłwiyna'$_a$ti·ł pa'$_a$mik sιł'at.łititmu'n·e· o·'k!^{u}q$_u$na kse'$_i$łkqa$_a$ts ktsx̣ałhama·'tke·ts a`$_a$ʻkik.łiye.ι'se·s na$_a$s a'm·a·ks.

Qakiłι'łne·: "ma$_a$ts hιntsx̣ałqaox̣ałq!u'mne'$_i$ne· na qa`$_a$kiłhaq!a`nqu·ts!ła'in." łuq^{u}ałqa`kilka'$_a$ne·: "ma$_a$ts hιntsx̣ałqunyax̣akι'łne· to'ho·ł na·`x̣qakqa`yqokι'me·k to'ho·ł." ta'x̣as ts!ιnaq$_a$nu'k$_a$ne·. ta'x̣as n'ι'nse· ne$_i$s tsᴇma`$_a$kk!unuq!^{u}wiya'$_a$taps yawo'$_u$nιk!s ma'$_a$ka.

Qa·na'x̣e· nałmö'qtse·. qałwi'yne·: "huła`q!mał'o'$_u$wo·k kułι`t!e·ka'$_a$me·k." ta'x̣as n'uwo'k$_u$ne·. ta'x̣as tsᴇma'k!a·łe·t!naot!a'łaka'me·k. (pał koq^{u}a'ke· kwι'łqa nałmö'qtse·. ne$_i$sts k!o'wok a$_a$ʻk$_i$yukwa'e·s wox̣omu'n·e· a$_a$ʻkiłmi'yit.s ne$_i$s

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[1] Or *małιnk!ało'$_u$man'.*

country. He did not arise when he was going about, | but crawled on hands and feet. It was almost the best way, || for there is water now where he crawled along. Therefore the rivers have that width.[1] | He crawled along, even where there was much water. He saw Woodpecker and | his brothers sitting in a row on the top of a mountain. |

Woodpecker was still angry at Muskrat, who | had lied at the time when the warriors started off, at the time when the warriors went up (to the sky), || and when Wolverene tore their trail, | and they knew that Muskrat had told a lie. When they wished to come down again, | Wolverene had torn the trail, and they could not go down. | They shot the thunderbird, and they were given its feathers and | down. There were none for Woodpecker and his brothers. || Then they got angry. They went to the place | where the sun goes down, and there they came down and returned | to their country. When they saw the people, as they were going home, | they killed all. Then they saw a mountain goat not far from | a lake, and they ate the goat. ||

They saw below Nałmu′qtse crawling along. | Woodpecker was still angry; and when he saw the old man, | he hated him. He knew that Nałmu′qtse was still giving names | to the country. Then he wished to kill his uncle. He said to him: | "Uncle!" Nałmu′qtse heard his nephew. He said: || "Hai!" He was told: "I'll give you to eat. Maybe you are hungry on account of your | going about and giving names to the land." Nałmu′qtse said: | "Oh, I am glad!" He was told: "Open your mouth." Woodpecker | put a stone into the fire and put | the hot stone into the heart of the mountain goat. Then Nałmu′qtse opened his mouth, || and Woodpecker threw the heart into it. Woodpecker had manitou | power, and Nałmu′qtse was the same way. | When Woodpecker reached him, Nałmu′qtse knew that his nephew was evilly disposed | toward him. He nodded to the heart, and it | fell down on one side. Nałmu′qtse said: "E, || you will be named Little Heart." Even though somebody was angry with him, | he gave names to places, because he was walking about this world | in order to give names. |

(Woodpecker) was told: "Don't sleep where there is a | thick forest." (Nałmu′qtse) turned around, and said also: "Don't touch the || charr while it is rolling in the water." Then Nałmu′qtse crawled along in the water, | and there it was where Flicker was swallowed by the | Water Monster. |

Nałmu′qtse went along. He thought: "I'll stand up for a while. | I'll stretch myself." He stood up and || stretched his back. (I said Nałmu′qtse was large. When | he stood up, his war bonnet touched the sky.) His | war bonnet fell down; and when his hat fell down, |

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[1] That is, the rivers were formed on the trail which he made by crawling along.

a$_a$ʻk$_i$yukwa′e·s.) qanax̣u′n·e· ne$_i$s yaqanmox̣u′ske· a$_a$ʻk!ayukwa′e·s nɛnko′e·s a$_a$′′ke· ne$_i$s yaqanmox̣u′ke·. qake′$_i$ne·: “ka$_a$s na· qawax̣$_a$mu′x̣o ka·k!ayu′kwa k.łqał'at.letɛ′tnam wɛ′tsq$_u$wat!.” ta′x̣as qanax̣u′n·e, pał sł'u′p$_a$ne· naso′$_u$k^{u}e·n nałmŏ′qtse·. ne$_i$sts na·mox̣u′k^{u}e· ktsx̣a′ł'e·pts pa′$_a$me·k łao·k!^{u}e.ɛ′se· k!at.łe′$_i$te·t:

Ta′x̣as hosɛłhułtsx̣amɛ′łne· ya‘$_a$qał'u′pke· kaa‘ts$_i$mi·łq!a‘łuk!^{u}pukamna′ła nałmŏ′qtse·.

53. YA.UK^{U}E′$_I$KA·M

Ho′yas, hutsx̣ałtsx̣anemɛ′łne· yaqałaqa′$_a$ke· naso′$_u$k^{u}e·n ya.uk^{u}e′$_i$ka·m ktuna′x̣a ne$_i$s pɛ′k!a·ks.

(*a*) THE BIRTH OF YA.UK^{U}E′$_I$KA·M

Qa·nɛt.ła′$_a$ne· wa′ta·k.· naqa′pse· tɛte′e·s qak.ła′kse· niło$_u$q^{u}atna′nas. at nałq!at!e′$_i$ne· niło$_u$q^{u}atna′na. qakɛ′łne· wa′ta·k tɛte′e·s: “at ma$_a$ts hɛntsx̣ał'e·ku′łne·[1] ne$_i$ a′$_a$ʻk!a·q. ta′x̣ta· hɛnłatka′x̣a·m ka$_a$ʻkɛt.łana′ła at hɛnts!e·ku′łne·.” na$_a$qsanmi′yɛt.s at qaqna′pse· tɛte′e·s. k!o$_u$k!unmi′yɛt.s ła·łq!at!e′$_i$ne· nɛło$_u$q^{u}atna′na ława′x̣e· nok!unuq!ł$_u$ma′ne· qałwi′yne·: “ho′yas, hu'e′$_i$ko·ł na a$_a$′′k!aq.” n'e·ku′łne·. qakał'akahe′$_i$se· tɛ′tqa·t!s n'ɛktsɛnuqkɛna′pse·. qałwi′yne· ktsx̣ałtsɛ′ł'ip. n'u′px̣$_a$ne· pa·ł n'ɛ′nse· a$_a$ʻkɛt.łana′me·s ne$_i$s ya$_a$qa‘ox̣ał'ɛktsɛnuqkɛnɛ′łke·. pa′ł sɛłtsuk^{u}ata′pse· tɛ′tqa·t!s. pał sɛłhałałitɛ′t$_i$ne· ne$_i$ tɛ′tqa·t!. qa′k.łe·k a$_a$ʻkmɛnuqłu′nuk. qasaqa′$_a$ne·. ta′xas at n'ana′se· ne$_i$s nułaq$_a$na′′e·s. k.łuma′yit.s naqa′pse· aqa′łt!e·s. ta′x̣a ne$_i$ łka′mu qał'atɛ′łne· ya.uk^{u}e′$_i$ka·m. qał'ata′pse· tɛtu′e·s ma′′e·s ya.uk^{u}e′$_i$ka·m's. n'u′px̣$_a$ne· ne$_i$ tɛ′tqa·t! ktsx̣a′ł'e·ns naso′$_u$k^{u}e·ns x̣ałe′e·s słaqaqa′pse kama′$_a$tke·ts a$_a$ʻkɛk.łeyeɛ′se·s.

Ta′x̣a a$_a$'kmɛnuqłu′nuk naqa′pse· ta′t!e·s. saha′nse· ta′x̣a ne$_i$ tɛ′tqa·t! at saniłwiynawe′$_i$ne·. qał'atɛ′łne·a$_a$ʻqux̣ma′nuks. ta′x̣a ne$_i$ tsa′$_a$t$_i$mu a$_a$ʻqux̣ma′nuk nao′k!^{u}e· at sa·niłwiynawe$_i$ne·, nao·′k!^{u}e· ne$_i$ ktsaqu′na at qasaniłwi′yne. tsᴇmak!qa′pse· a$_a$ʻkɛłwi′ye·s. ta′x̣as ne$_i$sts ka′qa ya.uk^{u}e′$_i$ka·m na·qt!ox̣a′nuk a$_a$ʻqux̣ma′nuks at nałukułwita′kse·. ta′x̣as ke$_i$kqa·ts ya.uk^{u}e′$_i$ka·m qak.ła′pse· ma′′e·s: “atɛnsahankɛ‘kq!a$_a$nx̣o′$_u$ne· x̣a′$_a$ne·s a$_a$ʻqux̣ma′nuk. ta′x̣as pał kɛnsɛłwɛ′łqa ts!ɛnamɛ′łen' ne$_i$s sanɛt.ła′$_a$ne· papa′′ne·s. qa′k.łe·k wa′taks; at tsłakɛ′łne· q!a′pe·s łka′m·u's kwɛ′łqaps q!a′pe· aqłsma′knɛk! n'ɛ′nse· papa′′e·sts tɛte′e·s. n'ɛ′n·e· katɛ′te· wa′ta·k. ne$_i$sts hɛnłax̣a′nme·ł n'u′px̣$_a$ne$_i$s tsx̣ałqak.łɛ′s$_i$ne.: ‘kapa′pa, kułsɛł'u‘px̣atsx̣ałsiłak.łɛ′s$_i$ne·’ qo tax̣ hɛntsqa‘$_a$kiłk.łɛnq!u′łe·k.”

Ta′x̣as ya.uk^{u}e′$_i$ka·m ts!ɛna′x̣e· sanɛt.łanamɛ′s$_i$ne·. łax̣a′x̣e· tɛnawɛtskɛ′k$_i$ne·. n'u′px̣$_a$ne· tɛłna′mu's saosaqa′pse· sła·‘t$_i$yi-

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[1] Pronounced continuously: *ma$_a$tsɛntsx̣ale·ku′łne·*.

he also fell. He said when he fell: "The place where | my hat falls
is to be called Ear." ‖ Then the chief fell and died. Nalmu′qtse 55
fell and was nearly dead, and nevertheless | he named one more
place. |

Now I have told you how Nalmu′qtse, our great-great-grandfather
generations back, died. |

53. YA.UK^{U}E′$_{I}$KA·M

Well, I'll tell about Chief Ya.uk^{u}e′$_{i}$ka·m, | the Kutenai, long ago. |

(*a*) THE BIRTH OF YA.UK^{U}E′$_{I}$KA·M

Frog was living in a tent. There was her granddaughter, named
Young Doe. | Young Doe went picking berries. Frog said to ‖ her 5
granddaughter: "Don't go and drink at the water hole in the ice. |
When you come into the house, drink here." For a few days | her
granddaughter did so. One day Young Doe was picking berries
again. | She came to be thirsty, and thought: "Let me drink | from the
water hole." She drank. Then a man put out his hand ‖ to pull her 10
into the water. She thought she would die. She saw, however, there
was | a tent where she had been taken into the water. | The man took
her and married her. | The name of this man was White Stone. She
staid there. | Then her husband went hunting. In the spring of the
year she had a child. ‖ Then the child was called Ya.uk^{u}e′$_{i}$ka·m. His 15
father and | his mother called him Ya.uk^{u}e′$_{i}$ka·m. That man knew
that his son would be | a chief, therefore he gave him this name. |

Then White Stone had an elder brother. That man was bad. | He
was quick-tempered. He was named Gray Stone. Then among
these ‖ brothers, Gray Stone, the one, was always angry; | the other, 20
the younger one, was not angry. He had a strong | mind. Then
Ya.uk^{u}e′$_{i}$ka·m was like stones striking together (?). | Gray Stone
made noise inside. Then when he went around, | Ya.uk^{u}e′$_{i}$ka·m was
told by his mother: ‖ "Your father's brother, Gray Stone, does not 25
feel good when you are here. Now you are large, go to your | great-grandmother's
tent. Her name is Frog. She loves all | children
and all big people who are her grandsons | and her granddaughters.
Frog is my grandmother. When you get there and she sees you, | she
will say to you: 'My grandchild, let me see you and love you.' ‖ You 30
will always play there." |

Then Ya.uk^{u}e′$_{i}$ka·m started for the tent. He arrived and | looked
in. He saw an old woman | sitting there in the rear with her back

ł·a'n·taqanaqna'kse·. n'onɛ'łne·. pał ktsaqu'na sɛł'aimaktɛ't$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as tsx̣ałsɛł'ɛtkɛ'n·e· qa'psins q$_{u}$na·k$_{a}$na'x̣$_{a}$ne· q!u'mne''nis ne$_{i}$s tɛłna'mu's qa·n$_{a}$qa'me·k wa'ta·k, atqaq!u'mne'$_{i}$ne·. n'uk!^{u}niłhats!$_{a}$łaqa'$_{a}$ne·. n'itx̣o'$_{u}$me·k. q!u'mne'$_{i}$ne·. ta'x̣as tɛnax̣a'mne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as k.łɛnq!u'łe·k. n'u'px̣$_{a}$ne· ma qak.ła'pse· ma''e·s ne$_{i}$sts kqa'kx̣a·s. no'$_{u}$ne· a$_{a}$ʻk.łɛtɛt!ɛ'se·s ma''e·s. ta'x̣as k.łɛnq!o.imu'n·e·. kwałk$_{u}$wa'yit.s łats!ɛna'x̣e· ma''e·s. k.łax̣a'x̣am qak.ła'pse· ma''e·s: "qa'psin kɛ'nsił·ats!ɛ'ka·'m ma kɛnsqaosa'qa· n'ɛ'n·e· papa''ne·s." qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m: "hun'onɛ'łne· n'ɛse$_{i}$kate'$_{i}$ne· ne$_{i}$ tɛłna'mu." n'umats$_{i}$nata'pse· ałaknɛ'k!e·s. qak.ła'pse·: "tax̣ta·' hɛntsx̣ałsłakɛ'łne·. q!a'pe· łka'm·u atsłakɛ'łne· ɛs tɛłna'mu's." qahak.łe'$_{i}$ts$_{i}$ne· wa'ta·k nuk$_{u}$nux̣a''mne·. n'u'px̣$_{a}$ne· k!a$_{a}$qałe'e·t.s ne$_{i}$s a'qła·'s a$_{a}$ʻkɛt.ła'e·s. tse$_{i}$ka'te· pał n'uła'se· łka'm·u's. qake'$_{i}$ne·: "ha·'ksa, katɛ'te·, kapa'pa, kłswa·'ka·m koaˋqałq!u'mne'$_{i}$mił."

Kanmi'yɛt.s a'$_{a}$ʻke· łats!ɛna'x̣e· ya.uk^{u}e'$_{i}$kam. ne$_{i}$sts k!u'px̣a kałikina'$_{a}$tits łka'mu·'s wa'ta·k. "qa.u'px̣$_{a}$ne· qa'psins nɛ'n'ɛns sɛł'aqake'$_{i}$ne· kapa'pa katɛ'te·." ta'x̣as n'ɛtkɛ'n·e· t!awuɛ'se·s na'hek$_{i}$nanaɛ'se·s. pɛskɛ'n·e·. qałwi'yne·: "pał kosɛłq!u'mne''me·ł ne$_{i}$sts ktka'x̣a·'m. na'pit a'$_{a}$ʻke· hułaq!u'mne''mił tka'x̣a·m, ta'x̣as kuts!u'px̣a qa'psin n'ɛ'n·e·." sł'aqaqa'pse· k!asqana'qaps k!e·'tkin k.łɛnqo'$_{i}$mo·'s. qaosȧqa'$_{a}$ne· wa'ta·k nats!ałaqa'$_{a}$ne· n'ɛtx̣o'$_{u}$me·k q!u'mne'$_{i}$ne·. a'$_{a}$ʻke· łao·ła'se· ya.uk^{u}e'$_{i}$ka·ms sɛł'aˋqał·aq!u'mne'$_{i}$ne·. tɛnax̣a'mne· ya.uk^{u}e'$_{i}$ka·m. n'u'px̣$_{a}$ne· sa$_{a}$kɛsqa'pse· t!awuna'na's nahek$_{i}$na'na's. mit$_{i}$yȧ'x̣$_{a}$ne· ne$_{i}$s t!awuna'na's pał a'$_{a}$ʻke· n'ɛtkɛ'nse· tsa'$_{a}$tsas. ta'x̣as tsuk^{u}a'te· ne$_{i}$s t!awuna'na's. n'anax̣a''mne·. ta'x̣as mɛ'tx̣$_{a}$ne· ne$_{i}$s tsa'$_{a}$tsas. tuwo·'x̣a kwałkwa'yit.s q!apnuq!^{u}mok!o'$_{u}$ne· ne$_{i}$s tsa'$_{a}$tsas. łatnałkɛ'n·e·. łats!ɛna'x̣e· noˋk^{u}noxa''mne· wa'ta·k. tse$_{i}$ka'te· ne$_{i}$s ma ke'$_{i}$tkɛn sła·tq!a'nse· ne$_{i}$s nahek$_{i}$na'na's. ne$_{i}$s t!awuna'na's skɛknoq!umɛ'se·. n'u'px̣$_{a}$ne· pał n'ɛ'nse· nɛtstahałna'na's. qake'$_{i}$ne.: "ha·'ksa kapa·'pa kapa·'pa. k.łe'wa·m kuaqałwuł·e·e'tsme·ł." kanmi'yɛt.s qałwi'yne·: "mɛ'ka honats!ała'$_{a}$qa. ma$_{a}$ts kutsq!u''mne·." ła.ɛtkɛ'n·e· tsa'$_{a}$tsas. łapɛskɛ'n·e·. n'ɛtx̣o'$_{u}$me·k. qałwi'yne·: "hołakqa'p'me·ł." qaox̣a'x̣e· ya.uk^{u}e'$_{i}$ka·m. tɛnawɛtskɛ'łne·. pał sła·tkik.łe'$_{i}$tse· ne$_{i}$s tɛłna'mu's. qałwi'yne·: "pał ksi·łq!u''mne·." ta'x̣as tɛnax̣a''mne·. tsuk^{u}a'te· ne$_{i}$s t!awuna'na's a$_{a}$'ʻke· ne$_{i}$s tsa'$_{a}$tsas. ta'x̣as tsx̣ałtsił'anałkɛ'nse· tsx̣ałk.łɛnq!o'$_{i}$mo·s: n'u'px̣$_{a}$ne· wa'ta·k. suk$_{u}$nohu's·e· a$_{a}$ʻkuqła'nt!ɛ'se·s ne$_{i}$s łka'm·u's so'$_{u}$k^{u}se·. mit$_{i}$ya'x̣$_{a}$ne·; tsɛnkɛ'n·e·. qakɛ'łne·: "ha·'ksa, kapa·'pa, kapa·'pa." qak.ła'pse·: "ta'x̣a·'s pɛskɛ'no·." ta'x̣as n'anax̣a''mse·. ta'x̣ s mɛ'tx̣$_{a}$ne· tsa'$_{a}$tsas ya.uk^{u}e'$_{i}$ka·m. ta'x̣as wa'ta·k ak!ɛ'se·s n'ɛtkɛ'n·e· a$_{a}$'ʻke· tsa'$_{a}$tsas. ta'x̣as pał ksłu'px̣$_{a}$naps ya.uk^{u}e'$_{i}$ka·m ne$_{i}$s tɛłna'mu's. ta'x̣as qaosaqa'$_{a}$ne· pał ksak.-

toward the door. He was afraid. | Ya.ukⁿe′ᵢka·m was small, two
years old. Then he was going to throw something, to throw | sleep 35
into the old woman. Frog was sitting there, and did not sleep. | She
became sleepy and lay down. She slept. | Then Ya.ukⁿe′ᵢka·m en-
tered. He began to play. | He knew, for his mother had told him,
how she was. He knew the belongings | of his mother. Then he
played with them in the evening and went ‖ back to his mother. When 40
he arrived, his mother said to him: "Why do you | come back? You
ought to stay with your grandmother." Ya.ukⁿe′ᵢka·m said: | "I was
afraid; that old woman looks terrible." | His parents laughed at him.
They said to him: "Later you will love her. | All children like that
old woman." Frog was asleep. | She arose and saw that the inside 45
of her tent looked strange. | She looked, and she found out a child
had been there. She said: | "Oh, my grandchild, my grandchild has
arrived, and therefore I slept." |

In the morning Ya.ukⁿe′ᵢka·m started again, and Frog saw | the
evidence of a child having been there. "Nobody knows whether ‖
it is my grandson or my granddaughter." Therefore she made a 50
bow and | a little basket. She put them down. She thought: "I
was asleep | when he came in. If I should go to sleep again, when |
he comes back I'll know what it is." That was the reason why | she
made the two kinds of toys. Frog was ‖ sleepy. She lay down and 55
slept. Again | Ya.ukⁿe′ᵢka·m came in. Therefore she went to sleep
again. | Ya.ukⁿe′ᵢka·m entered. He looked, and there was the little
bow and the little basket. | He ran for the little bow. She had also
made two figures of deer (of grass). | Then he took the little bow and
went out. He shot ‖ at the figure of the deer. When it was almost 60
evening, | the figure of the deer was torn to pieces. He carried it in
again and went back. Frog arose. | She looked at what she had
made, and the little basket was hanging there. | The little bow was
lying there. It was broken. Then she knew that her grand-
child was | a boy. She said: "O grandson, grandson! He must
have come while ‖ I was sound asleep." On the following morning 65
she thought: "Even if I do | feel sleepy, I'll not go to sleep."
She made a figure of a deer (of grass) and put it down. | She lay
down. She thought: "Let me lie down again." There was | Ya.-
ukⁿe′ᵢka·m. He looked in, and the old woman was asleep. | He
thought: "She is sleeping." Then he entered. He took ‖ the little 70
bow and the figure of the deer. Then he carried | them out. He was
about to play with them. Frog saw him. His clothing was | bright
red. The child was good-looking. She ran for him | and took him.
She said to him: "O grandchild, grandchild!" | He said to her: "Let
me go!" Then Ya.ukⁿe′ᵢka·m went out and ‖ shot at the figure. 75
Frog had made an arrow | and the figure of a deer. Then | Ya.ukⁿ-
e′ᵢka·m was seen by the old woman; and he staid there, on the pil-

ła·''mx̣o's ma''e·s. ta'x̣as wa'ta·k suk.łɩk$_{i}$natɩ't$_{i}$nẹ· a$_{a}$ʿkᴇmo·x̣o.ɩ'se·s papa'e·s. n'u'px̣$_{a}$ne· ne$_{i}$s ksuku'qła'ns. słaqaqa'pse· ktsᴇma'k!iłsuk.łɩk$_{i}$na'$_{a}$te·t, a$_{a}$ʿkᴇmox̣o·ɩ'se·s ỵa.uk^{u}e'$_{i}$ka·ms.

(*b*) YA.UK^{u}E'$_{i}$KA·M OBTAINS ARROW WOOD

Ta'x̣as wɩłqa'$_{a}$ne· ya.uk^{u}e$_{i}$'ka·m: qałwi'yne·: “qa'psin huł'e·'tke·n?” ne$_{i}$s pɩ'k!a·ks ło'$_{u}$ne· sq!u'm·o· na's yɩsłeɩ'tske·. tsɩn·ok!kɩk.łe.ɩ't.se· ỵakiʾłaqa˘a'ke·. o·'k!q$_{u}$na kqawunɩ'ki·t.s ka'qa ỵa.uk^{u}e'$_{i}$ka·m sł'aqałqa.u'px̣$_{a}$ne· na's a'm·a·ks. qake·'$_{i}$ne·: “hỵa· ła'qa a'k!$_{u}$wo·k huł'e·'tkɩn ka'ak!.” ne$_{i}$s pɩ'k!a·ks at n'ɩ'n·e· a·k! sq!u'm·o· a$_{a}$'k!$_{u}$wok^{u}a'e·s, pał ke'$_{i}$ło·$_{u}$s sɩł'a˘qa˘ke'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m. qake'$_{i}$ne· wa'ta·k: “ha·'ksa, kapa·'pa, kapa·'pa, iłqa'ha·ks qa·ʾkiłhaqa'$_{a}$ne· a'k!$_{u}$wo·k at qaʾox̣ał'up$_{i}$na'm'ne· naỵa'x̣ał a'k!$_{u}$wo·k n'ɩsɩnkikiłwɩtskɩ'łne· k.ła'wła ne$_{i}$s a'k!$_{u}$wo·ks. qa'ła łax̣aya'x̣a at n'ɩt!x̣$_{a}$na'pse· k.ła'wła's.” ta'x̣as ts!ɩna'x̣e· ya.uk·^{u}e'$_{i}$ka·m. łax̣a'x̣e· sawasaqa'pse· n'a'se· qaspɩ'ł'uks at t!ało'$_{u}$kse· n'upx̣a'ka's. ta'x̣as at n'u'px̣$_{a}$ne· k.ła'wła kskax̣a'm·e·s k!u'p̣x̣$_{a}$naps qaspɩ'ł'uks ỵa.uk^{u}e'$_{i}$ka·m qałwi'ỵse· ktsx̣ałt!a'łuks. qakɩ'łne·: “a· ma$_{a}$ts tsx̣ana'$_{a}$tki·ł k.ła'wła. tax̣ta·' hułaqa'ham hɩntstsx̣anatkɩ'łne·.” ła$_{a}$ts!ɩna'x̣e·. n'u'px̣$_{a}$ne· n'a'se· kianłɩ'k!x̣o·'s, qałwi'ỵse· ktsx̣ałt!a'ło$_{u}$ks. qakɩ'łne·: “ma$_{a}$ts tsx̣ana'$_{a}$tki·ł. tax̣ta·' hułaqa'ham he·ʾntsx̣aʾnatkɩ'łne·.” ła·ts!ɩna'x̣e·. n'u'px̣$_{a}$ne· n'a'se· sɩ'n·a·'s. qałwi'yse· ktsx̣ałt!a'ło$_{u}$ks qakɩ'łne·: “ma$_{a}$ts t!ało'$_{u}$k^{u}e·ł.” ta'x̣as ỵa.uk^{u}e'$_{i}$ka·m n'u'px̣$_{a}$ne· sq!u'm·o·'s suk^{u}akate'$_{i}$se·. ta'x̣as tsuk^{u}a'te· a'k!$_{u}$wo·ks yunaqa'pse·. ta'x̣as q!a'pe·'s a'm·a·ks qawax̣$_{a}$mɩ'te·. qake'$_{i}$ne·: “tax̣ta·' pał ktsɩyuna'q'wo·m na a'm·a·k x̣ma ktsqa'qa tsɩn x̣ma kts!uʾk!kɩk.łe'et.s am·a'k!e·s sq!u'm·o·.” ta'x̣as q!a'pe·'s a'm·a·ks at siłhaqa'$_{a}$ne· sq!u'm·o·. n'oła'n·e· ya.uk^{u}e'$_{i}$ka·m.

Ta'x̣as nałax̣o'$_{u}$ne· ne$_{i}$s a'k!$_{u}$wo·$_{u}$ks. łats!ɩna'x̣e·. łałax̣a'x̣e· sɩ'n·a's. qakɩ'łne·: “ta'x̣as tsx̣ana'$_{a}$tki$_{i}$ł k.ła'wła.” ta'x̣as t!ało'$_{u}$k$_{u}$ne·. nułpa'łne· k.ła'wła sɩ'n·a's, qake'$_{i}$ne·: “'yà, 'yà, qạ'psin ksɩł·aqoʾłqałukułmi'yit?” qawuni·kɩ't.se· a'$_{a}$ʿke· t!ało'$_{u}$k$_{u}$ne. kianłɩ'k!x̣o·. a'$_{a}$ʿke· łaqake'$_{i}$ne· k.ła'wła qawunikɩ't.se· t!ało'$_{u}$k$_{u}$ne· qaspɩ'ł'uk a'$_{a}$ʿke łaqake'$_{i}$ne· k.ła'wła. qakɩ'łne· ałaqa'łt!e·s: “anax̣a''mki·ł. k!a$_{a}$qanɩ'ke·t?” n'anax̣a''mse· ałaqa'łt!e·s n'u'px̣a's łało'$_{u}$se· sq!u'm·o·'s a$_{a}$ʿk$_{u}$wok^{u}a.ɩ'se·s. qak.ła'pse·: “łało'$_{u}$ne· sq!u'm·o·.” sa·niłwi'yne· k.ła'wła. nawasx̣o·'mek. tsuk^{u}a'te· a$_{a}$ʿqaʾt$_{u}$wumła't!e·s. n'ɩ'nse· a$_{a}$ʿqaʾt$_{u}$wumła't!e·s k.ła'wła's a$_{a}$ʿku'qła·'s. qanax̣a''mne·. n'ɩnqa'pte·k k.ła'wła's. n'anax̣a''mne· łatɩk$_{i}$me·t$_{i}$ỵa'x̣$_{a}$ne· ałaqa'łt!e·s. łaʾntaox̣akɩsink!ata'kse·. qakɩ'łne·: “koạ·ʾqaka'te·?” qak.ła'pse·: “ni'n'ɩse·kate''ne·.” ta'x̣as ła·'nax̣a''mne· k.ła'wła. tse$_{i}$kat.łɩ'k!ne·. n'u'px̣$_{a}$ne· n'ɩsɩnłɩ'kse· ya.uk^{u}e'$_{i}$ka·ms. nułpałnitɩ't$_{i}$ne· kuła'k.łe·'s nɩts-

low of | his mother. Frog made a good place | for her grandson to sit down on. She knew that he had good clothing. Therefore she made || a really good place for Ya.ukᵘe′ᵢka·m to sit down. |

(b) YA.UKᵘE′ᵢKA·M OBTAINS ARROW WOOD

Now, Ya.ukᵘe′ᵢka·m was growing up. He thought: | "What shall I do?" Long ago there were no service berries in this world. | There was just one place where there were some. Because it was not long | since Ya.ukᵘe′ᵢka·m was born, therefore he did not know this world. He said: || "Hya! I wish there might be some arrow wood! Then I might make arrows." Long ago | arrows were made of service-berry shoots. There were none. Therefore | Ya.ukᵘe′ᵢka·m said so. Frog said: "O grandchild, grandchild! | far away there is arrow wood. | Those who go to get arrow wood die there. Grizzly Bear watches the arrow wood. || Whoever goes to get it, is bitten by Grizzly Bear." Then | Ya.ukᵘe′ᵢka·m started. He arrived where two Cranes | made a noise when they saw anybody. Then Grizzly Bear knew | that somebody was coming. When the Cranes saw Ya.ukᵘe′ᵢka·m, they wanted | to make noise. He said to them: "Oh, don't tell Grizzly Bear! || When I pass again, then you may tell him." He started again, and saw two | Marmots. They intended to whistle. He said to them: "Don't | talk now! Later on, when I pass again, you may talk." | He started again, and saw two Beavers. They intended to make a noise. | He said to them: "Don't make a noise!" Then Ya.ukᵘe′ᵢka·m saw || plenty of service berries. He took much arrow wood. | He threw it all over the country. He said: | "By and by there will be many people in this world. It would not be right if service berries were | only in one place in the world." Then there were | service berries in every country. It was he, Ya.ukᵘe′ᵢka·m, who did it. ||

Then he put the arrow wood on his back. He started back, and came to | Beaver. He said to him: "Now tell Grizzly Bear." Then (Beaver) made | a noise. Grizzly Bear heard Beaver. He said: "Yà, yà!—what does it mean? | I hear noise going back." After a little while | the Marmots also made noise, and Grizzly Bear said so again. After a little while | the Cranes made a noise, and Grizzly Bear spoke again. He told his children: | "Go out (to see) what has been done!" His children went out, and | they saw there were no more service-berry bushes. They said: | "There are no more service-berry bushes." Then Grizzly Bear became angry. He sang. | He took his coat. The coat of | Grizzly Bear is a skin. He put it on and became a grizzly bear. He went out and jumped near his children. The two (children) jumped back. He said to them: "How do I look?" He was told: "You look terrible." Then Grizzly Bear | went out. He looked at the tracks, and he saw | that it was Ya.ukᵘe′ᵢka·m. He had heard that | the youth had grown up and

ta′hals ktsx̣a′ł’ɛns naso′$_{u}$kwe·ns. ta′x̣as sa·nilwiỵna′$_{a}$te·. ta′x̣as ts!ɛna′x̣e· ne$_{i}$s łaya·ˋqana′ske·. łax̣a′x̣e· sɛ′n·a·′s. qakɛ′łne·: “ka$_{a}$ kina·ˋqak$_{i}$na′pke·ł kɛnsɛłqa.upx̣a′ke·ł nak.łqaha′x̣am?” qak.ła′pse·: “hoq!u′mne·′nała′$_{a}$ne·.” łahats!ɛna′xe· łax̣a′x̣e· kianłɛ′k!x̣o·′s. qakɛ′łne·: “ka$_{a}$ kɛn′a·ˋqaqna′pke·ł kɛnsɛłqa.upx̣a′ke·ł nak.łqaha′x̣a′m?” qak.ła′pse·: “hoq!u′mne·nała′$_{a}$ne· hosɛłqa.uˋpx̣$_{a}$nała′$_{a}$ne·.” łahats!ɛna′x̣e·. łax̣a′x̣e·· qaspɛ′ł’uks. qakɛ′łne·: “ka$_{a}$ kɛn′a·ˋqana′pke·ł kɛnsɛłqa.upx̣a′ki·ł naqłqaha′x̣a′m.” qak.ła′pse·: “ne$_{i}$ ma kski·łwał’ni′kit hoq!u′mne·nała′$_{a}$ne· hosɛł’aˋqałqa.upx̣$_{a}$nała′$_{a}$ne·.” qakɛ′łne·: “tax̣ta·′ honuł!ɛ′t!x̣a ya.uk^{u}e′$_{i}$ka·m hoła′wa·m hutsx̣ał’upłɛskɛ′łne·.” słaˋt$_{i}$yił’aq$_{a}$ne·tsa′pse· ne$_{i}$s ɛwat!na′′e·s. tax̣a ne$_{i}$ ałswɔ′t$_{i}$mu qałspɛ′ł’uk no′h$_{u}$ne· ne$_{i}$s ke′e·ns ỵa.uk^{u}e′$_{i}$ka·ms sł’aqał’o$_{o}$nɛ′łne·. ta′x̣as k.ła′wła ts!ɛnanu′te· ya.uk^{u}e′$_{i}$ka·ms. ta′x̣as n’u′px̣$_{a}$ne· ya.uk^{u}e′$_{i}$ka·m k!u′pska·s k.ła′włas ktsx̣ał’u′płaps. n’ɛtkɛ′n·e· nɔ̆pɛ′k!a·′s. qatał·ax̣anx̣ona′pse·. n’itkɛ′n·e· a$_{a}$ʽqanq!$_{i}$yumɛ′n·as. ta′x̣as q!awats!ɛ′nme·k k.ła′wła. qałwi′yne· ya.uk^{u}e′$_{i}$ka·m: “ka$_{a}$ huła‘a·qa′o˘x̣am łqaˋtał’ɛ′t!x̣nap k.ła′wła?” qałwi′yne·: “hołats!ɛna′mi·ł ka′ma. ma ksa′han ka′x̣a a$_{a}$ʽqux̣ma′nuk.” ta′x̣as łałax̣a′x̣e· ya.uk^{u}e′$_{i}$ka·m ma′′e·s. qake′$_{i}$ne·: “skanuta′p$_{a}$ne· k.ła̦′wła.” a$_{a}$ʽqux̣ma′nuk qake′$_{i}$ne·: “hê:.” n’owo′k$_{u}$ne· a$_{a}$ʽqux̣ma′nuk. nawasx̣o′$_{u}$me·k. n’ɛtkɛ′n·e· nɔ̆pɛ′k!a·′s. qake′$_{i}$ne·: “hutsx̣ał’upɛ′łne· k.ła′wła.” ta′x̣as n’ɛnqa′pte·k no′$_{u}$k^{u}e·s a$_{a}$ʽqux̣ma′nuk. ta′x̣as tsuk^{u}a′te· t!ɛna′mu’s q!apɛłts!aqa′me·k. łaˋwɛłił’iłkułɛ′s$_{i}$ne·. n’itx̣o′$_{u}$me·k ne$_{i}$s aq!a′saks a$_{a}$ʽkɛnq!u′kups. qawunekɛ′t.se· ta′x̣as łax̣a′x̣e· k.ła′wła. qake′$_{i}$ne·, “o·k!^{u}ɛnkɛ′nki·ł łaq!anx̣o′$_{u}$na·ł.” qakɛ′łne· ỵa.uk^{u}e′$_{i}$ka·ms: “qoq^{u}awɛ′sqan’ a$_{a}$ʽkuˋq!yuk!ałax̣we′et.” ta′x̣as wa′x̣e· k.ła′wła. n’u′px̣$_{a}$ne· ya.uk^{u}e′$_{i}$ka·ms sawɛsqa′pse· ne$_{i}$s a$_{a}$ʽkuˋq!yuk!ałax̣we′et.s. qake′$_{i}$ne· k.ła′wła: “hà·, k.łse$_{i}$łhonmeła′k.łe· ya.uk^{u}e′$_{i}$ka·m naso′$_{u}$k^{u}e·nts kutsx̣ał’o′pi·ł.” ta′x̣as a$_{a}$ʽqux̣ma′nuk n’owo′$_{u}$k$_{u}$ne·. łats ne$_{i}$s łuq^{u}ałitx̣o′$_{u}$me·k pał k!ɛnqa′pte·k no′$_{u}$k^{u}e·s. ta′x̣as sɛł’uˋt$_{i}$meku′me·k. tsᴇmaˋk!ɛł’u′t$_{i}$me· tsx̣alt!anoko′$_{u}$ne·. ta′x̣as k.ła′wła qake′$_{i}$ne·: “hoỵaˋsułts!oˋpin’łaaˋtɛqłɛłx̣$_{a}$ni′·yat ya.uk^{u}e′$_{i}$ka·m naso′$_{u}$k^{u}e·n.” ta′x̣as mit$_{i}$ya′x̣$_{a}$ne·. n’ɛ′t!x̣$_{a}$ne·. a$_{a}$ʽqux̣ma′nuk ne$_{i}$s łox̣aq!anaˋq!$_{a}$ninɛ′łne· ya.uk^{u}e′$_{i}$ka·ms ne$_{i}$s łoaˋq!mawɛsqa′$_{a}$ne· a$_{a}$ʽkoˋq!yuk!ałax̣$_{a}$we′e·ts ya.uk^{u}e′$_{i}$ka.m. ta′x̣as pa·ł kts!opna′qłił k.ła′wła. n’ɛ′t!x̣$_{a}$ne· sq!amawɛ′tsx̣$_{a}$ne· a·ma′łe·t.s. małnaqłɛ′łne·, pa·ł n’ɛ′nse· a·ma′łe·ts ne$_{i}$s kawɛ′tsx̣a. tse$_{i}$ka′te· ỵa.uk^{u}e′$_{i}$ka·ms ne$_{i}$s łonɛˋk!q!ỵok!ałax̣we′e·t.s swɛsqa′pse·. qake′$_{i}$ne· k.ła′wła: “ho′yas, hołts!oˋpinła$_{a}$tɛqłɛłx̣$_{a}$ni′$_{i}$yat ya.uk^{u}e′$_{i}$ka·m naso′$_{u}$k^{u}e·n.” ta′x̣as a′$_{a}$ʽke· ła.ɛ′t!x̣$_{a}$ne·. a$_{a}$ʽqux̣ma′nuk łatsɛne$_{i}$sło·x̣^{u}aq!anaq!ninɛ′łne·, ya.uk^{u}e′$_{i}$ka·ms ne$_{i}$s ło·aq!mawɛsqa′pse·. małnaqłɛ′łne· k.ła′wła pał swɛ′tsx̣$_{a}$ne· a$_{a}$ʽkuˋq!ỵok!ałax̣we′e·t.s. tse$_{i}$ka′te· ỵa.uk^{u}e′$_{i}$ka·ms ne$_{i}$s sɛł·oaq! mawɛsqa′-

that he was to be a chief. Then he was angry at him. Then | he
started after the one who was going back. He came to the Beavers.
He said to them: | "What have you done to me? Why did you not
know that somebody passed by?" | He was told: "We were asleep."
He went on, and he came to | the Marmots. He said to them: "What
have you done to me? Why didn't you || know that somebody passed 125
by?" He was told: "We were asleep, | therefore we did not know."
He went on, and he came to the Cranes. | He said to them: "What
have you done to me? Why did you not know that somebody
passed by?" | They said: "There was a snowstorm at that time, and
we were asleep. | Therefore we did not know." He said to them:
"After I have bitten || Ya.ukᵘe′ⁱka·m, I'll come back and I'll kill you." 130
His servants were fooling him. | Then those friends the Cranes | knew
it was Ya.ukᵘe′ⁱka·m. Therefore they were afraid of him. Then |
Grizzly Bear pursued Ya.ukᵘe′ⁱka·m. Then Ya.ukᵘe′ⁱka·m knew
that Grizzly Bear | was coming to kill him. He called his manitou, ||
and Bear could not catch up with him. He made a hill. Then Grizzly 135
Bear | became tired. Ya.ukᵘe′ⁱka·m thought: "Where | shall I go so
that Grizzly Bear can not bite me?" He thought: "I'll | go back to
my mother, but my uncle Gray Stone is bad." Then | Ya.ukᵘe′ⁱka·m
came to his mother. He said: "Grizzly Bear || is pursuing me." 140
Then Gray Stone said: "Hé!" | Gray Stone arose. He sang. He
called his manitou, and he said: "I shall | kill the Grizzly Bear."
Then Gray Stone became stone. | He took grease and rubbed himself
all over. | A large fire was made. He lay down near the fire. It
was not long | before Grizzly Bear arrived. He said: "Open | the 145
door!" They said to Ya.ukᵘe′ⁱka·m: "Stand there by | the doorway."
Then Grizzly Bear arrived. He saw | Ya.ukᵘe′ⁱka·m standing there
by the doorway. | Grizzly Bear said: "Há! Chief Ya.ukᵘe′ⁱka·m is a
full-grown man. || I shall kill him." Then Gray Stone arose and | lay 150
down the other way. He became stone. | He heated himself by the
fire. He became very hot, and was about to burst from the heat.
Then | Grizzly Bear said: "Well, I'll close my eyes. I will bite Chief |
Ya.ukᵘe′ⁱka·m." Then he attacked him. He bit him. || Gray Stone 155
made signs to Ya.ukᵘe′ⁱka·m, who | (then) stood a little to the
other side of the doorway. | Grizzly Bear had his eyes shut when
he bit him, and he stood biting the post. | He opened his eyes
and had the post in his mouth. | He looked at Ya.ukᵘe′ⁱka·m. He
stood on the other side of the doorway. || Grizzly Bear said: 160
"Well, I'll close my eyes and bite | Chief Ya.ukᵘe′ⁱka·m." Then
he bit again. Gray | Stone just made a sign to Ya.ukᵘe′ⁱka·m,
who | jumped to the other side. Grizzly Bear opened his eyes,
and he stood there biting the doorway. He looked | for Ya.u-
kᵘe′ⁱka·m, who was standing on the other side. || Now Gray 165

pse·. ta'x̣as a$_{a}$ʻqux̣ma'nuktsᴇmaˋk!ιł'ut$_{i}$me'$_{i}$ne·. qake'$_{i}$ne· k.ła'wła: “ta'x̣as hułakιˋłwιtskιkx̣$_{a}$ne'$_{i}$ya·t ya.uk^{u}e'$_{i}$ka·m naso'$_{u}$k^{u}e·n.” ta'x̣as małᴇnk!ałma'ne· k.ła'wła. ta'x̣as a$_{a}$ʻqux̣ma'nuk t!anoko'$_{u}$ne·. k.ła'wła a$_{a}$ʻk!ałma''e·s qanałtsᴇqan'mιˋnx̣o$_{u}$qa'$_{a}$ne. a$_{a}$ʻqux̣ma'nuk. n'upsιł'oqoˋ$_{u}$name·tι'łne·. a$_{a}$ʻk!ałax̣ιkp!ι'se·s. łaqaˋnał'anax̣a''mne· a$_{a}$ʻqux̣ma'nuk. k.ła'wła tuwu'ninmux̣u'n·e·. a$_{a}$ʻqux̣ma'nuk qo's qana'qayqa'me·k. qake'$_{i}$ne· łama·ˋtsx̣małataksa'p$_{a}$ne·. ta'x̣as sιł'opili'łne· k.ła'wła. ta'x̣a ne$_{i}$ k.ła'wła pał k!ιnqa'pte·k k.ła'wła's. łaqa.ι'n·e· aqłsma'k$_{i}$nιk!s qo'sts kts!ι'ka'm a$_{a}$ʻkιt.ła'e·s. ta'x̣as pał k!ιnqa'pte·k k.ła'wła's. ta'x̣as n'upsłaˋt$_{i}$yił'ι'n·e· k.ła'wła's ne$_{i}$s k!u'płaps a$_{a}$ʻqux̣ma'nuks. łaqa.ι'n·e· tι'tqa·t!s.

Qo wιsqa'$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m. qałwi'yne·: “pał sιłqasts!o$_{u}$mqaqa'$_{a}$ne· ka'x̣a a$_{a}$ʻqux̣ma'nuk. k!u'pi·ł k.ła'wła's. łe'$_{i}$ło· a$_{a}$ʻqux̣ma'nuk x̣ma na·qan'u'płap k.ła'wła.” qałwi'yne· ya·uk^{u}e'$_{i}$ka·m: “ho'yas, hułtse'$_{i}$ka·t kapa'pa wa'ta·k, ka$_{a}$s x̣ma n'aqa'q$_{a}$na ne$_{i}$s huł·aqaox̣a'mi·ł a$_{a}$ʻkιt.ła'e·s.” qake'$_{i}$ne·: “ho'yas łułama'$_{a}$ki·ł ιn k.ła'wła. hutsts!ιnano·ˋk^{u}itmι'łne· kapa'pa wa'ta·k, ka$_{a}$s x̣ma a·qahaˋte·na'łap.” ta'x̣as łułama'$_{a}$łne· k.ła'wła a'$_{a}$ʻke· a$_{a}$ʻke$_{i}$si'ye·s. ta'xas ts!ιnanok^{u}e'$_{i}$te· ya·uk^{u}e'$_{i}$ka·m. łatιnax̣a''mne· papa''e·s. qakι'łne·: “kapa'pa skanuta'p$_{a}$ne· k.ła'wła.” qake'$_{i}$ne· wa'ta·k: “ha·'ksa kapa·'pa, kapa·'pa. ka$_{a}$ ko·ł'a$_{a}$q$_{a}$kι'n·e·s koqo·q^{u}ahaq!a·'ł'e·n'. kqa'q$_{a}$na kιˋnsił·a$_{a}$qaˇwa·ˋka·x̣a''mktse·k. x̣ma he·nłaqaoˇx̣amι'łne· ałak$_{i}$nι'k!ne·s. mι'ksan qasts!o$_{u}$mqaqa'$_{a}$ne· xa''ne·s a$_{a}$ʻqux̣ma'nuk. x̣ma n'upι'łne· k.ła'wła's.” n'uwo'k$_{u}$ne· wa'ta·k. nawax̣o'$_{u}$me·k. tsuk^{u}a'te· namι't·a·s n'ιt$_{i}$nosłaˋq!tsa'$_{a}$me·k. tsuk^{u}a'te· a$_{a}$ʻkιnuq!ła·ˋnuk!^{u}ι'n'es. qaoˇx̣$_{a}$kι'n·e· a$_{a}$ʻk!ałax̣witι't!e·s. tsuk^{u}a'te· popo''e·s. ta'x̣as nawιts$_{i}$nułx̣o'$_{u}$ne· k.ła'wła's. qawuka'te· wa'ta·k ne$_{i}$s a$_{a}$ʻkts!ι'ka·'s kanukwe'$_{i}$t$_{i}$mo's ya.uk^{u}e'$_{i}$ka·ms qusιłqaqałtkax̣una'kse·. ta'x̣as k!u'px̣a ya.uk^{u}e'$_{i}$ka·m kułatι'q$_{i}$naps papa''e·s. ta'x̣as n'aˋko·nkι'n·e· ne$_{i}$s a$_{a}$ʻkts!ι'ka·'s. ta'x̣as k.ła'wła a$_{a}$ʻk.ła'm'e·s n'o·niłkax̣u'n·e· qo's łaq!anx̣o'$_{u}$na·łs. qaskałtkak!unka'k$_{i}$ne· k.ła'wła n'u'px̣$_{a}$ne· wa'ta·k ta'x̣as ktka'ła'ms k.ła'włas ne$_{i}$s yaˋqahakqa'pske· a$_{a}$ʻkιnuˋq!łanok!^{u}ι'n'e·s. ta'x̣as tu'x̣^{u}ats q!aˋpiłtkanoˋx̣o'nła''mse· k.ła'wła's. qałwi'yne· wa'ta·k: “ta'x̣as tu'x̣^{u}a ł'aˋpko·k!$_{u}$naˋm'te·'x̣a kapapa'mi·ł.” ta'x̣as qanaqkupła'łte· a$_{a}$ʻk.łam'ι'se·s k.ła'wła's. ta'x̣as ksa·qx̣aˋłat!x̣o'$_{u}$me·k wá'ta·k, ya.uk^{u}e'$_{i}$ka·m n'akonqkupkι'n·e· ne'$_{i}$s a$_{a}$ʻkts!ι'ka·'s. tιk$_{i}$mι'tx̣$_{a}$ne· a$_{a}$ʻk.łam'ι'se·s k.ła'wła's wa'ta·k tsι'ne$_{i}$s qaoˇx̣aqkupła'łte· a$_{a}$ʻkιnuˋq!łanuk!^{u}ι'n'e·s. nan·uˋqo.ix̣o'$_{u}$ne· a$_{a}$ʻkιnuˋq!łanuk!^{u}ι'n'e·s. n'u'px̣$_{a}$ne· wa'ta·k pał sιk!umna'nta'pse· papa''e·s. n'ιła'n·e· pał ksιł'ιłkiłx̣a'mqana·na'ksaps papa''e·s sιł'aqał'ιła'n·e·.

Stone had become very hot. Grizzly Bear said: | "I'll watch and bite Chief Ya.uk^{u}e′$_{i}$ka·m." Then Grizzly Bear opened his mouth, and Gray Stone | burst from the heat.[1] He flew into the mouth of Grizzly Bear. | Gray Stone went right through him, and came out || at his backside. Then Grizzly Bear fell back. | Gray Stone rolled himself about and said: | "I have soiled my flesh." Thus Grizzly Bear was killed. Then | Grizzly Bear was changed into a grizzly bear. He was not a person | when he started from the tent. Then he changed into a grizzly bear, || and he remained a grizzly bear when Gray Stone had killed him. | He was no longer a man. |

Chief Ya.uk^{u}e′$_{i}$ka·m stood there. He thought: "My uncle Gray Stone is skillful. | He killed the grizzly bear. If it had not been for Gray | Stone, Grizzly Bear would have killed me." Ya.uk^{u}e′$_{i}$ka·m thought: | "Well, let me see my grandmother Frog. What may she do | if I go back to her tent?" He said: "Well, cut off the head of | the grizzly bear. I'll drag it to my grandmother Frog. What | may she do for me?" Then the head of the grizzly bear and its paws | were cut off. Ya.uk^{u}e′$_{i}$ka·m dragged it along. He entered his grandmother's | tent. He said to her: "Grandmother, Grizzly Bear is pursuing me." Frog said: | "O grandson, grandson! what can I do for you? | What am I? Why do you come back to me? | You should go back to your parents. Your uncle | Gray Stone is very skillful. He ought to kill Grizzly Bear." Frog arose. || She sang(?). She took red paint and painted her legs. | She took a sharp flat stone and put it up by the doorway. | She took her hammer and stood ready to strike Grizzly Bear. Frog did not | see the rawhide strap with which Ya.uk^{u}e′$_{i}$ka·m was dragging the head. | (The head) was lying in the doorway. When Ya.uk^{u}e′$_{i}$ka·m | saw his grandmother ready (to strike), he pulled the strap. | Then the grizzly-bear head dropped down under the door. | Grizzly Bear put his nose into the tent. Then Frog saw | Grizzly Bear put in his head where the flat stone lay. | Almost the whole head of Grizzly Bear came in. Frog thought: | "The head might jump at my grandson," | and she struck the grizzly-bear head. | When Frog was striking it, Ya.uk^{u}e′$_{i}$ka·m pulled hard at | the strap and pulled the grizzly-bear head in. Just then Frog | struck it and hit her flat stone. She broke || the flat stone. Then Frog saw that her grandson | was fooling her. She cried because | her grandson had done some damage. Therefore she cried. |

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[1] Here the narrator indicated the flying about of the stone by clapping his hands.

(*c*) YA.UK^{U}E′$_I$KA·M OBTAINS FEATHERS

Ta′x̣as qaoˇsaqa′$_a$ne· ya.uk^{u}e′$_i$ka·m. qake′$_i$ne·: “ła′q·a a$_a$ʻkɛnqo′wa hul’ɛtkax̣nɛ′łik.” qake′$_i$ne· wa′ta·k: “n’ɛłqa·łaqa′$_a$ne· a$_a$ʻkɛnqo·′wa ne$_i$s sakq!$_a$nu′k$_u$ne· sakɛłhaqa′$_a$ne· kia′q!ła łu′n·qo·’s, at qaˋhalhaqa′$_a$ne· at qa·upka′x̣e·. yakaya′x̣a a$_a$ʻkɛnqo·′wa’s at tsɛn tsuˇkuqkɛ′n·e· ne$_i$s a$_a$ʻq!a′so·ks, at qa·hałaˇqa·′$_a$ne· a$_a$ʻkɛnqo·′wa n’ɛ′nse· k.łunqowa′’x̣o· kia′q!ła.” ta′x̣as ya.uk^{u}e′$_i$ka·m ts!ɛna′x̣e·. k.ła′x̣a’m nałkɛ′n·e· a$_a$ʻku′k!^{u}pma·k!s. n’u′px̣$_a$ne· pał tsᴇmak!kɛ′kse· papa′e·s ło′n·qo·’s qa·łaqa′pse· kia′q!ła’s. ta′x̣a n’ɛ′ne· qo kwɛ′łqa wu′o ne$_i$s yaqaoˇx̣a′mke· ya.uk^{u}e′$_i$ka·m qo·’s aʻq!a′so·ks. qahanqa′me·k. qaaˋło·qałnu′k!$_u$ne. kia′q!ła·’s. n’u′px̣$_a$ne· ʻna·’s aʻqa′t!aks pał n’uk!wiłsła·hatqaˋnwisqu′kse·, mɛ′ksa·n qo’s kiyuna′qaps wɛłkaˋniłpałnex̣u′se· k.łɛnq!u′kse·. n’u′px̣$_a$ne· ne$_i$ k!o·′k!^{u}e kia′q!ła ne$_i$s a$_a$ʻq!a′sq!nuks tɛ′tqa·t!s sla·hatɛqa·′tse·. ta′x̣as n’ɛsak$_i$nu′se·. suk$_u$nusx̣u′se· at qa.u′px̣$_a$ne· ne$_i$s tɛ′tqa·t!s. pał at k!upsła·t$_i$yił·ax̣aya′x̣ał a$_a$ʻkɛnqo·′wa. sł’aqaqa′pse· kqao′ho· ne$_i$ kia′q!ła ne$_i$s tɛ′tqa·t!s. qake′$_i$ne· ya.uk^{u}e′$_i$ka·m, qakɛ′łne· ne$_i$s k!o·′k!^{u}e·’s kia′qła’s: “haq!mał’u′pka·n’.” qałwi′yne· ne$_i$ kia′q!ła: “łɛnts!upła′p$_i$ne·.” qatał’upa′x̣e·. qake′$_i$ne· ya.uk^{u}e′$_i$ka·m: “ma$_a$ts onɛ′ło·. hutsx̣ałqa.upłɛ′s$_i$ne·. hutsx̣ał’ɛtk$_i$nɛ′s$_i$ne·. nɛntsx̣a·łso′$_u$k$_u$ne·.” ta′x̣as n’upa′x̣e· ne$_i$ kia′q!ła. n’u′px̣$_a$ne· tsɛnła·kate′$_i$se· ne$_i$s nɛtsta′hałs. qak.ła′pse·: “hutsx̣ałtsuk^{u}a′te· a$_a$ʻkɛnqowa′’ne·s. hunałtso′$_u$kwa·t hutsx̣ał’itɛnmakanɛłɛ′s$_i$ne·.” ta′x̣as qałwi′yne· ne$_i$ kia′q!ła: “pał ksɛłsuku′qła′nt na$_a$ nɛtsta′hał. naqaˋntsx̣ałsuk^{u}ɛnmakanɛ′ła·p.” qake′$_i$ne: “ho′yas tsuk^{u}a′te·n’.” ta′x̣as ya.uk^{u}e′$_i$ka·m łu′’nte· a$_a$ʻkɛnqowa.ɛ′se·s ne$_i$s kia′q!ła’s. kułq!aˋpił·o′$_u$ne·t. ta′x̣as tsuk^{u}a′te· a$_a$ʻkuk!pma·k!s ya.uk^{u}e′$_i$ka·m. ta′x̣as t!apts!a′$_a$nte· ne$_i$s yaqakeˋ$_i$kał·uk^{u}ɛ′nke· a$_a$ʻkɛnqowa.ɛ′se·s. qakɛ′łne·: “ta′x̣a łu′n·u łahułu′q^{u}e·n’.” ta′x̣as ne$_i$ kia′q!ła łahułu′q$_u$ne· qo·’s a:nło′nqo·’s. qakɛ′łne·: “ho′yas, ne$_i$ qałwanwɛ′t!e·n’.” ta′x̣as kia′q!ła nit!naˋkɛswɛ′t!$_i$ne· ne$_i$s qałwanwɛ′t!$_i$ne·. tse·nłakate′$_i$se a$_a$ʻkɛnqowa′e·s. ta′x̣ qo· k$_i$yuna′qa kia′q!ła n’u′px̣$_a$ne· qo’s hanaˋq$_a$nakɛ′ske· tɛ′tqa·t!s. qo’s k!o·ˋk!^{u}ił’ɛłqawɛsqo′k^{u}es saˋqx̣ał’opa′qse·. n’u′px̣$_a$ne. k.łaqank.ła′pse·s qo’s tɛ′tqa·t!s k!u′pa·’s. ta′x̣as k.łats!ɛ′ka·s nas a:nło′n$_i$qo·’s n’u′px̣$_a$ne· wanwɛ′t!se·. qɛ′n·a tsɛn·ła·kate′$_i$se·.hà·, ne’sts k.łaho′łoqs ya.uk^{u}e′$_i$ka·m qakɛ′łne·: “łaqonamɛ′łe·n’ qo a$_a$ʻkɛnɛk!namo′’ne·s. tsx̣ał’upka′x̣e·. na·sts yaqaqa′$_a$ke· ku.ɛtkɛ′n·e·s q!a′pe· hutsx̣ałqał’ɛtkɛ′n·e·.” ta′x̣as k.łała′x̣a’m a$_a$ʻkɛnɛk!namu′’e·s mɛ′tsu·k. ta′x̣a ne$_i$ ko·ł’ɛtkɛ′naps ya.uk^{u}e′$_i$ka·ms. qał’atɛ′łne· mɛ′tsu·k. k.łała′x̣a’m qo’s yaqaˋhałyunaqa′pske· kia′q!ła’s, n’upx̣$_a$na′pse· yaqaˇqa′pske· a$_a$ʻkɛnq$_u$wa′’e·s łało′$_u$se· n’ak.łaˇnaˋqapqa′pse· so′$_u$kse·. qake′$_i$ne· mɛ′tsu·k: “tse$_i$kata′pki·l ka$_a$ koa·qa′qa.” qakiłɛ′łne·: “nɛntsɛˋnłakat$_i$mu′n·e· ɛn kqa$_a$kɛłha′qa a$_a$ʻkwɛt!nɛ′s$_i$mi·ł.” qak.łɛ′łne·: “ho′yas ne$_i$ qałwanwɛ′t!e·n’.” ta′x̣as mɛ′tsuk wankɛswɛt!ne·. n’upx̣ałɛ′s$_i$ne· n’ɛse$_i$ł-

(*c*) YA.UKᵘE′ᵢKA·M′ OBTAINS FEATHERS

Then Ya.ukᵘe′ᵢka·m staid there. He said: "If there were | feathers, I should feather my arrow." Frog said: "There are | feathers 210
far off. There is a lake, and there are some ducks way out on the
lake. | They stay there and do not come ashore. Those who go to
get feathers | just pick them up along the shore. | The feathers are
there. They come off from the ducks." Then Ya.ukᵘe′ᵢka·m | started.
When he arrived there, he carried ear ornaments. He discovered
that his grandmother ‖ had spoken the truth. Way out on the lake 215
were some ducks. | It was a large (body of) water. Then Ya.ukᵘe′ᵢka·m | went to the shore and sat down. He did not know how to get
the ducks. | He saw one there swimming not far away; | but many
ducks were making a noise with their mouths, playing. One Duck 220
saw the man | walking along the shore. Then (Ya·ukᵘe′ᵢka·m) sat
down. He was bright red. The Duck had never seen | a man.
They always went to get feathers on shore. | Therefore the Duck did
not know (what) a man (was). | Ya.ukᵘe′ᵢka·m said to the one Duck:
"Come ashore for a while." ‖ Duck thought: "He might kill me," and 225
did not come ashore. | Ya.ukᵘe′ᵢka·m said: "Don't be afraid of me, I
won't kill | you. I will make you (look) nice. You will be handsome." |
Then Duck came ashore. It saw that the youth looked nice. | He said
to Duck: "I'll take your feathers. When I have taken them, ‖ I'll pay 230
you for them." Then Duck thought: "This youth | is well dressed.
Maybe he will reward me well." | He said: "Well, take them!"
Then Ya.ukᵘe′ᵢka·m | plucked out the feathers of the Duck. | He
took them all off. Then Ya.ukᵘe′ᵢka·m took the ear ornament
and stuck it on ‖ where he had plucked off the feathers. He said: 235
"Now | go, swim away!" Then Duck swam away there, | far out
to sea. (Ya.ukᵘe′ᵢka·m) said (to Duck): "Well, move your wings!"
Then | the Duck stretched out its wings and moved them. | Its
feathers looked pretty. Then many ducks saw the man sitting
there away off. ‖ That one floating about alone started to swim 240
ashore. | They knew that the man must have called it ashore. |
When they saw it coming back, farther out to sea, they saw it
spreading its wings. Oh, | they were pretty, ha! When (the
Duck) began to swim back, Ya.ukᵘe′ᵢka·m said to it: | "Go back
there to your relatives! They shall come ashore. I'll make them all
(look) in the same way ‖ in which I made you." Then, when (the 245
diver[1]) came back | to its relatives after it had been finished by
Ya.ukᵘe′ᵢka·m, | it was called Diver. When it arrived back where the
many ducks were, | they saw how its feathers were. | It had pretty
new ones. Diver said: ‖ "Look at me, how I am!" They said to 250
him: "You look pretty on account of the things that are on | your
wings." He was told: "Go on, move your wings!" | Then Diver

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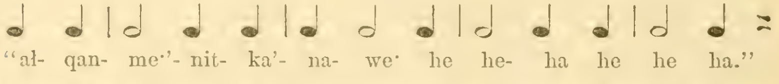
[1] The duck had been transformed into a diver called *mitsuk*, smaller than a loon, with a long slender neck, white belly, and dark back.

so′$_{u}$kse·. qake′$_{i}$ne· .mι′tsu·k: "qake′$_{i}$ne· qo· nιtsta′hał, kιnł'upamι′łki·ł na·sts ya`x̣qał'itk$_{i}$na′pke·, a′$_{a}$`ke tsx̣ałqał'ιtknιskι′łne·." ta′x̣as q!a′pe· kia′q!ła n'upa′x̣e·. ta′x̣as ya.uk^{u}e′$_{i}$ka·m łok^{u}ι′n·e· a$_{a}$`kιnqowa.ι′se·s q!a′pe·s. qakι′łne·: "ta′x̣as łahułqa′$_{a}$tski·ł, kιnła`k.łιnq!o′yki·ł. na′s tsx̣ałqaqa′$_{a}$ne. ts!up'na·′kot tsx̣ał·awuq^{u}a′$_{a}$ne· a$_{a}$`kιnqowanι′ski·ł. łuma′yit.s tsx̣ał·ałux̣u′n·e·. łaa′k!ła·k at tsx̣ał·aka`łak.łe′$_{i}$ne·." ta′x̣as qakι′łne· kia′q!ła′s: "ta′x̣as atinhołnox̣ok^{u}ι′łne·. suk.łeι′t$_{i}$ne· ne$_{i}$ ι′nta. q!a′pe· naqa′$_{a}$ne· a$_{a}$`ko′q!nuk na yιsłeι′tke· a`tιntsq!apiłkqa·tskι′łne·. tax̣ta·′ ts!upna′ko·t atιntsławakι′łne· na·am·ak$_{i}$nι′ski·ł m·ι′ksa·′n qo· ιłqa′ha·k at n'ιsqa`t!łe.ι′t$_{i}$ne·." ta′x̣as łahołqa·′$_{a}$tse· kia′q!ła. suk$^{u}$iłq!u′k$_{u}$ne· ksuk$^{u}$ił'itk$_{i}$nι′ktsaps ya.uk$^{u}$e′$_{i}$ka·ms. ta′x̣as tse$_{i}$kata′mne· pał q!a′pe· so′$_{u}$kse· a$_{a}$`kιnqowa′′e·s a$_{a}$ku′k!pma·k!s. ta′x̣as ya.uk^{u}e′$_{i}$ka·m tsuk^{u}a′te· a$_{a}$`kιnqo′was, łats!ιna′x̣e·. ta′x̣as sιł`ιtkι′n·e· ya.uk^{u}e′$_{i}$ka·m na′s yιsłe.ι′t.ske· at sιłq!ape·łaqa′$_{a}$ne· kia′q!ła a$_{a}$`qsu`k!^{u}itna′mo′s. ne$_{i}$s pι′k!a·ks kia′q!ła at qa.upka′x̣e· qo′s kwι′łqaps wu′o·s. łałax̣a′x̣e· a$_{a}$`kιt.ła′e·s ya.uk^{u}e′$_{i}$ka·m.

(*d*) YA.UK^{U}E′$_{I}$KA·M OBTAINS THE ARROW STRAIGHTENER

Qaosaqa′$_{a}$ne·. qake′$_{i}$ne·: "ła′qa· koapιswo$_{u}$k!onι′łmo·." qake′$_{i}$ne· wa′ta·k: "ło′$_{u}$ne· at qa′ox̣ał'upna′mne· ya·ke$_{i}$ł'aqa′$_{a}$ke· a`pe·swok!onι′łmo·ł. n'isιnkikιłkι′n·e· kwι′łqłe·; at qaox̣a`qał'opιłka′$_{a}$ne· łax̣a`yax̣a′łe·s." ts!ιna′xe· ya.uk^{u}e′$_{i}$ka·m. qałwi′yne·: "hułts!ι′na·′m, me′$_{i}$ka n'u′płap kaha′tsa." n'ι′nse· ałιtskι′ł'e·s ma.ι′se·s ya.uk^{u}e′$_{i}$ka·ms kwι′łqłe·. łax̣a′x̣e· san·ιt.łanamι′s$_{i}$ne·. t$_{i}$nax̣a′′mne·. sanaq$_{a}$na′kse· nuł'a′q$_{a}$na′s wuq!ła′′mse·. ta′x̣a ne$_{i}$ nuł'a′q$_{a}$na ne$_{i}$sts k!ιse$_{i}$łwu′q!ła′m sιł'aqał'atι′łne· kwι′łqłe′s. qake′$_{i}$ne· kwι′łqłe·: "qa′psin kι′n'o$_{u}$t?" qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: "hun'o′$_{u}$te· a·pιswo$_{u}$k!o′$_{u}$na·ł." qake′$_{i}$ne· kwι′łqłe·: "ło′$_{u}$ne· nas kakιt.ła′′mi·ł qo′s łe′$_{i}$nes a$_{a}$`kιnmι′tuks saq!a′n·e·. hutsx̣ał'ałqa`na′ntι′s$_{i}$ne·." ta′x̣as n'ałq$_{a}$na′′nte·. ne$_{i}$sts kts!ι′ka·′m ya.uk^{u}e′$_{i}$ka·m papa′′e·s tsx̣ane·ta′pse· tsx̣ałyaqakna′pske· ne$_{i}$s nuł'a′q$_{a}$na′s tsx̣ałyaqakι′n·ke·. ta′x̣as ne$_{i}$s k!ałqana′′ntaps qak.ła′pse·: "ta′x̣a łu′n·u. ιn qa`nałyu′$_{u}$x̣^{u}an' ιs a:nłu′n·us saq!a′n·e· hιntsx̣ałtskałkι′n·e·." ta′x̣as n'u′px̣$_{a}$ne· ya.uk^{u}e′$_{i}$ka·m ta′x̣as kts!u′płaps. yo·x̣a′x̣e· qo′s a:nqana′x̣e·. łayux̣^{u}a′x̣e·. tse$_{i}$ka′te· ne$_{i}$s nuł'a′q$_{a}$na·′s pał sιł·aho·łqu′łse· qo′s qayaqa′wo·′s. tsuk^{u}a′tse· qa′psins. nιłe·kx̣aqkι′nse·. wanuqkι′nse·. nawasx̣una′kse·. qakι·kse·:



łaoqo·`x̣aqkι′nse·. ta′x̣as łats!ιnaqu′łse·. ta′x̣as ya.uk^{u}e′$_{i}$ka·m suk^{u}ιł'u′px̣$_{a}$ne· yaqaq$_{a}$na′pske· ne$_{i}$s nuł'a′q$_{a}$na′s. pał ksuk^{u}ilts-

moved his wings, and they saw that he looked nice. | Then Diver
said: "That youth said, 'You shall | go to the shore there. He will
make you look the same way as I am.'" || Then all the ducks 255
went ashore. Ya.uk^{u}e′$_{i}$ka·m | took off the feathers of all of them.
He said to them: "Now | swim out again and play. It will be this
way: | in the fall your feathers will be long again; in the spring they
will | come off, and others will grow." Then he said || to the ducks: 260
"You may fly to a nice place there back from the shore. There are |
lakes all over that place, and you shall visit all of them. | Then in
the fall come back here to this your country; | but there far away
it is very cold." Then the ducks swam away. | They were glad.
Ya.uk^{u}e′$_{i}$ka·m made them look nice. || Then they looked at one an- 265
other, and all the ear ornaments had become pretty feathers. | Then
Ya.uk^{u}e′$_{i}$ka·m took the feathers | and went back. Then Ya.uk^{u}e′$_{i}$ka·m
did this. There are | ducks all over the country in the summer time.
Long ago | the ducks did not come ashore out on the big sea. ||
Ya·uk^{u}e′$_{i}$ka·m went back to his tent. | 270

(*d*) YA.UK^{U}E′$_{I}$KA·M OBTAINS THE ARROW-STRAIGHTENER

There he staid. He said: "I wish I had an arrow straightener!"
Frog said: | "There is none, but people die where there are | arrow
straighteners. Mountain-sheep Ram has them. He kills those | who
go to get them." Ya.uk^{u}e′$_{i}$ka·m started. He thought: || "Let me 275
start, even if my uncle should kill me." The Ram was | the brother
of Ya.uk^{u}e′$_{i}$ka·m's mother. He arrived there, and there was a tent. |
He entered. An old man with long hair was seated there. Now,
this | old man with long hair was called Bighorn. | Bighorn said:
"What do you want?" Ya.uk^{u}e′$_{i}$ka·m said: || "I want an arrow 280
straightener." Bighorn said: "There is none here | in my tent. It
is hanging on the other side of the river. I'll take you across in my
canoe." | Then he took him across. When Ya.uk^{u}e′$_{i}$ka·m was about
to come, | his grandmother had told him what the old man | would do
to him. When he had taken him across, Ya.uk^{u}e′$_{i}$ka·m was told: |
"Now go on, climb up the mountain! Farther along it hangs. You | 285
shall bring it." Then Ya.uk^{u}e′$_{i}$ka·m knew that (Bighorn) intended
to kill him. | He went up and went on some distance. Then he
went up again. He looked at the | old man, who was going back in
his canoe. When he was in the middle of the water, he took | some-
thing, put it into the water, and shook it in the water, and sang, ||
saying: | 290

"I always take them across in my canoe, he he ha, he he ha!"[1] |

Then he put it back into the canoe and went back. Now, Ya.uk^{u}e′$_{i}$ka·m | knew very well what the old man had done. He had been

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[1] My interpreter could not translate the words of this song, but explained it in the way given here.

x̣$_{a}$na·''taps papa''e·s tsx̣ałya·qaqna'$_{a}$ke·. ta'x̣as kułtse'$_{i}$kat ne$_{i}$s nuł'a'q$_{a}$na's. ne$_{i}$s qana'x̣e· k!unanmι'tuks. n'u'px̣$_{a}$ne· sanιt.łanamι's$_{i}$ne·. tιnax̣a''mne·. ta'x̣as wa·miłnikι't.se·. tsᴇmaˋk!ιł'ιsqat!łe.ι't$_{i}$ne·. qak.ła'pse· ne$_{i}$s kt$_{i}$na'x̣a'm: "há·, qa'psins x̣ma ksiłaqaha'kqa ka'pa·t!?" qak.łaˋpse· aqsakax̣a·'mι'łe·n'. ałkιnuˋk!ko·x̣a'ma·ł. ta'x̣as ya.uk^{u}e'$_{i}$ka·m n'itx̣o'$_{u}$me·k. ta'x̣as n'oˋ$_{u}$yank$_{i}$na'pse·. qaoˇsaqa'$_{a}$ne·. qanła'łte· aˋ$_{a}$ʿkmaq!a'n'e·s. k.łayo'ˋx̣am kwι'łqłe·. n'ιtx̣o'$_{u}$me·k yo$_{u}$x̣aqanmι'te· k!o·'ya·s. yo$_{u}$x̣aqanmitx̣a'me·k. ta'x̣as sιłqa.it!ko'$_{u}$ne· at qaˋkalqał'ιtkι'n·e·. qa·hakqa'$_{a}$ne· ne$_{i}$ nuł'aˋq$_{a}$na ne$_{i}$s qanła'łit a·k'maq!a'n'e·s qo hanit.ła'$_{a}$ke·. qake'$_{i}$ne· ne$_{i}$ nuł'a'q$_{a}$na: "hoi, skιˋkq!me·qo·kuˋmuqłι'łko·." ya.uk^{u}e'$_{i}$ka·m kuˋn'me·ła'k.łe· nιtsta'hał· wunekι't.se· a'$_{a}$ʿke· k.łaqanła'łit a$_{a}$ʿk'maq!a'n'e·s qo hanit.ła'$_{a}$ke· a'$_{a}$ʿke· łaqake'$_{i}$ne· kwι'łqłe· ne$_{i}$s ma sιłya·qake'$_{i}$ke·. qake'$_{i}$ne·: "ta'x̣as ma$_{a}$ts ła.ιsqat!łe'e·t." ta'x̣a ne$_{i}$ nuł'a'q$_{a}$na at sιł'ιtkι'n·e· nŏpι'k!as. qakiłι'łne· ya.uk^{u}e'$_{i}$ka·m: "ta'x̣a łu'n·u. waˋsιł·aqunamι'łe·n'. ne$_{i}$ nuł'a'q$_{a}$na peι'k!a·kstsx̣ał·aałqaˋkaqu'łne· hιnłax̣a'm·ił. n'upka'qo·ł ma$_{a}$ts tsupx̣$_{a}$nι's$_{i}$ne·. ta'x̣as yu'$_{u}$x̣^{u}a'm n'antso'$_{u}$x̣^{u}a'm·, ta'x̣as nι'nko· hιntsx̣ał·aoqox̣ax̣a''mne· yaqso''mił. ta'x̣as nιntsłahołqu'łne· ne$_{i}$s ya$_{a}$qaq$_{a}$na'$_{a}$ke· ne$_{i}$s kqa'łwi·y ktsx̣ał'u'płe·s. hιntsx̣ałqakι'n·e·. ta'xas hιnłaałqana'qo·ł hιnłayo'$_{u}$x̣wa'm. ta'x̣as hιntsx̣ałyo$_{u}$x̣waqaˋnmitx̣a'me·k k!o·'ya qa'psin. hιntsaˋwutsk!apałtι'łe·k hιn'u'px̣a nakq!meqo$_{u}$kuˋmuqłι'łko. a'$_{a}$ʿke· łaha'q!me·qo$_{u}$kuˋmuqłι'łko·. ta'x̣as hιntsx̣ałqake'$_{i}$ne·: 'ta'x̣as ma$_{a}$ts ła.ιˋsqat!łe'et.' ta'x̣as hιntsx̣ał·aaˋłqakaqu'łne· hιntsx̣ałyo$_{u}$x̣a'x̣e·. tsx̣ałsakqa'$_{a}$ne·. tsx̣ał'ιnqa'pte·k kwι'łqłe·. ta'x̣as hιntsx̣ałtsuk^{u}a'te· aˋpe·swok!o·'na·ł." ta'x̣as nułqakiłι'łne· ya·uk^{u}e'$_{i}$ka·m. ta'x̣as łats!ιna'x̣e·. łaqaoˇx̣a'x̣e·. n'u'px̣$_{a}$ne· ne$_{i}$s nuł'a'q$_{a}$na·'s qa:'łιn słuˋpkaqu'łse· qa.upx̣$_{a}$na'pse·. ta'x̣as yo$_{u}$x̣a'se· ne$_{i}$s a$_{a}$ʿkuq!yu'muk!s. ta'x̣as nιnko'e·s ya.uk^{u}e'$_{i}$ka·m ła.oqox̣ax̣a''mne· łahołqu'łne·. sakιł'oqohaˇkqa'pse· ne$_{i}$s kwanu'qkins n'ι'nse· aʿkułats!ι'se·s ne$_{i}$s at kwanu'qkιns. ta'x̣as ts$_{u}$k^{u}a'te· ya.uk^{u}e'$_{i}$ka·m. tse$_{i}$ka'te· ne$_{i}$ nuł'a'q$_{a}$na yaqso'mι'ł'e·s pał peι'k!a·ks sιł·ahułqu'łse· ya.uk^{u}e'$_{i}$ka·ms. pał qatał'opι'łne·. qakι'łne·: "ła.upkaqu'łe·n'." qatse$_{i}$katι'łne· ne$_{i}$ nuł'a'q$_{a}$na. yunaq!anke'$_{i}$ne·. ta'x̣as qayaqa'wo$_{u}$s qaˋox̣ał'ιt$_{u}$witsqu'łne· ya.uk^{u}e'$_{i}$ka·m. tsuk^{u}a'te· a$_{a}$ʿkułats!ι'se·s ne$_{i}$s nuł'a'q$_{a}$na's. qake'$_{i}$ne· ne$_{i}$ nuł'a'q$_{a}$na: "ma$_{a}$ts qunya'x̣an' ιn hakqa'$_{a}$ke· x̣ałe'$_{i}$ne·." ta'x̣as kqunya'x̣a qake'$_{i}$ne·: "ma$_{a}$ts x̣unaqkι'ne·n'." ta·'x̣as kx̣una'qke·n. nawasx̣o'$_{u}$mek ya.uk^{u}e'$_{i}$ka·m. qake'$_{i}$ne·:

"ałqanme·'nitka'nawe·, he he ha, he he ha!"

Ta'x̣as n'ιła'n·e· ne$_{i}$ nuł'a'q$_{a}$na. ya.uk^{u}e'$_{i}$ka·m ła.upaqu'łne·. łatιnax̣a''mne· a$_{a}$ʿkιt.ła.ι'se·s. n'ιtxo'$_{u}$me·k. yo·x̣aˋqa·nmιtx̣a'-

told | by his grandmother what he would do. Then, after he had
looked at the || old man, he went down the river. He saw a tent | 295
standing there, and entered. Then there was a snowstorm. It was
very | cold. He was told to come in. "Ha! why | should my
nephew be lying here?" He was told: "Come in here | to your
brothers and sisters!" Then Ya.ukᵘe′ᵢka·m lay down, || and they 300
warmed him. He staid there and struck his testicles. | When
Bighorn went up again, he lay down and threw warm things on
him, | and he threw them on himself. Thus he was not cold. |
He always did so. The old man lay there while the tent owner
was striking | his testicles. The old man said: "Hoi, || there is noise 305
of bursting eyes!" Ya.ukᵘe′ᵢka·m was a full-grown | man. After
a long time the tent owner again struck his testicles, | and Big-
horn said again what he had said before. | Now he said: "Don't let
it be cold any more!" Then the old man | called his manitous.
Ya.ukᵘe′ᵢka·m was told: || "Go on; go there quickly! The old man 310
will soon be on this side of the water. | When you get there and he
comes ashore, don't let him see you. Then, | when he goes up, go
behind and get into | his canoe. Then go back in the canoe. Do the
same as he did | when he wanted to kill you. You shall do the same.
When || you get across in the canoe, then go up and throw | warm 315
things on yourself. Then listen; and when you hear | again noise of
eyes bursting, | then say: 'Don't let it be cold any more.' | Then come
back in your canoe and go up. || He will be lying there, and he will be- 320
come a mountain sheep. Then take | the arrow straightener." Thus
Ya.ukᵘe′ᵢka·m had been told. Then | he started. He got there, and
he saw the old man just | coming back to this side in his canoe. (The
old man) did not see him. He went up the cliff || on the bank of the
river. Now Ya.ukᵘe′ᵢka·m went aboard and went back. | His penis 325
that he had moved in the water | and that he shook in the water was
lying in the canoe. Then Ya.ukᵘe′ᵢka·m took it. | The old man
looked at his canoe, and Ya.ukᵘe′ᵢka·m was already | on the water.
(The old man) had not been able to kill him. He said to him: | "Come
back to the shore!" (Ya.ukᵘe′ᵢka·m) did not look at the old man, who
said this many times. || When he was in the middle of the water, he 330
stopped there | and took the old man's penis. The old man said: |
"Don't touch the thing that lies there, son." | Then, when he touched
it, he said: "Don't put it into the water." When | he put it into the
water, Ya.ukᵘe′ᵢka·m sang. He said: ||

"I always take them across in my canoe, he he ha, he he ha!" | 335

Then the old man cried. Ya.ukᵘe′ᵢka·m went back ashore. |

me·k k!o·′yas qa′psins. qahakqa′$_{a}$ne·. ta′x̣as tsᴇma′k!il′ɛsqat!łeɛ′t.se·. nulpa′łne· n′asq!a‘lilha‘kq!me·qo$_{u}$ku‘muqłɛlku′pse· ne$_{i}$s nuł′a′q$_{a}$na′s. qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: "ta′x̣as ma$_{a}$ts ła.ɛsqat!łe′e·t." ta′x̣as łao·k$_{u}$nux̣a′′mne·. łaalqanaqu′łne· ya.uk^{u}e′$_{i}$ka·m. yo$_{u}$x̣a′x̣e·. sakqa′pse· pal n′ɛnqapta′kse· k$_{u}$wɛ′łqle·′s ne$_{i}$s nuł′a′q$_{a}$na·′s. pɛtsx̣o′$_{u}$ne· a$_{a}$‘kuqłe.ɛ′se·s. ta′x̣as tsx̣ał′ɛ′nse· a‘pɛswo·k!una′ł′e·s. łats!ɛna′x̣e·. ta′x̣as a′$_{a}$‘ke· sɛł′upɛ′łne· ne$_{i}$s x̣ma ktsx̣a′ł′ɛns yaqao˘x̣a‘qa·ł′up$_{i}$namɛ′ske·. ta′x̣as łałax̣a′x̣e· papa′′e·s. qao˘saqa′$_{a}$ne·.

(*e*) YA.UK^{U}E′$_{I}$KA·M OBTAINS SINEW

Qake′$_{i}$ne.: "ła′qa· a$_{a}$‘kɛnq!a′łqa·, ta′x̣as x̣ma ko·ɛtkax̣$_{a}$nɛ′łe·k." qake′$_{i}$ne· wa′ta·k: "ha·′ksa kapa·′pa, kapa·′pa; ło′$_{u}$ne· a$_{a}$‘kɛnq!a′łqa·. ts!ɛnamɛ′łe·n′ ne$_{i}$ sanɛt.ła′$_{a}$ne·; qa′k.le·k tɛ′tqa·t! ɛ′ntsu·k!s. sawɛsqa′pse· a$_{a}$‘kɛt.ła′e·s. kaq!a′łe·′s to·′x̣^{u}a tsx̣a·ł′omɛtsk!o′$_{u}$se· a$_{a}$‘kɛt.ła′e·s. hɛntsx̣ał′ɛłwamɛ′łne· hɛntsx̣ałtsuk^{u}a′te· a$_{a}$‘kɛnq!a′łqa·." ta′x̣as ts!ɛna′x̣e· ya.uk^{u}e′$_{i}$ka·m. łax̣a′x̣e· a$_{a}$‘kɛt.ła.ɛ′se·s ɛ′ntsuk!s a$_{a}$‘qo·ła′$_{a}$ka·′s. tɛnax̣a′′mne·. qake′$_{i}$ne· ɛ′ntsuk!: "qa′psin kɛ′n′o$_{u}$t?" n′u′px̣$_{a}$ne· ke′e·ns ya.uk^{u}e′$_{i}$ka·ms. nułpałnitɛ′t$_{i}$ne· ka′qaps nɛtsta′hals kqaqła′ke·s ya.uk^{u}e′$_{i}$ka·ms, ktsx̣a′łe·ns naso′$_{u}$k^{u}e·ns ne$_{i}$s tskqa′k.łaps ɛ′ntsuk!s: "qa′psin kɛ′n′o$_{u}$t?" nałatsuk^{u}ɛ′kse·. qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: "husɛłwa′x̣e·." wɛłke′$_{i}$ne· ne$_{i}$s ke′$_{i}$tsx̣a ya.uk^{u}e′$_{i}$ka·m. qake′$_{i}$ne· ɛ′ntsuk!: "ma$_{a}$ts wɛłki·kmɛ′łen′. to′x̣^{u}a tsx̣ał′o·mɛtsk!o′$_{u}$ne· ka·kit.łanała′e·s kaq!a′łe·." qake′$_{i}$ne· ya.uk^{u}e′$_{i}$ka·m: "ho′yâsts tskakɛ′ne·n′ t!awu′′ne·s." namatɛktsa′pse·. tse$_{i}$ka′te·, pał saha′nse·. ławaq!wu′se· tsa.ɛ′se·s. qakɛ′łne· ne$_{i}$s k.ława′q!wo·s: "tskakɛ′ne·n′ t!awu′′ne·s." namatiktsa′pse·. tse$_{i}$ka′te·. to·x̣^{u}a pał so′$_{u}$k^{u}se·. ta′x̣as ła.anax̣a′′mne· ya.uk^{u}e′$_{i}$ka·m. mɛ′tx̣$_{a}$ne· ne$_{i}$s kaq!a′łe′s a′$_{a}$‘ke· łamɛ′tx̣$_{a}$ne·. ta′x̣as n′ɛłwa′n·e·. qakɛ′łne·: "ta′x̣as tsuk^{u}a′tki·ł a$_{a}$‘ku′ła·k a′$_{a}$‘ke· a$_{a}$‘ku′qła. hɛnts!ałasqa kɛ′łne· na a$_{a}$‘ku′qła. ka′mi·n tsɛn tsuk!^{u}e′$_{i}$ne· a$_{a}$‘kɛnq!a′łqa·. hutstsuk^{u}a′te·." ta′x̣as n′umɛtse′$_{i}$te· ɛ′ntsuk! ałtsa′$_{a}$t$_{i}$mo. ta′x̣as łats!ɛna′x̣e· ya.uk^{u}e′$_{i}$ka·m. k.łała′x̣a·m papa′′e·s. qao˘saqa′$_{a}$ne·. ta′x̣as n′ɛtkɛ′n·e· a′k!e·s. ta′x̣as q!a′pe·′s no·k^{u}ɛ′n·e·.

(*f*) YA.UK^{U}E′$_{I}$KA·M OBTAINS FLINT

Qake′$_{i}$ne·: "hoł′u′px̣a ka$_{a}$s naqa‘$_{a}$ki·łha′qa a·qa′tsko·. hułaya′x̣a." qake′$_{i}$ne· wa′ta·k: "ha·′ksa, kapa·′pa, kapa·′pa. wułe.ɛ′t.se· ya$_{a}$kiłaqa′$_{a}$ke· a·qa′tsko·. n′ɛ′n·e· tɛ′tqa·t!s ne$_{i}$ a·qa′tsko·. pał ke′e·n no′$_{u}$k^{u}e·$_{i}$s ne$_{i}$sts ła′x̣a·m tɛ′tqa·t! qa′łwiy ktsx̣ałtso′$_{u}$kwa·t, ne$_{i}$s no′$_{u}$k^{u}e·s at n′ɛnqa′pte·k tɛ′tqa·t!s. ta′x̣as at qa‘tałtsuk^{u}atɛ′łne·." qałwi′yne· ya.uk^{u}e′$_{i}$ka·m: "hułts!ɛna′me·ł ne$_{i}$ no′$_{u}$k^{u}e·." ta′x̣as ts!ɛna′x̣e·. łax̣a′x̣e· a$_{a}$‘kɛt.-

He entered the old man's tent and lay down. He threw | some-
thing warm on himself and lay there. Then it became very cold. |
Twice he heard the bursting of eyes of the | old man. Ya.uk^{u}e'$_{i}$- 340
ka·m said: "Don't let it be cold any more." | He arose. Ya.uk^{u}e'$_{i}$-
ka·m went across. | He went up, and there he was lying. The old man
had turned into a mountain sheep. | Ya.uk^{u}e'$_{i}$ka·m chopped off its
horn, which was to be | his arrow straightener. | Then he started,
and he also killed that | which was to be killed by the people. Then 345
he went back to | his grandmother. He staid there. |

(*e*) YA.UK^{U}E'$_{I}$KA·M OBTAINS SINEW

He said: "If there were sinew, I should put feathers on my
arrow." | Frog said: "O grandson, grandson! there is no sinew. | Go
there. There is a tent. The name of the man is Mouse. || His tent 350
stands there. Bull Moose almost breaks | his tent. You will kill him.
You will take | the sinew." Then Ya.uk^{u}e'$_{i}$ka·m started and came |
to the tent of Mouse at A$_{a}$'qo·la'ka's.[1] He entered. Mouse said: |
"What do you want?" He knew it was Ya.uk^{u}e'$_{i}$ka·m. || He had 355
heard that there was a youth named Ya.uk^{u}e'$_{i}$ka·m | who was to be
chief. When Mouse spoke to him, "What | do you want?" he
whispered. Ya.uk^{u}e'$_{i}$ka·m said: "I have come." | When Ya.uk^{u}e'$_{i}$-
ka·m spoke, he spoke loud. Mouse said: | "Don't speak loud. Bull
Moose might break our tent." || Ya.uk^{u}e'$_{i}$ka·m said: "Give me | your 360
bow." He gave it to him. He looked at it. | It was bad. (Mouse's)
younger brother carried meat. He said to the one who brought the
meat: | "Give me your bow." He gave it to him. He looked at it.
It was almost | good. Then Ya.uk^{u}e'$_{i}$ka·m went out. He shot || the 365
Bull Moose, shot it again, and killed it. He said to them: | "Take
the meat and the skin. You shall split | this skin. I shall take only
one thing. I shall take the sinew." | Then Mouse and his brothers
cut it up. | Ya.uk^{u}e'$_{i}$ka·m went back, and arrived at his grand-
mother's (tent). || He staid there. Then he made an arrow. 370
Then it was all finished. |

(*f*) YA.UK^{U}E'$_{I}$KA·M OBTAINS FLINT

He said: "If I knew where there is some flint, I should get it." |
Frog said: "O grandson, grandson! | it is far away where the flint is.
The flint is a man. | It is a stone. When a person arrives and intends ||
to take it, then the stone becomes a man. | Then it can not be taken." 375
Ya.uk^{u}e'$_{i}$ka·m thought: "I'll | go after that stone." Then he started,

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[1] This is a small hill on the south side of St. Marys River, an isolated part of the lowest terrace in the valley of the Kootenay River. The hill is called A$_{a}$'qo·la'ka's.

łaɛ'se·s. ta'x̣as peɛ'k!aks n'ɛnqapta'kse· tɛ·'tqa·t!s ne$_i$s no'$_u$k^{u}e·s, ne$_i$sts k!u'px̣$_a$naps k.ła'x̣a·m n'ɛnqapta'kse. no'$_u$k^{u}e$_i$s. a'$_a$ʽke· ne$_i$s qa·wɛts$_i$nu'kse· at qaʽke$_i$kaʽkɛnłɛ's$_i$ne·. ta'x̣as at sɛłqanłałtmułɛ's$_i$ne·. qa'ła n'ɛtɛnma'ka ta'x̣as at sɛłtsuk^{u}a'te· ne$_i$s no'$_u$k^{u}e$_i$s. ta'x̣a ne$_i$· no'$_u$k^{u}ey at qake$_i$kakɛnɛ'łne· nɛłko'$_u$ts!ap a$_a$ʽktsa'ma·ł. at sɛł'aqaqa'$_a$ne· at k!ɛtɛ'n·ma·k ne$_i$sts n'itɛnma·kaˇnɛ'łe$_i$ł a·qa'tsko· at qatał'ɛnqa'pte·k no'$_u$k^{u}e$_i$s. qa.itɛnmakanɛ'łe·ł at n'ɛnqa'pte·k tɛ'tqa·t!s. at qa·ma'$_a$te· a$_a$'kuła'k!e·s. ta'x̣as ya.uk^{u}e'$_i$ka·m ktɛna'x̣a'm, peɛ'k!a·ks pał n'ɛnqapta'kse· tɛ'tqa·t!s. qałwi'yne. a·qa'tsko·: “pał ke'ens naso'$_u$k^{u}e·ns ya.uk^{u}e'$_i$ka'ms ktsx̣ałwɛłɛnmakanɛ'łaps.” qake'$_i$ne. a·qa'tsko·: “qa'psin kɛ'n'o$_u$t?” qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: “hun'o'$_u$te· a·qa'tsko·.” qake'$_i$ne· a·qa'tsko.: “hɛnts!ɛtɛnmaka'$_a$ne·, ta'x̣as hutsɛnqa'pte·k no'$_u$k^{u}ey, ta'x̣as hɛntstsuk^{u}ata'p$_i$ne·.” qa·nqa'me·k ya.uk^{u}e'$_i$ka·m. qałwi'yne·: “huł'a'q$_a$ne·ts.” ta'x̣as ła.anax̣a''mne·. qaoˇx̣a'x̣e· tuwukx̣o'$_u$na·łs. qakɛ'łne·: “qake'$_i$ne· a·qa'tsko· at kɛnq$_a$ta'$_a$x̣o·.” qake'$_i$ne· tuwukx̣o'$_u$na·ł: “ha·słutske'$_i$ne· a·qa'tsko·, pał kutsma'k!e· at wɛłqał·unmɛtx̣o'$_u$ne· husa$_a$nłwi'yna$_a$t, k.łaqa'ke?” ła.anax̣a''mne· ya.uk^{u}e'$_i$ka·m. łaqaoˇx̣a'x̣e· a·qa'tsko·s. qakɛ'łne·: “tuwukx̣o'$_u$nał sła'ʽt$_i$yiłqake'$_i$ne. at kwɛłqa·ł·unmɛtnukx̣o'$_u$ne·s.” qake'$_i$ne· a·qa'tsko·: “a:, słutske'$_i$ne· tuwukx̣o'$_u$na·ł. at q$_a$tax̣ona'p$_i$ne· ne$_i$ huts!aqa'me·k at hutsᴇmak!e'$_i$ne·.” ła.anax̣a''mne· ya.uk^{u}e'$_i$ka·m. qaoˇx̣a'x̣e· tuwukx̣o'$_u$na·łs. qakɛ'łne·: “qake'$_i$ne· a·qa'tsko· at kɛnq$_a$ta'$_a$x̣o·. kɛnsłutskɛ'k$_i$mi·ł. ne$_i$s kts!aqa'me·k, ta'x̣as at ktsᴇma'k!e·.” qake'$_i$ne· tuwukx̣o'$_u$nał: “qonamɛ'łe·n' kɛnłqa'ke·ł kutsk.łaq$_a$nane'ma·ł.” ła.anax̣a''mne· ya.uk^{u}e'$_i$ka·m. qakɛ'łne· a·qa'tsko·s: “qake'$_i$ne· tuwukx̣o'$_u$na··ł, kɛnk.łaq$_a$nane·'ma·ł.” ta'x̣as tsuk^{u}a'te· a$_a$ʽktsama'ł'e·s tuwukx̣o'$_u$na·ł, a$_a$'ke· a·qa'tsko·. qake'$_i$ne·: “ho'ya·hułk.łaq$_a$namna'ła·.” ta'x̣as mit$_i$yax̣na'mne· qanłałta'mne·. qɛ'n·a, a·qa'tsko· łitiłx̣ustɛ'łe·k. wɛłqa·ł·uʽnmɛtnukx̣o'$_u$łne·. ta'x̣as ya.uk^{u}e'$_i$ka·m tso·kok^{u}ɛ'n·e· a·qa'tsko·sts tuwukx̣o'$_u$na·łs. ta'x̣as yunaqa'pse· sakiłk.łaq$_a$nana'mse·. ta'x̣as tsuk^{u}a'te· a·qa'tsko·sts tuwukx̣o'$_u$na·łs. pa·tsɛnmɛ'te· na's a'm·a·ks. qake'$_i$ne·: “ta'x̣as k.łq!a'pe·łha'qa· a·qa'tsko·ts tuwukx̣o'$_u$na·ł na's a'm·a·ks. pa·ł ktsx̣a·łwunɛ'ke·t.s ktsx̣ałqahakɛłha'qa aqłsma'k$_i$nɛk! na's a'm·a·ks. at x̣ma ktsx̣ał'ɛsɛłkɛ'n·e·'s naya'x̣a a·qa'tsko·sts tuwukx̣o'$_u$na·łs.” sakiłk.łaq$_a$na'mne· swɔ't$_i$mo. qa.u'px̣$_a$ne· pɛ'k!a·ks sła'ʽt$_i$yiłpa·tsɛnmɛ't.se· ya.uk^{u}e'$_i$ka·ms. ta'x̣as kuł'e'tkin qa'psins ya.uk^{u}e'$_i$ka·m. qakɛ'łne· swɔ't$_i$mo·'s: “ta'x̣as qaqask$_i$na'mki·ł. ma kusɛł'aq$_a$netsɛ'ske·ł. ta'x̣as atɛʽntsx̣ał·aqa.ɛnkɛ'łne· aqłsma'k$_i$nɛk! ne$_i$s nayax̣anɛ'ske$_i$ł. ta'x̣as husɛł·ułɛtkɛ'n·e· tsx̣ał'-

and arrived at | the house, and already the stone had become a man. | When the stone saw him coming, it had changed its form, || and there was another stone there where they get it from, | which is used to hit (the flint). Those who pay | can take the stone. Then it is a stone | from which they get arrow points and knives. For this reason | they pay for it; namely, that || the flint may not transform itself. When they do not pay, it turns into a man | who does not give his flesh. When Ya.uk^{u}e′$_{i}$ka·m entered, | the stone had already turned into a man. Flint thought: | “Ya.uk^{u}e′$_{i}$ka·m is a chief; he will pay a great deal.” | Flint said: “What do you want?” Ya.uk^{u}e′$_{i}$ka·m said: || “I want flint.” Flint said: | “You will pay for it. Then I’ll become a stone. | Then you may take me.” Ya.uk^{u}e′$_{i}$ka·m sat down. | He thought: “I’ll fool him.” Then he went out. | He went to Diorite,[1] and said to him: “Flint says || you can not break him.” Diorite said: “Oh, | Flint lies, I am strong. I break him into big pieces | when I get angry. Why did he say so?” Ya.uk^{u}e′$_{i}$ka·m went out. | He went back to Flint. He said to him: “Diorite | always says he will break you into big pieces.” Flint said: || “Oh, Diorite lies, he can not break me. | When I grease my body, I am strong.” Ya.uk^{u}e′$_{i}$ka·m went out again | and came to Diorite. He said to him: “Flint | says you can not break him. He says you are lying. When he | greases himself, then he is strong.” Diorite said: || “Go back and tell him that I’ll fight with him.” | Ya.uk^{u}e′$_{i}$ka·m went out again and said to Flint: “Diorite says | you shall fight with him.” Then Diorite took his knife, | and also Flint. They said: “Well, | let us fight!” They attacked each other and struck each other. || Oh, Flint lost. Big pieces of stone were coming off from him. | Then Ya.uk^{u}e′$_{i}$ka·m took the flint and diorite. | He had much because they were fighting. Then | he took the flint and diorite and scattered them over | this world. He said: “Let flint and || diorite occur all over this world. For a long time people will be | here in this world. It might be | difficult for them to get flint and diorite.” | The friends were fighting. They did not know that | Ya.uk^{u}e′$_{i}$ka·m had scattered the stones. When Ya.uk^{u}e′$_{i}$ka·m finished doing this, || he told the friends: “Now stop doing this to each other. | I cheated you. You will not be | people any more when they come to get you. Now I have put an end

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[1] Or some other tough stone.

ya·qaqa'$_a$ke· ne$_i$s u's'me·ks." ta'x̣as łapɛskɛna'mne· swɔ't$_i$mo. ta'x̣as łats!ɛnałx̣o'$_u$ne· a·qa'tsko·s ya.uk^{u}e'$_i$ka·m. ta'x̣as a·qa'tsko· q!apiłaqa'$_a$ne. na's a'm·a·ks.

(*g*) YA.UK^{U}E'$_I$KA·M OBTAINS BOW WOOD

Ta'x̣as n'uk!qa`pɛł·o'$_u$se· tawu''e·s. k·łała'x̣am ya.uk$^u$e'$_i$ka·m papa''e·s. qake'$_i$ne·: "hoł'u'px̣a ka$_a$s na· qa·kɛłha'qa a$_a$'k.ła'$_a$k$^u$o·. ho$_u$łaya'x̣a." qake'$_i$ne· wa'ta·k: "ha·'ksa kapa·'pa, kapa·'pa. wułe.ɛ't.se· ya·kɛłhaqa'$_a$ke· a$_a$'k.ła'$_a$k$^u$o· at qa`ox̣ał'op$_i$na'mne· naya'x̣a·ł." ts!ɛna'x̣e· ya.uk^{u}e'$_i$ka·m. wułe.ɛ't.se· yaqana'mke·. qana'x̣e·. nułpałnetɛ't$_i$ne· nak.łe.ɛ't.se·. qak.ła'pse· papa''es· ne$_i$sts qa'qa·ps ta'x̣as ktsx̣ałsɛła'x̣am. qa·na'x̣e·. nułpa'łne· ta'k!a·ts· t!ało'$_u$kse·. tax̣ ne$_i$ ta'k!a·ts at n'ɛt!x̣aka'$_a$ne·. n'u'px̣$_a$ne· ya.uk^{u}e'$_i$ka·m ne$_i$s a$_a$'kmana'm·e·s ne$_i$s qałya·nɛts!ła.ɛ'nse· ya$_a$kx̣ała·`tqa`nox̣u'nqa'pse·. n'ɛse·kate'$_i$se· at n'upɛłka'$_a$ne· ne$_j$ a$_a$'kɛts!ła'e·n. qatał'upɛ'łka ta'x̣as ta'k!a·ts at n'ɛt!x̣aka'$_a$ne· ne$_i$s pɛ'k!a·ks yɛ'ske· k.ła'wła·'s at qa's$_i$ne· ta'k!a·ts. at n'ɛse$_i$kate'$_i$ne·. tsuk^{u}a'te· tsuk!otiya'ł'e·s ya.uk^{u}e'$_i$ka·m ne$_i$s qa·ł·ayanɛn·mo·x̣u'n·e· ne$_i$ a$_a$'kɛts!ła'e·n qao˘x̣aq!ałkɛ'n·e· tsuk!otiya'ł'e·s ya.uk^{u}e'$_i$ka·m. łaqawane'$_i$se·. ta'x̣as qayaqana'x̣e· ta'k!a·ts. ta'x̣as sa·nɛłwi'yne·. qałwi'yne· ktsx̣ał'ɛ't!x̣a ya.uk^{u}e'$_i$ka·ms. n'a$_a$ko'$_u$łne· ta'k!a·ts. n'upiłɛ'łne·. ne$_i$sts ki'e·p ta'k!a·ts qakx̣aq!$_a$nu'n·e· tuq!tsqa'mna. na's qa·nɛts!łaɛ'nse· qanałwa`haq!$_a$nu'n·e·. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "a:, ɛn tax̣ kɛnłe'e·n ta'k!a·ts. pa'ł ktsyu·na'q^{u}o·m. tax̣ta·' at x̣ma ke·ntsx̣ałɛt!x̣a'ka mɛ'ksa·'n k.łɛnq!oymu'n·e·s łka'm·u, atɛnts!ɛ't!x̣$_a$ne· a$_a$'ke'y'e·s." ta'x̣as q!ax̣o'$_u$ne· ya.uk^{u}e'$_i$ka·m a$_a$'k.ła·k^{u}o'$_u$t!e·s. ta'x̣as pa·tsɛnmɛ'te·. qake'$_i$ne·: "ta'x̣as k.łq!apiłha'qa ɛ'ts!na·t! na's a'm·a·ks." ta'x̣as sł'aqaqa'$_a$ne· kq!apiłha'qa ɛ'ts!na·t!, at ke'e·ns a$_a$'k.ła·k^{u}o'$_u$t!e·s aqłsma'knɛk!. ta'x̣as łats!ɛna'x̣e· ya.uk^{u}e'$_i$ka·m.

(*h*) YA.UK^{U}E'$_I$KA·M GOES TO THE END OF THE WORLD

Lałax̣a'x̣e· papa''e·s·. qakɛ'łne·: "kapa'pa, k!a'qa·s na a'm·a·k?" qake'$_i$ne· wa'ta·k: "tsaq$_u$na'ne· a'm·a·k." qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "qa'psins a'm·a·ks at qake'$_i$ka·m nata'nɛk!?" qake'$_i$ne· wa'ta·k: "wułe·ɛ't.se·." qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "ka$_a$s at k!a·qa·'ox̣am nata'nɛk!." qake'$_i$ne· wa'ta·k: "wułeɛ't$_i$ne· at yaqao˘x̣a'mke· nata'nɛk!." qake'$_i$ne· ya.uk^{u}e'$_i$ka·m: "hutsx̣ał'u'px̣$_a$ne· ka$_a$s at n'a·qake'$_i$ka·m nata'nɛk!. a'$_a$'ke· hutsxał'u'px̣$_a$ne· ka$_a$s at n'aqa'ox̣a·'m nata'nɛk!. tax̣ta·'."

Ta'x̣as husɛłqaqaso`$_u$x̣ał'upx̣amɛ'łne· yaqał'ɛtkɛ'n·ek naso'$_i$k^{u}e·n ya.uk^{u}e'$_i$ka·m ne$_i$ pɛk!a'k$_i$nɛk! aqłsma'k$_i$nɛk!.

to this as | it was going to be first." Then the friends let go of each
other. | Ya.ukᵘe′ᵢka·m carried the flint along, and now | there is 425
flint everywhere in this world. |

(*g*) YA.UKᵁE′ᵢKA·M OBTAINS BOW WOOD

Now, there was one thing that he did not have, a bow. When
Ya.ukᵘe′ᵢka·m came back | to his grandmother, he said: "Let me see
where there is bow wood. | I'll get it." Frog said: "O grandson,
grandson! | it is far away where bow wood is found, and those who try
to get it are killed." || Ya.ukᵘe′ᵢka·m started. He went a long ways. | 430
He went along and heard a noise. His grandmother had told him |
that he would be near by when it would be like that. He went along
and heard | squirrels making a noise. That squirrel bit everybody. |
Ya.ukᵘe′ᵢka·m saw a tree standing on each side of the trail. || They 435
struck each other continually. It looked terrible. The trees killed |
every one. If they could not kill him, the squirrels | bit him. Long
ago they were of the size of grizzly bears. | The squirrel was big and
looked terrible. Ya.ukᵘe′ᵢka·m took his spear, | and, when the trees
went apart, he || put his spear across. Then they did not move any 440
more, and | he went through. Then the squirrels were angry and
tried | to bite Ya.ukᵘe′ᵢka·m, but the squirrel was stabbed and killed.
Then | the squirrel was dead, and from it crept a little animal, which |
climbed up the tree here. Ya.ukᵘe′ᵢka·m said: "Oh, || you shall be 445
Squirrel. There shall be many of you. | You may continue to bite,
but you may bite only the hands of children | that play with you."
Then he chopped down | the bow wood and scattered it. He said: |
"Let cedar grow all over this world." Therefore || cedar, that is 450
the bow wood of the people, grows everywhere. | Then Ya.ukᵘe′ᵢka·m
started back. |

(*h*) YA.UKᵁE′ᵢKA·M GOES TO THE END OF THE WORLD

He came back to his grandmother, and he said to her: "Grand-
mother, how big is this | world?" Frog said: "The world is small."
Ya.ukᵘe′ᵢka·m said: | "From what place does the sun start?" || Frog 455
said: "It is far." Ya.ukᵘe′ᵢka·m said: "Where | does the sun go
to?" Frog said: "It is far | where the sun goes to." Ya.ukᵘe′ᵢka·m
said: "I shall | look for the place where the sun starts from, and
later on I | shall look for the place where the sun goes."||

That is all I know about what Chief Ya.ukᵘe′ᵢka·m did | among the 460
people of ancient times. |

54. COYOTE AND YA.UK^{U}E'$_{I}$KA·M

(*a*) COYOTE AND THE FAT

Ts!ɛna'x̣e· skɛ'n·ku·ts n'as'ma'łne· ya.uk^{u}e'$_i$ka·ms. qake'$_i$ne· ya.uk^{u}e'$_i$ka·m,· qakɛ'łne· skɛ'n·ku·ts·: “saq!a'n·e· t!ɛna'm·u,˘at n'o·k^u!qnałqasx̣a'łne· ne$_i$ t!ɛna'mu.” ta'x̣as łax̣a'x̣e·. ta'x̣as qa'sx̣$_a$ne· ya.uk^{u}e'$_i$ka·m. ta'x̣as ts!ɛna'x̣e·. łax̣a'x̣e· skɛ'n·ku·ts a'$_a$`ke· qasɛłu'x̣$_u$ne·. ta'x̣as a'$_a$`ke· ts!ɛna'x̣e·. ta'x̣as n'unuq!wiya'$_a$te·. sukwax̣ane'$_i$se·. no·k^{u}ma·'nx̣a'me·k. qatsx̣ana'$_a$te· ya.uk^{u}e'$_i$ka·ms. łaloqałqa'$_a$tse· skɛn·ku·ts. łalax̣a'x̣e· ne$_i$s t!ɛna'mu's ya$_a$qaq!a'nske·. ta'x̣as n'ɛ'k$_i$ne·. nuqax̣u'se· ne$_i$s t!ɛna'm·u's. yaqłei't.se· ne$_i$s yaqaq!a'nske· ne$_i$s t!ɛna'mu's ne$_i$sts koqa'x̣o· ts!ɛnaqayqa'$_a$ne·. ta'x̣as mitiya'x̣$_a$ne· skɛ'n·ku·ts. qasɛłu'x̣$_u$ne·. nanoq!wiya'$_a$te·. n'u'px̣$_a$ne· pa·ł tsx̣ałx̣unaku'se· ne$_i$s t!ɛna'm·u's. no$_u$łu'se·. ta'x̣as łamitiya'x̣$_a$ne· a'$_a$`ke· łaqasɛłu'x̣$_u$ne·. pɛ'sx̣$_a$ne· łamitiya'x̣$_a$ne· a'$_a$`ke· łaqasɛłu'x̣$_u$ne; a'$_a$`ke· łapɛ'sx̣$_a$ne·. ta'x̣as xunaku'se·. ta'x̣as niktsinoku'se· ne$_i$s t!ɛna'mu's. qawɛsqa'$_a$ne· skɛ'n·ku·ts. qałwi'yne·: “ta'x̣as hułats!ɛ'na·m, ta'x̣as kułe'e·k ne$_i$ koq^{u}asɛł·u'x̣^{u}a.” ta'x̣as łats!ɛna'x̣e· skɛ'n·ku·ts. łaqaox̣a'x̣e· ne$_i$s ya$_a$kɛłpɛsx̣a'ke· ne$_i$s t!ɛna'mu's. łaqa.ɛ'nse· t!ɛna'mu's; n'ɛnqapta'kse· n'o'$_u$k^{u}eys kamnu'qłu·s. ta'x̣as qa·wɛsqa'$_a$ne· skɛ'n·ku·ts. n'unuq!wɛtsta'pse· ne$_i$s t!ɛna'mu's ne$_i$s kx̣una'qo's. qałwi'yne·: “huł'ito$_u$kwi'ke·n.” ta'x̣as n'ɛtkɛ'n·e·. ta'x̣as kuno'$_u$ko·ps, ta'x̣as qunałqunok!o'$_u$ne· ne$_i$s yaqa·wɛso'qske· ne$_i$s t!ɛna'mu's.

Qana'x̣e· ya.uk^{u}e'$_i$ka·m łamanwɛtskɛ'k$_i$ne· n'u'px̣$_a$ne· ło'$_u$se· skɛ'n·ku·ts. qałwi'yne· ma kqaapɛ'se· skɛ'n·ku·ts. łats!ɛna'x̣e· ya.uk^{u}e'$_i$ka·m. łałax̣a'x̣e· qo's yaqaq!a'nske· t!ɛna'mu's. ło'$_u$se· ne$_i$s t!ɛna'mu's. qawɛsqa'$_a$ne· pa'ł kiyaqłe'et.s. n'u'px̣$_a$ne· ne$_i$s pa·ł sɛłqanał'una`q!małɛ'kse· skɛ'n·ku·ts. a'$_a$`ke· ne$_i$s t!ɛna'mu's pa·ł sɛłqana`q!małɛkma'łse·. ta'x̣as ts!ɛnał'una'x̣e·. n'u'px̣$_a$ne· qo's u'me·'s nanq!oku'pse̜·. n'u'px̣$_a$ne. skɛ'n·ku·ts qo$_u$s pał n'ɛ'nse·. qaox̣ał'una'x̣e·. n'u'px̣$_a$ne· pa·ł sɛłqa`ox̣ałqunok!o'$_u$se· ne$_i$s yaqawɛsu'qske· t!ɛna'mu's. qa`sɛł'awak!muwɛsu'qse· ne$_i$s t!ɛna'mu's. skɛ'n·ku·ts qsakox̣amu'n·e ne$_i$s t!ɛna'mu's. k.ła'x̣a·m ya.uk$^u$e'$_i$ka·m. qawukatka'$_a$ne· skɛ'n·ku·ts. n'u'px̣$_a$ne· ya.uk$^u$e'$_i$ka·m pa·ł sɛłk!umnaqałts!a`kikta'kse· swɔ'e·s. qakɛ'łne·: “qa'psins kɛn'u'pske$_i$n?” naq!manax̣watɛ'łne· skɛ'n·ku·ts. qake'$_i$ne·: “sukwa`x̣$_a$ne·neła'p$_a$ne·.” qakiłɛ'łne·: “ma.uqak.łɛ's$_i$ne· at tse·n k!o·`k^u!qna·łqa`siłu'x̣wa·ł.[1]” ta'x̣as tsuk$^u$a'te· ya.uk$^u$e'$_i$ka·m a'$_a$`ki·ts. qa`ox̣ałt!aptsakɛ'n·e· a$_a$`ktsa'ma·łs. ta'x̣as qunakna'x̣$_a$ne· qo's t!ɛna'mu's. ta'x̣as n'umitse'$_i$ne· ne$_i$ t!ɛna'm·u. ta'x̣as n'awak!mo$_u$su'q$_u$ne·[2] ne$_i$ t!ɛna'mu. ta'x̣as qakiłɛ'łne· skɛ'n·ku·ts: “ta'x̣as ɛ'ke·n' q!a'pe·.” ta'x̣as skɛ'n·ku·ts n'upka'nqu'łne· ne$_i$s t!ɛna'mu's.

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[1] I heard: *K!owo·`k!qna·łqa`siłu'x̣wił.*

[2] Creston dialect: *n'awakaqu'ne·.*

54. COYOTE AND YA.UKᵁE′ᵢKA·M

(*a*) COYOTE AND THE FAT[1]

Coyote went along with Ya.ukᵘe′ᵢka·m. Ya.ukᵘe′ᵢka·m said, | he said to Coyote: "Fat is hanging there. | They bite that fat once." Then they got there. | Ya.ukᵘe′ᵢka·m bit off a piece. Then he started. Coyote arrived || and bit off once. Then he went on. Then he swallowed. | It tasted good, and he wanted more. He did not tell | Ya.ukᵘe′ᵢka·m. Coyote turned back. He came back to where | the fat was hanging. Then he ate of it. The fat fell down. | It was steep where the fat was hanging. When it fell, || it began to roll. Then Coyote ran after it. He bit a piece off | and swallowed it. He saw that the fat was about to roll into the water | where it was deep. Then he ran after it and bit off another piece. He put it down with his mouth, | ran after it, and bit off another piece, and he put it down with his mouth. Then | the fat fell into the water and sank. Coyote remained there. || He thought he would go back and eat | what he had bitten off. Then Coyote started back. He arrived | where he had put down the fat with his mouth. There was no fat. It had become | a white stone. Then Coyote stood there. | He wanted to swallow the fat which was in the water. He thought: || "Let me heat stones." Then he did so. When they were red-hot, | he took them with sticks to where the fat was in the water. |

Ya.ukᵘe′ᵢka·m was going along. He looked back, and he saw there was no | Coyote. He thought Coyote was not acting right. Ya.ukᵘe′ᵢka·m went back. | He came to where the fat had been hanging. There was no || fat. It was steep there. He saw the | tracks of Coyote going down, and also the fat | and the tracks going along with it. Then he started down. Way below he saw | a fire. He saw Coyote, who was there. | He went down. He saw him carrying the stones with sticks || to the place where the fat was in the water. A piece of the fat came up to the top of the water. | Coyote took a mouthful of the fat. | When Ya.ukᵘe′ᵢka·m arrived, Coyote did not see him. Ya.ukᵘe′ᵢka·m saw | his friend suffering. He said to him: | "Why did you do that?" Coyote was scared. || He said it tasted good. He was told: "I told you | they take just one bite." Then Ya.ukᵘe′ᵢka·m took | a pole. He fastened a knife to it. He speared | the fat. Then the fat was broken up. | The fat came to the top of the water. Then Coyote was told: || "Now eat all." Then Coyote took | the fat ashore. |

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[1] See p. 48.

(*b*) COYOTE AND THE GIANT

Ta′x̣as ts!ɛna′x̣e· ne$_i$sts yax̣kana′mke·. qana′x̣e·. qake′$_i$ne· ya.uk^{u}e′$_i$ka·m, qakɛ′łne· skɛ′n·ku.ts: “saˇq!a′ne· łka′m·u n’ank!oma′łne·. at n’iła′ne· ne$_i$ łka′m·u. at qa·tsɛn·k!apa·łtex̣a′łne·. ma′$_a$tsᴇntstsɛn·k!apaˋłtiya′x̣$_a$ne·.” ta′x̣as łax̣a′x̣e·. n’ułpa′łne· skɛ′n·ku·ts ne$_i$s łka′m·u’s. se$_i$ł’ɛła′se·. ta′x̣as k.ła′x̣am ya.uk^{u}e′$_i$ka·m qayaqana′x̣e·. qatse$_i$ka′te· ne$_i$s łka′m·u’s· ta′x̣as k.ła′x̣am skɛ′n·ku·ts a′$_a$ʽke· qatse$_i$ka′te· ne$_i$s łka′m·u’s. qayaqana′x̣e·. qawułɛnqa′$_a$tse· k!umnanłeˋkpayax̣wata′pse·[1] ne$_i$s łka′m·u’s. łałoˋq^{u}ałqa′$_a$tse· łaqaox̣a′x̣e· naqtuˋq!^{u}atsq!ahe′$_i$ne· a$_a$ʽkałma.ɛ′se·’s. ta′x̣as tsutiła′pse· ne$_i$s a$_a$ʽkɛtsqahe′e·s ne$_i$s łkam·u’s. so$_u$kikq!anax̣na′pse·. ta′x̣as łaqa.iła′se· ne$_i$s łka′m·u’s. ta′x̣as ts!ɛnanuq^{u}e$_i$x̣una′pse·. ta′x̣as n’u′px̣$_a$ne· pa·ł tsx̣ałtsił’unuq!wiyata′pse·. ta′x̣as n’akunła′t!ne· łaqaˋtał’akała′t!ne·.

Ta′x̣as n’u′px̣$_a$ne· ya.uk^{u}e′$_i$ka·m łam·anwi·tskɛ′k$_i$ne· ło′$_u$se· skɛ′n·ku·ts· swυ′e·s. pał siłaqa.iła′se· ne$_i$s łka′m·u’s. łałoqa·łqa′$_a$tse· ya.uk^{u}e′$_i$ka·m. łałax̣a′x̣e· ne$_i$s łka′m·u’s skɛ′n·ku·ts. pa·ł sɛł’unuq!wiyata′pse· ne$_i$s łka′m·u’s. tsuk^{u}a′te· ya.uk^{u}e′$_i$ka·m a$_a$ʽktsa′m·a·łs n’a·komu′n·e· ne$_i$s łka′m·u’s a$_a$ʽkłam’ɛ′ses. ta′x̣as n’ɛ′p$_i$ne· ne$_i$ łka′m·u. ya.uk^{u}e′$_i$ka·m tsuk^{u}a′te· skɛ′n·ku·ts· a$_a$ʽk.łat!ɛ′se·s ła·łitq!ux̣mała·′t!ne· skɛ′n·ku·ts. n’u′px̣$_a$ne· skɛ′n·ku·ts pa·ł qaɛ′nse· łka′m·u’s, pa·ł n’ɛ′nse· e·′ka·’s. ta′x̣as łats!ɛna′x̣e· swυ′t$_i$mu·. nao·′k!^{u}e· ła·łɛtq!u′x̣mała′t!ne·.

(*c*) COYOTE AND THE THUNDERBIRDS

Qa·na′x̣e· swυ′t$_i$mu·. qakiłɛ′łne· skɛ′n·ku·ts: “ne· hu·tsyax̣qanax̣ała′$_a$ke· hɛntsx̣ałhułpa′łne· to$_u$q!^{u}tsqa′mna. ma′$_a$tsᴇntstsᴇnk!apa·łtiya′x̣$_a$ne·.” ta′x̣as qa·na′x̣e·. ta′x̣asts nułpa′łne· ne$_i$s tuq!^{u}tsqa′mna’s. ta′x̣as t!ało′$_u$kse·. ta′x̣as qayaqana′x̣e· ya.uk^{u}e′$_i$ka·m, a′$_a$ʽke· skɛ′n·ku·ts qatsɛnk!apałtiya′x̣$_a$ne· ne$_i$s tuq!^{u}tsqa′mna·’s. ta′x̣as t!ało′$_u$kse·. qake′$_i$ne· skɛ′n·ku·ts: “a: kułse·qaˋtsink!apałte′$_i$x̣ats ła:ko′łsak, ko′łsak, ko′łsak.” ta′x̣as ne$_i$s k!aqa′ke· skɛ′n·ku·ts, ta′xas qa.u′px̣$_a$ne· peɛ′k!aks pa·ł łaqaˋwum·ekɛ′n·e· swυ′t$_i$mu. pa·ł słɛktka′x̣e·. ta′x̣as łax̣a′x̣e· qó’s toq!^{u}tsqa′mna·. ta′x̣as n’oqox̣a′x̣e· ne$_i$s a$_a$ʽkuq!no·kat!ɛ′se·s. pa·ł n’ɛ′nse· nυˋm·ananakɛsta′ke·s. x̣a′ts’ne·ł’o·qox̣a′x̣e· swυ′t$_i$mu skɛ′n·ku·tsts ya.uk^{u}e′$_i$ka·m. ta′x̣as qaoˇsaqa′$_a$ne·. qakɛ′łne· ya.uk^{u}e′$_i$ka·m ne$_i$s łka′m·u’s: “at k!aqaˋswo·k sła′wam aˋłakɛne·k!ne′$_i$ske·ł?” qak.ła′pse· nao′k!^{u}e·: “tu·′x̣^{u}a at wałkwayɛ′t.se· ła′wam nao·′k!we·, at wałkwayɛ′t.se· a$_a$′ʽke· ła′wam. n’ɛse$_i$kat.łɛˋtetne′$_i$se· pa·ł ke′e·ns a$_a$ʽkwuk.łe′et.s ławoq!o·′ha·ks a$_a$ʽknukx̣una′ke·s.” qakɛ′łne· swυ′′e·s ya.uk^{u}e′$_i$ka·m: “hɛntsx̣ałhułpałna′p$_i$ne·. hɛnqa.-

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[1] Felix Andrew: *k!umnanłuˋkpayax̣wata′pse·.*

(*b*) COYOTE AND THE GIANT

Then they started to where they were going. They were going
along. | Ya.ukᵘeʹᵢka·m said, he said to Coyote: "A child is hanging
in a cradle. | The child is crying. One does not listen to it. || Don't 45
listen to it!" Then they arrived there. Coyote heard | the child crying.
Then, when Ya.ukᵘeʹᵢka·m arrived, | he went past. He did not
look at the child. When | Coyote arrived, he also did not look at the
child, and went past; | but he had not gone past far when he took pity
on the child. He turned back and arrived there. He put his finger 50
into the child's mouth. | The child sucked his fingers and | found them
nice. The child did not cry. Then his hand began to go into the
mouth, | and he knew that the child was going to swallow him. | He
pulled at his arm, but could not pull it out. ||

Then Ya.ukᵘeʹᵢka·m knew it. He looked back, and | his friend 55
Coyote was not there. The child was not crying. | Ya.ukᵘeʹᵢka·m
turned back, and he came to the child | which was swallowing Coyote.
Ya.ukᵘeʹᵢka·m took | his knife and stabbed the child's head with it. ||
Then the child was dead. Ya.ukᵘeʹᵢka·m took | Coyote's arm. 60
There was no flesh on Coyote's arm. Coyote saw | that it was no
child, but a giant. | Then the friends went on. One of them had no
flesh on his arm. |

(*c*) COYOTE AND THE THUNDERBIRDS

The friends were going along. Coyote was told: "The way where
we | are going along you will hear birds. Do | not listen to them." 65
Then they went along. Then | they heard the birds. They made a
noise. | Ya.ukᵘeʹᵢka·m went past, and also Coyote. He did not | listen
to the birds that made a noise. || Coyote said: "I am not listening to 70
you, but lākoʹlsak, koʹlsak, | koʹlsak!" When Coyote said so, the
friends, without knowing it, | were already raised from the ground.
They were going up. | Then they arrived there where the birds were.
They had gone into | their nest. These were two young thunderbirds.
Both friends went in, Coyote and Ya.ukᵘeʹᵢka·m. Then | they 75
staid there. Ya.ukᵘeʹᵢka·m said to the children: | "Where is the
sun when your parents come back?" One of them said: | "It is
almost evening when the one comes back, and it is evening | when
the other comes back. They look terrible." It was || on rocks on 80
one side of the mountain, and Ya.ukᵘeʹᵢka·m said | to his friend:
"Listen to me! If you do not | listen to me, we shall die. You know |

ułpa'łnap, ta'x̣as hutsx̣ał'upnała'$_{a}$ne· pa·ł kιn'u'px̣a· pa·ł ksιł'ιseka`łe·tι't$_{i}$ne·. ła'wam nao·'k!^{u}e· tsx̣ałqake'$_{i}$ne.: ‘ha: kuˇsukwι'łq!o·k. ta'x̣as ksιł'ιtpŏtske·'me·k ałkaa·'qa·łt.’” n'u'px̣$_{a}$ne· ne$_{i}$s ke'ens naso'$_{u}$k^{u}e·ns ya.uk^{u}e'$_{i}$ka·ms sιł'aqake'$_{i}$ne. kso$_{u}$kwi'łq!o·k k!u'pe·łs ałaqa'łt!e·s. ta'x̣as wałoq!k^{u}ku·'t$_{i}$ne·. t!ało'$_{u}$k$_{u}$ne· nɔ'm·a. ta'x̣as n'u'px̣$_{a}$ne· ławanux̣u'n·e· nɔ'm·a qake'$_{i}$ne· nɔ'm·a: “ha: kuˇsokwι'łq!o·k. ta'x̣as ksιłtsma`k!e·npŏtskι'nme·k ałkaa·'qałt.” (pałuqa`siłq!akpa'me·k. qakiłι'łne· skι'n·ku·ts: “ne$_{i}$sts qa'ke· nɔ'm·a[1] kso$_{u}$kwι'łq!o·k. tsx̣ałqake'$_{i}$ne·: ‘qa'ła at kuk.łokkakι'me·k, hutsx̣a·ł·o·qokax̣a'ktse·’” qakiłι'łne· skι'n·ku·ts: “ne$_{i}$sts qak.ła'wa·s nɔ'm·a ‘hιntsx̣ało·wo'k$_{u}$ne·,’ hιntsx̣ałqake'$_{i}$ne·, ‘ko$_{u}$q^{u}a·'sakι'me·k, ko$_{u}$q^{u}a·sakι'me·k, at k!ι`sne·łsakniya'we· ka'tsa o·'k!$^{u}$q$_{u}$na ksa·`ne·łk!one'$_{i}$qa.’”) ta'x̣as ła.ιsaknu'n·e· skι'n·ku·ts. qakiłι'łne· ya.uk^{u}e'$_{i}$ka·m: “a: ιnqaka·ł'it!nasa'q!e·n'. hutsx̣ał'oqokax̣aktsι's$_{i}$ne·.” ta'x̣as n'ιt!nasa'q!$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as qaox̣ak!ałma'ne· nɔ'm·a. qa`psqaˇqa'pse· łałιt$_{i}$nułma'k$_{i}$ne· ya.uk$^{u}$e'$_{i}$ka·m. quna·kιnx̣amu'n·e· tsu·ko·tiya'ł'e·s a$_{a}$`kuk!pła'mkak!ι'se·s ne$_{i}$s nɔ'm·a's. n'upι'łne· ne$_{i}$s nɔ'm·a's. ne$_{i}$s a$_{a}$`koq!nok$^{u}$atι'se·s n'umιtsx̣o'$_{u}$se· yaqa`nał'unax̣u'ske·. ta'x̣as qaosaqa'$_{a}$ne·. qakι'łne· ne$_{i}$s łkam·uk^{u}ιsta`ke·'s: “ła'wa·m tιtunι'ske$_{i}$ł qa'ke·: ‘qa'psins ksł'umι'tse· kakιt.łana'ła,’ hιntsx̣ałqakiłkι'łne·: ‘ιs qa`ka·łyuwaka'ke·'sqkatι'łe·k’” ιn·a·ke·sιnqame'$_{i}$ke· nŏpι'k!a sιł'umιtsłox̣onatι't$_{i}$ne·. ta'x̣as qawunikι't.se· ta'x̣as a'$_{a}$`ke· ławałux̣ko·ku't$_{i}$ne· a'$_{a}$`ke· łat!ało·'k^{u}ne· nɔ'm·a. ta'x̣as a'$_{a}$`ke· ławanox̣u'n·e· nɔ'm·a ne$_{i}$s ma ski·łyaqake'$_{i}$ke· nao·'k!$^{u}$e· a'$_{a}$`ke· qake'$_{i}$ne·. qake'$_{i}$ne· nɔ'm·a: “qa'ła at ksakι'me·k, hutsx̣ałwuqoqax̣a'ktse·,” nuwu'k^{u}ne· skι'n·ku·ts ne$_{i}$s ma ski·łyaqake'$_{i}$ke·. a$_{a}$`kιł'aqake'$_{i}$ne·. naq$_{u}$wι'łne·. qake'$_{i}$ne·: “ko·qwa·`sakι'm·e·k ko·qwa·sakι'm·e·k. k!ιs'ne·łsak$_{a}$niya'we· ka'tsa, o·'k!^{u}q$_{u}$na ksa·niłk!one'qa.” ła.ιsaknu'n·e· skι'n·ku·ts. qake'$_{i}$ne· nɔ'm·a: . “ιnqa`ka·ł'it!ιnasa'q!e·n'. hutsx̣ałwu`qo·qax̣aktsι's$_{i}$ne·.” ta'x̣as n'ιt!ιnasa'q!$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m ne$_{i}$s ma skιłyaqaka'pske· a$_{a}$'`ke· łaqaqa'pse· a$_{a}$`kιnułma'k!e·s; a$_{a}$'`ke łaquna·kιna'x̣$_{a}$ne· a$_{a}$'`ke· n'upι'łne·.

Qakι'łne· ne$_{i}$s łkam·uk^{u}ιsta'ke·s. ta'x̣as ła.una`nux̣uma`łnawa'sno·. qake'$_{i}$ne· nao·'k!^{u}e· ne$_{i}$ łka'm·u. ta'x̣as yuwa·`kał'ιsa'k$_{a}$nu·. ta'x̣as ya.uk$^{u}$e'$_{i}$ka·m yu·x̣ałιsak$_{a}$nu'n·e· nao·'k!$^{u}$e·'s. qakι'łne· swɔ''e·s: “hιntsx̣ałałuk$^{u}$litι'łe·k.” ta'x̣as nułnux̣u'n·e· nɔm·ana'na, ne$_{i}$s qa`nałwa·nux̣u'n·e·. ta'x̣as nakιłwutskι'k$_{i}$ne· skι'n·ku·ts. ta'x̣as wι`liłwa·nux̣u'n·e·. ta'x̣as nałuk.łiti'łe·k skι'n·ku·ts. ta'x̣as łats!kał'ok$^{u}$anux̣u'n·e· łaqayaqa·hanux̣u'n·e·. ta'x̣as ła.u`nanux̣u'n·e· qo's a'm·a·ks. qakiłι'łne· skι'n·ku·ts: “ta'x̣as a'$_{a}$`ke· nι'nko·. yu·wakał'ιsa'k$_{a}$nu skι'n·-

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[1] Felix Andrew: *nŏ'm·a.*

they look terrible. When one of them arrives, he will say, | 'I am glad, now my children have something to eat.'" || He knew that Ya.uk^{u}e$'_{i}$ka·m was chief. | Therefore he said that he was glad that his children killed him (?). Now it began to rain. | The Thunderbird made a noise. Then they saw the Thunderbird flying home. | Thunderbird said: "I am glad, now | I have something to eat for my children." (I forgot something. || Coyote was told that when the Thunderbird would say he was glad, | he would say, "Who is tired from walking? I shall take the marrow out of his leg." | Coyote was told: "When the Thunderbird says this to us, | get up and say, 'I don't get tired, | I don't get tired; my younger brother always gets tired because || he is shaped badly.'") Then Coyote sat down again. | Ya.uk^{u}e$'_{i}$ka·m was told: "Stretch your leg this way, I will pull out | the marrow with my mouth." Then Ya.uk^{u}e$'_{i}$ka·m stretched out his leg. Then | Thunderbird put his mouth there, and it was just as if Ya.uk^{u}e$'_{i}$ka·m had no more marrow. | Then (Ya.uk^{u}e$'_{i}$ka·m) threw his spear and stabbed || the Thunderbird with it in the nape of the neck. He killed the Thunderbird, who | broke his nest while he was falling down. Then | he was there. The two children were told: "When your father comes, | and if he says, 'Why is our nest broken?' | tell him: 'That happened when they came up.'" || The two manitous were sitting down in the place that was broken. It was not | long before it began to rain again, and the Thunderbird made a noise again. | Then the Thunderbird flew back; and this one | spoke in the same way as the other one had spoken. The Thunderbird said: "Who | is tired from walking? I shall pull out the marrow from his leg." Coyote arose || and said this. He said the same as before. He danced and said: | "I don't get tired from walking, I don't get tired from walking; my younger brother always gets tired | because he is badly shaped." Then Coyote sat down again. | Thunderbird said: "Stretch your leg this way, I will pull the marrow out of it." | Ya.uk^{u}e$'_{i}$ka·m stretched out his leg || the way he had done before, and his marrow was as it had been before. | He threw his spear at him and killed him. |

Then he said to the two children: "Now fly down with us." | One of the children said: "Sit down on my back." | Then Ya.uk^{u}e$'_{i}$ka·m sat on the back of the one. || His friend was told: "You shall make a noise." Then | the young Thunderbird flew away. He flew upward. | Coyote was looking on. He flew way up. Then | Coyote shouted, and he began to come down. | He flew by. Then he flew down to the land. Coyote was told: || "Now it is your turn. Sit on me,

ku·ts.″ yux̣ᵘal′ɛsakₐnu′n·e nao′k!ᵘe·′s. ta′x̣as a′ₐʻke· wa·nox̣u′n·e·. ta′x̣as a′ₐʻke· ła·łukᵘlitɛ′le·k. ta′x̣as a′ₐʻke· ła.unanux̣u′ne· na′s a′m·a·ks. sukᵘɛlq!u′kᵘne· swɔ′tᵢmu skɛ′n·ku·ts. qakɛ′łne·: "ta′x̣as at maₐts hɛntsłasa·nłwiỵna′ₐte· aqlsma′kᵢne·k!. qa′ła nutske·qa·łɛ′k.łe·′s atɛn′tsaq!max̣o′ᵤne·." ta′x̣as sɛltsx̣a·ma′łne· ya.ukᵘe′ᵢka·m. ta′x̣as sɛł·ało′ᵤne· nɔ′m·a neᵢs aₐʻkₐmana′m·e·s at ła·qao·pɛlka′ₐne· na′s. ta′x̣as tsɛn at t!ało·′kᵘne· nɔ′m·a

(*d*) THE ANIMALS MAKE THE SUN

Ta′x̣as ła·ts!ɛna′x̣e· swɔ′tᵢmu neᵢs ts!ɛna′mke· swɔ′tᵢmu skɛ′n·ku·ts nułpałne·tɛ′tᵢne· tsx̣ał′itkᵢnɛ′łne· nata′nɛk!. ta′x̣as sɛlts!ɛna′x̣e·. tsx̣ał′ɛ′n·e· nata′ne·k!. naʻqa·ntsx̣a·łtsᵤkwa′te·ł tsx̣a′ł′e·n nata′ne·k!. ta′x̣as sɛł′aqanakɛ′kᵢne· saki·łɛt!qaox̣ax̣a″mne·. tsx̣ał′ɛna′mne· nata′ne·k!. qała ne·n soᵤk tsx̣ałtsukᵘatɛ′łne·, tsx̣ał′ɛ′n·e· nata′ne·k!. ta′x̣as łax̣a′x̣e· neᵢs aₐʻkik.łuna′me·s. qakiłɛ′łne·: "kanmi′yit hɛntsx̣ałts!ɛna′x̣e·." n′iłiktɛ′łne· ya.ukᵘe′ᵢka·m. ta′x̣as ktsiłmi′ỵe·t. wɔ′łna·ms ts!ɛna′x̣e· ya.ukᵘe′ᵢka·m. ta′x̣as nawɛtskpayatɛ′łne·. ta′x̣as yu·wa·ʻkme·nuqka′n·e·. nanoho′sᵢne· nata′ne·k!. nuła′se· ya.ukᵘe′ᵢka·m n′upsłaʻtᵢỵił′ɛtnu′ste· aₐʻkuqła·′t!e·s. ta′x̣as n′upsłaʻtᵢyił′sukᵘnuhu′sᵢne· aₐʻk.ło′ᵤk!wa. qa.utᵢmɛleɛ′tᵢne·. so′ᵤkᵤne·. neᵢsts k.ła′wa·m qakiłɛ′łne·: "nɛn so′ᵤkᵤne·; tsɛn·ok!ᵘe′ᵢne· q!apiłsoᵤkᵘnuhu′sᵢne· q!ape qa′pse·n ńuła′n·e· neᵢ kenano′ho·s ya.ukᵘe′ᵢka·m; at qa′tał′itkɛnɛ′łne· qa′psin o·′k!ᵘqᵤna q!apiłsoᵤkᵘno′ho·s.

Qakiłɛ′łne· skɛ′n·ku·ts: "kanmi′yit ta′x̣as nɛ′nko." ta′x̣as q!u′nne·na′mne·. wɔ′łna·ms ts!ɛna′x̣e· skɛ′n·ku·ts. ta′x̣as yuwa·kme·nuqka′n·e·. ta′x̣as n′uʻk!ᵘnił·uʻtᵢmiłe.ɛ′tᵢne·. ta′x̣as kiỵu′kᵘyi·t ta′x̣as tsma′k!e·ł′utᵢmiłe.ɛ′tᵢne·. n′ɛtkɛ′ne·ł nɛ′łe·, at nupsłaʻtᵢỵił′utᵢmił′e.ɛ′tᵢne·. x̣unaqkɛ′ne·ł łka′m·u aₐʻkɛnmɛ′tu·ks at no·kuˇna′pse· neᵢs wu′o·s. q!apił′utᵢme′ᵢkᵢne·. me′ka neᵢ k!ɛsqa′t!o·k qaqaʻnał′utᵢme′ᵢkᵢne·. ta′x̣as n′upsatᵢỵiłtsx̣a′n·e· neᵢ nata′ne·k!. neᵢsts k!u′px̣a skɛ′n·ku·ts ta′x̣as k!e′ᵢła·′s łka′m·u·′s, qake′ᵢne· k.łx̣onaqkɛʻnłe·s k!ɛsqa′t!o·ks. a′ₐʻke·n′u′px̣a n′ɛ′k.łe·s at qake′ᵢne·: "hɛntsx̣ałhɛsapkɛ′łne· tsx̣ałaqaʻₐne·kakwɛ′se·n′. hutsx̣ał′ɛ′kᵢne· tsɛlme·′ỵit hułała′x̣a." ta′x̣as n′upsaʻtɛỵɛltsx̣anatka′ₐne· kaₐs n′a·qanɛ′keᵢts neᵢ nata′ne·k!. ta′x̣as naso′ᵤkᵘe·n sa·nłwi′yne·. qake′ᵢne· skɛ′n·ku·ts qo·ksɛł′a′ynam pa′łkeᵢ; a′ₐʻke· neᵢs ksɛltsɛnkɛ′na·m tɛ′tqa·t!ts pa′łkeᵢ. ta′x̣as kwa′łkᵤwa′yi·t, neᵢ tu′x̣wa ktsᵤwałkᵤwa′yit· n′upsła′tᵢyił′utᵢmiłe.ɛ′tᵢne·. tsɛlme′ỵɛt.s ława′x̣e· skɛ′n·ku·ts. ta′x̣as quna′x̣e· neᵢs ma ỵaʻkiłɛk.łɛ′ske·. ta′x̣as sɛlquna′x̣e· ktsx̣a′ł′e·k kuwisɛ′n′e·s, ma kqa′ke· ktsx̣ała′qa·ps ku·sɛ′n′e·s.

Coyote." Coyote sat on the bird's back. | He sat on the back of the
other one, and he also flew up. | Then he shouted again, and he
flew back down to | the ground. The two friends, Coyote (and
Ya.ukᵘe′ᵢka·m) were glad. He said to the (Thunderbird): | "Don't be
angry with the people. ‖ You may scare whoever lies about you." 130
That was Ya.ukᵘe′ᵢka·m's prayer. | Then there were no more thunder-
birds. That is the reason | why they do not kill any one now. The
thunderbirds only make a noise. |

(*d*) THE ANIMALS MAKE THE SUN

The friends went along. The way the friends Coyote (and
Ya.ukᵘe′ᵢka·m) were going along | they heard that the sun was being
made. Then ‖ they started. He was to be the sun. Perhaps the 135
one who was to be taken | would be the sun. Therefore the two went
on together. | Some one was to be the sun. The one who was good
was to be taken. | He was to be the sun. Then they arrived at that
town. | They were told: "To-morrow you will start." ‖ They meant 140
Ya.ukᵘe′ᵢka·m. Then night came. Early in the morning Ya.ukᵘe′ᵢ-
ka·m started. | They waited for him, and he went up. | The sun was
red. Because Ya.ukᵘe′ᵢka·m | always painted his clothing with
ochre, | therefore his shadow was bright red. It was not hot. It was
good. When ‖ he came back, he was told: "You are good. There is 145
only one thing, everything | is entirely red. Your red paint has done
it." | Ya.ukᵘe′ᵢka·m could not do it because he was | bright red. |

Then Coyote was told: "To-morrow you shall go." Then ‖ they 150
slept. Early in the morning Coyote started. Then | he went on.
At once it was hot. | At noon it was very hot. Shade was made, but |
it was always hot. The children were put into the water of the
river, | but the water burned them. The water was entirely hot.
Even ‖ cold water was hot. Then the Sun always talked. | When 155
Coyote saw a child crying, | he said: "Put it into cold water;" and
when he saw | the people eating, he said: "You will give me some-
thing to eat, something must be left for me. | I shall eat in the
evening when I return." Then the Sun ‖ told everything that was 160
being done. Then | the chief was angry. Coyote said: "Somebody
stole | a woman, also the man and the woman catch each other."
Then | it was evening; and when the sun had almost gone down, it
remained | always hot. At night Coyote came back. Then he went
to ‖ where they were eating. He went there to eat | what was left. 165
He said it should be left for him. |

(*e*) THE LYNX CHILDREN

Λ′$_{a}$ʻke· łax̣a′x̣e· k!o·q!^{u}nenanakɩ′ste·k. qanit.ła′$_{a}$ne· k!o·′q!^{u}ne· naqa′łt.se· tɩłnamu′′e·s n′asoqo′$_{u}$se·. ts!ɩna′x̣e· k!o·′q!^{u}ne· sɩłts!ɩnałɩts!kɩ′łne· naˋqpo·ks. tsx̣ał′e·′ko·łs tɩłnamu′′e·s tsx̣ała′ko·łs tsu′o·s. ta′x̣as łax̣a′x̣e· yaki·łaqa′pske· s$_{u}$wa′q!$_{a}$mo·′s. ta′x̣as n′its!kɩ′łne· k!o·′q!^{u}ne·. k!o·$_{u}$kunmi′ye·t.s at n′uk^{u}ke·kɩłkɩ′n·e· at q!a′px̣$_{a}$ne·. ałaqa·hakeyɩksɩ′łe·k. kanmi′yet.s at ła.its!kɩ′łne·, a′$_{a}$ʻke· at łao·k!^{u}kikɩ′łkin. ta′x̣as wune·kɩ′t.se· n′upsa′t$_{i}$yił·o′$_{u}$se·, at n′o·$_{u}$k!^{u}ɩnqa′nx̣$_{a}$ne·. ta′x̣as wɩłqa′$_{a}$ne· ne$_{i}$ łkam·uk^{u}ɩ′ste·k. qakɩ′łne· ma′e·s: “qa′ła ke′e·n katituna′ła?” qak.ła′pse· ma′e·s: “ne$_{i}$s qa·na′x̣e· titunɩ′ske$_{i}$ł.” qakɩ′łne· ma′e·s: “qa′psins ksłɩ′ts!ki·ł?” qak.ła′pse· ma′e·s: “sɩł′ɩts!kɩ′łne· s$_{u}$wa′q!$_{a}$mo·′s n′ɩstɩskɩ′łne·. łaqawa′x̣e·.” ne$_{i}$ łkam·uk^{u}ɩ′ste·k nułpałni·tɩ′t$_{i}$ne· ksaki·ł′ɩt!qaox̣ax̣a′me·s ktsx̣ał′ina′me·s nata′ne·k!s. qake′$_{i}$ne· ne$_{i}$ łkam·uk^{u}ɩ′ste·k ktsx̣ałts!ɩ′na·m, ktsx̣a′ł′ɩn nata′ne·k!. ta′x̣as ts!ɩna′x̣e·. qa·na′x̣e·. n′u′px̣$_{a}$ne· sakq!$_{a}$nu′kse· sa·u˘sa˘qa′pse· nuł′a′q$_{a}$na·′s. n′u′px̣$_{a}$ne· sił′its!kɩ′łse· kia′kx̣o·s. no′h$_{u}$ne· ke′e·ns titu′e·s. k!umnaqaqa′pse·. qakɩ′łne·: “qa′psin kɩˋnsił′aqaosa′qa?” qake′$_{i}$ne· k!o·′q!^{u}ne·. qakɩ′łne·: “pe·ɩ′k!a·ks nᴇqa′$_{a}$ne· kaa·′qa·łt n′a′sne·, ta′x̣a husɩłtska′x̣e·, husya′x̣$_{a}$ne· na′qpo·k^{u}, tsx̣ał′e′$_{i}$ko·ł katɩłna′mu tsx̣a′$_{a}$łtsu$_{u}$t kaa·′qałt. huq^{u}aˋtał′upɩ′łne·.” qak.ła′pse· ne$_{i}$s nɩtsta′ha·łs: “hu′ya·′s a′$_{a}$ʻke·łaqakɩ′łe·n′.” qake′$_{i}$ne· k!o·′q!^{u}ne·: “hutskułmune′$_{i}$ki·ł.” ta′x̣as n′u′px̣$_{a}$ne· ne$_{i}$ nɩtstaˋhałkɩ′ste·k notsu′kse·. qake′$_{i}$ne· k!o·′q!^{u}ne·: “ta′x̣as łakiłkułmune′$_{i}$ki·ł.” ta′x̣as ła.unakx̣u′n·e·. ta′x̣as n′u′px̣$_{a}$ne· ne$_{i}$ nɩtstaˋhałkɩ′ste$_{i}$k yunaqa′pse· s$_{u}$wa′q!$_{a}$mo·′s. ta′x̣as tsuk^{u}a′te· a$_{a}$ʻkɩnq!a′woks. ta′x̣as q!akpaˋkitne$_{i}$nx̣o′$_{u}$ne· ne$_{i}$ s$_{u}$wa′q!$_{a}$mo. n′u′px̣$_{a}$ne· titu′′e·s słatɩqkatkɩ′nse·. n′uk!łatɩqkatkɩ′nse·. ta′x̣as n′umatsna′$_{a}$te·. tse$_{i}$ka′te· k!o·′q!^{u}ne· sanmux̣una′kse· s$_{u}$wa′q!$_{a}$mo. qak.ła′pse·: “ta′x̣as hɩntsx̣ał′ɩtmase′$_{i}$te·.” ta′x̣as no′h$_{u}$ne·. mitiya′x̣$_{a}$ne· suk^{u}ɩłq!o′$_{u}$k$_{u}$ne· k!u′px̣a a$_{a}$ʻqa′łt!e·s. qak.ła′pse· “hutsts!ɩnax̣ała′$_{a}$ne· ne$_{i}$ ya·ˋ$_{a}$kił′itiya′mke· nata′ne·k!. ta′x̣as nɩ′n·ko słats!ɩnamɩ′łne· tɩłnamu′′ne·s.”

(*d*) THE ANIMALS MAKE THE SUN (CONTINUED)

Ta′x̣as ts!ɩna′x̣e· nɩ′tstahałkɩ′ste·k. łax̣a′x̣e· ne$_{i}$s a$_{a}$ʻkɩk.łuna′me·s. ta′x̣as qak.ła′pse· naso′$_{u}$k^{u}e·n: “kanmi′yit hɩntsx̣ałts!ɩna′x̣e·.” nao·′k!^{u}e· ta′x̣as ktsiłmi′yit, wʋ′łna·ms ts!ɩna′x̣e·. ta′x̣as yu·wakme·nuqka′n·e·. to′x̣^{u}a n′ɩsqat.łe.ɩ′t$_{i}$ne·. ta′xas tska·nuqka′n·e·. ta′x̣as to′x̣^{u}a nʻut$_{i}$miłe.ɩ′t$_{i}$ne·. ta′x̣as to′x̣^{u}a kiyu′k$_{i}$yit. n′ut$_{i}$miłe.ɩ′t$_{i}$ne·. ta′x̣as kiyu′k$_{i}$yit. ta′x̣as n′ut$_{i}$miłe.ɩ′t$_{i}$ne·. n′itkɩnɩ′łne· nɩ′łe·. ta′x̣as łaqaˋhaq!akwu′m-

(e) THE LYNX CHILDREN

The two young Lynxes (Short Faces) arrived. There was the
tent of Lynx. | His wife had two children, twins. Lynx started | to
look for soup. His wife was to drink it in order to get || milk. He 170
arrived where the salmon were. | Lynx looked for them. One day
he got one. | He ate it all. He staid there another night. On the
following day he looked again, | and he got one more. He was there
a long time, but he kept nothing | because he ate it at once. Then
the two children grew up. || One of them said to his mother: "Who 175
is our father?" His mother said: | "Your father went that way."
He said to his mother: "What | is he looking for?" His mother said:
"He is looking for salmon for you, | but he did not come back." The
two children listened, | and went together where somebody was to be
the sun. || The children said: "We will go, we shall be the sun." | 180
Then they started. They went. They saw a lake. | There was an
old man. He was looking for fish. | They knew it was their father.
He was poor. They said to him: | "What are you here for?" Lynx
said, he said to them: || "Long ago I had two children. Then I 185
started | to look for soup, which my wife was to drink to get milk |
for my children. I can not kill them." He was told by the youths: |
"Well, say that again." Lynx said: "I | raise the water with you."
Then the two youths saw the water rising. || Lynx said: "Let the 190
water go down with you." And | the water went down. Then the
two youths saw | many salmon. They took sticks and | killed the
salmon. They saw their father | going after them. He went after
one to kill it, and they laughed at him. || Lynx looked at the pile of 195
salmon. He was told: | "Now you try!" Then he knew it. He
ran after them. | He was glad. He knew they were his children.
He was told: "We are going | where they are playing sun. You | go
back to your wife." ||

(d) THE ANIMALS MAKE THE SUN (CONTINUED)

Then the two youths started, and they arrived at the town. | They 200
were told by the chief: "To-morrow you | will go." One night passed,
and early he started. | Then he went up. It was almost cool. Then |
he came up, and it was almost warm. When || it was almost noon, it 205
was warm. Then at noon | it was warm. Shade was made. Then

ne·. naq!a'k$_u$wum at naqtsiya'mne· ałaqahaq!ak$_u$wu'mne·. n'upsat$_i$yɩł'ɩsqat!o'k$_u$ne· at qatsx̣a'n·e· nata'ne·k!. ta'x̣as k!onanu'qk^{u}a. ta'x̣as to'x̣^{u}a łaqa.ut$_i$miłe.ɩ't$_i$ne·. ta'x̣as kwałkwa'ye·t. ta'x̣as łaqa.ut$_i$miłe.ɩ't$_i$ne·. ta'x̣as wune·kɩ't$_i$ne· kwat!me·nu'qka· wune·kɩ't$_i$ne. ta'x̣ta· ta'x̣as ktsɩłmi'yɩt, ta'x̣as ława'x̣e· ne$_i$ nɩtsta'hał. qake'$_i$ne· naso'$_u$k^{u}e·n: "sɩłso'$_u$k$_u$ne· nata'ne·k!. ta'x̣as tsx̣ał'ɩ'n·e· nata'ne·k!s." qakiłɩ'łne· nao·'k!^{u}e·: "tsɩłme'yɩt nɩ'n·ko· nɩnts!ɩna'x̣e·. ntsx̣ał'ɩ'n·e· tsɩłmiyɩtna'mu." ta'x̣as ktsɩłmi'yit. ta'x̣as ts!ɩna'x̣e· nao·'k!^{u}e· k!o·ˋq!^{u}ne·na'na. ta'x̣as yu·wakmeˋnuqka'n·e·. ta'x̣as noq!ukyɩ't$_i$ne· sukwiło·k!ukyɩ't$_i$ne·; at to'x̣^{u}a n'ohu'łne· q!a'pe· qa'psin ne$_i$ tsɩłme·yɩtna'mu. to'x̣^{u}a wule'it at wo·katɩ'łne· qa'psin. ta'x̣as sɩłso'$_u$k$_u$ne· tsłme·yɩtna'mu nata'ne·k!. ta'x̣as a'$_a$ʽke· sɩłtsuk^{u}atɩ'łne·. tsx̣a'ł'e·n nata'ne·k! tsɩłme·yitna'mu.

Ta'x̣as kanmi'yɩt wʊ'łna·ms ts!ɩna'x̣e· skɩ'n·ku·ts. sɩłsa·nɩłwiyna'$_a$te· nata'ne·k!s, o·'k!^{u}q$_u$na kma'ta·ps naso'$_u$k^{u}e·ns. łax̣a'x̣e· qo·'s yaqaˋka·łyu·wakmeˋnuqk^{u}a'ske·. qawɩsaqa'$_a$ne· nawɩtsnułk!o'$_u$ne· nata'ne·k!s. ta'x̣as kiy$_u$wa·kmenu'qk^{u}a n'upx̣ana'pse· nata'ne·k!s ne$_i$s ksɩłsa·niłwi'yna·t. ta'x̣as łuq^{u}a·łsa·niłwiynata'pse· naq!ako·ptse'$_i$tse· a'k!e·'s n'u'px̣$_a$ne· pa·ł peɩ'k!a·ks sɩłaq!aku'pse· a'k!e·'s. ta'x̣as nełqa·nmɩ'te· a'k!e·'sts t!awu''e·s. ta'x̣as nutsɩnqkupe·kɩ'me·k ne$_i$s ya·qawax̣mɩ'tke· a'k!e·'sts t!awu''e·s. ta'x̣as naq!ałikwa.ɩ'tse·. ta'x̣as nanuta'pse· ne$_i$s aˋ$_a$ʽkɩnq!o'ko·ps. n'u'px̣$_a$ne· pał pɩ'k!a·ks sɩł'ax̣a$_a$nᴇx̣o·na'pse· a$_a$ʽkɩnq!o'ko·ps. n'u'px̣$_a$ne· sɩłqa·hamanamɩ's$_i$ne· qaˋox̣ał'ɩtq!ankɩkqa'$_a$ne·. yu·hałhaqaku'pse· sɩ't!e·s. ta'x̣as qaˋtałhoko'$_u$ne· qayaqanmɩte·nq!o·kupx̣u'se·. ta'x̣as at sɩłaqaqa'$_a$ne· at qaˋtałhaq!aˋłikwa'i·t a$_a$ʽk$_a$ma'$_a$nam. ta'x̣as sɩł'ɩ'n·e· nata'ne·k!s k!o·ˋq!^{u}ne·nanakɩ'ste·k.

Husɩłq!aˋpqałq!aˋnux̣wa'te·

55. The People Try to Kill Ya.uk^{u}e'$_i$ka·m

Ho'ya's a'$_a$ʽke· hutsx̣ał·atsx̣amu'n·e· ya.uk^{u}e'$_i$ka·m yaqał'upiłɩ'łke·ts k.ła.itq!a·''nx̣a'm.

Qahak.łuna'mne· saosaqa'$_a$ne· ya.uk^{u}e'$_i$ka·m ne$_i$s a$_a$ʽkɩk.łuna'me·s. n'ok!uniłsa·haniłwiynata'pse· aqłsma'k$_i$nɩk!s. ta'x̣as n'ɩ'n·e· k$_u$wɩ'łqa nɩtsta'hał n'u'px̣$_a$ne· ktsx̣ał'upɩ'łe·ł. qałwi'yne·: "maˋ$_a$tsuł'o'$_u$nił, maˋ$_a$tsułsa·niłwi'ynat ka$_a$kinɩk!na''mu, mɩ'ksa'n ne$_i$ yaksa'han qa'psin pał at kuˋsi·ł'u'pe·ł." n'oniła'pse· aqłsma'k$_i$nɩk!s. qa.upx̣a'se· ka$_a$s łaa·qakɩ'n·a·ps. ta'x̣as n'upła'pse·. x̣uńmɩtqła'pse· a$_a$ʽkɩnmɩ'tuks. ta'x̣as aqłsma'k$_i$nɩk! sukwɩłq!u'k$_u$ne· k!u'pi·ł ya.uk^{u}e'$_i$ka·ms. ta'x̣as nuqona'me·k q!a'pe·. qakiłɩ'łne· qaspɩ'ł'uk: "hɩntsx̣ałhanokwi''te· a$_a$ʽkuqłu'pin. hɩntsx̣ałt!ɩsłe·kx̣ok^{u}a'$_a$ne·." ta'x̣as ts!ɩn'ałuˋnisna'mne·. n'ɩ'n·e·

they were not perspiring any more. | When they were perspiring, they swam in the water, and they stopped perspiring. | The water was always cool. The Sun did not talk. Then, | when he went down, it was not warm. Then || he went down, and it was not hot. After some time | he went down. Some time passed, and it became dark. | Then the youth came back. The chief said: | "The Sun is good. He shall be the Sun." The other one was told: | "You shall go at night." He was to be || the Moon. Then it was dark. Then the other | young Lynx started. He went up, and | the Moon shone brightly. Almost everything could be seen | by the Moon. They could almost recognize things at a distance. | Then the Moon was good, and || he also was taken. He was to be the Moon. |

Early the next day Coyote started. | He was angry at the Sun, because the chief had rejected him. | He arrived at the place where the Sun rises. He staid there, | aiming at the Sun. Then, || when he saw the Sun coming up, he was angry. Then (the Sun) | was angry with him, and made his arrow burn. (Coyote) saw that | his arrow was burning. Then he threw away his arrow and his | bow. Then he ran, after he had thrown away | his bow and his arrow. Then the ground began to burn, and || the fire pursued him. He saw that | the fire had almost caught up with him. He saw there was a trail. | Then he lay down quickly, and his blanket was burned over, but | he could not burn, and the fire went by him. | Therefore the trails do not burn. || Then the two young Lynxes were Sun and Moon. |

It is all finished. |

55. The People Try to Kill Ya.uk^{u}e′$_{i}$ka·m

Now I will talk more about Ya.uk^{u}e′$_{i}$ka·m, how he | was killed and came to life again. |

There was a village, and there was the tent of Ya.uk^{u}e′$_{i}$ka·m. | At one time the people became angry at him. He was now || a full-grown man, and he knew that he would be killed. He thought: | "Don't let me be afraid. Don't let me be angry at my people, only | at those bad things that I have killed." The people were afraid of him, | and did not know what to do with him. Then they killed him | and threw him into the river. The people were glad || because they had killed Ya.uk^{u}e′$_{i}$ka·m. Then they all broke camp. | Crane was told: "You shall drag a young tree. | You shall cover our tracks." Then they started. It was | winter time, and they made tracks on the snow.

wanu`yitna'm·o ne's a$_a$`k!ałuk^{u}ᴇ'ł'e·s. naqsanmi'yᴇt kuqnani'yam qao˘wᴇsu'q$_u$ne· qo's ya'wo's ya.uk^{u}e'$_i$ka·m. qa.u'px̣$_a$ne· aqłsma'k$_i$nᴇk! ne$_i$s pᴇ'k!ä·ks mae'se·s ya.uk^{u}e'$_i$ka·ms ma kts!ᴇ'nas ya'wo's wu'o·s, ma kqahakiłha'qaps ya.uk^{u}e'$_i$ka·ms qo'sts ma kqake'$_i$ka·s wu'o·s. sᴇł'aqakᴇ'n·e· kx̣unmᴇ'tqo·ł ya.uk^{u}e'$_i$ka·ms. ta'x̣as qawisu'q$_u$ne· ya.uk^{u}e'$_i$ka·m. ta'x̣as nᴇk$_i$na'pse· kia'kx̣o·'s o·'k!^{u}q$_u$na ke'e·n up'na'mo·'s, sᴇł'aqaq$_a$na'$_a$ne· ne$_i$ kia'kx̣o· ke'e·k a$_a$`kułak!ᴇ'se·s. n'u'px̣$_a$ne· ya.uk$^u$e'$_i$ka·m pał pᴇ'k!a·ks sła`t$_i$yił'ek$_a$na'pse· kia'kx̣o·'s a$_a$k.łᴇ'k!e·s. qanaqłᴇ'kx̣$_a$ne·. qakᴇ'łne·: "qa'psin kᴇnsᴇł'ik$_i$na'pki·ł?" qak.ła'pse· ne·s kia'kx̣o·'s: "huqaa`psi·łsa·niłwi`ynatawa's$_a$ne·. qa'psi·n kᴇnsᴇłqana`qłᴇkx̣$_a$na'was? hosᴇł·ae`tkᴇnawa's$_a$ne·." ta'x̣as ła.upx̣a'me·k ya.uk^{u}e'$_i$ka·m. qak.ła'pse· ne$_i$s kia'kx̣o·'s·. "ta'x̣as ła.u'pan'. hᴇntsx̣ałts!ᴇna'x̣e·. ne$_i$ qanax̣a'mne·. ma$_a$ts qałwi·'ye·n' kwunᴇ'ke·t kuqnani'yam. nuła'n·e· qaspᴇ'ł'uk nanuk^{u}e'$_i$te· a$_a$`kuqłu'pins. sᴇlt!ᴇsłᴇkx̣o·ka'$_a$ne·. qałwi'yne· kᴇntsqa.upx̣a'me·ł yaqanału`n·isnamᴇ'ske·." ta'x̣as ya.uk^{u}e'$_i$ka·m ła.upa'x̣e· ne$_i$s ko'o·s. ta'x̣as tse$_i$ka'te·. n'u'px̣$_a$ne· yaqanak!ałukiłᴇ'ske·. ta'x̣as ts!ᴇna'x̣e·. naqanqałsanmi·'yᴇt.s x̣a·'tsas k!u'px̣a ko'o·s. ta'x̣as n'u'px̣$_a$ne· qa·qa$_a$nᴇnq!oku'pse· ne$_i$s ko'o·s. n'u'px̣$_a$ne· ne$_i$s wᴇ'łna·ms kłskᴇłqakx̣ału`n·isna'me·s. ts!ᴇna'x̣e· qaha˘na'x̣e·. nułpa'łne· qaspᴇ'ł'uks s$_u$wasx̣una'kse·. łax̣a'nx̣o'$_u$ne·. qakᴇ'łne·: "qa'psins kᴇnu'pske$_i$n na$_a$ a$_a$`kuqłu'pin?" qake'$_i$ne· qaspᴇ'ł'uk: "sᴇł'aqsanmi'yᴇt.s n'upili'łne· ya.uk^{u}e'$_i$ka·m· x̣unmitqułᴇ'ł'ne·. sᴇł'onikᴇ'łne·, na'pit ła.e·tq!a'n'x̣a·m tsx̣ała''nx̣ołun·ᴇ'stka; tsx̣ał'o·k^{u}ᴇtka'$_a$ne·. husᴇłqakiłᴇ'łne· kułano·'k^{u}e$_i$t na a·`$_a$`kuqłu'pin; na'pit ła.itq!a·'n$_a$x̣a'm ya.uk^{u}e'$_i$ka·m tsx̣ałqa.u'px̣$_a$ne· a$_a$`k$_a$mana'me·s." q!akpakitx̣o'$_u$ne· qaspᴇ'ł'uks. ts!ᴇna'x̣e· ya.uk$^u$e'$_i$ka·m łax̣a$_a$nx̣o'$_u$ne· tᴇłnamu.ᴇ'se·s. a'$_a$`ke· q!akpakitx̣o'$_u$ne·. ts!ᴇna'x̣e·, n'u'px̣$_a$ne· sᴇnax̣a·mᴇ's$_i$ne·. łax̣a'nx̣o'$_u$ne·. n'u'px̣$_a$ne· pał n'ᴇ'nse· atsawa'ts!e·s. sła·`hat$_i$yił'iła'se·, qakᴇ'kse·: "na'$_a$s at ma qa·niłała'p$_a$ne· kaatsa'wats! ya.uk$^u$e'$_i$ka·m; at ma o'niła'pse· aqłsma'k$_i$nᴇk!s. na`sosanme·yᴇ'tske· k!u'płaps, ta'x̣as kok!umnaqa'qa, koho'was. k.łaqao·nᴇ'łaps aqłsma·'k$_i$nᴇk!s. kanuł'a'q$_a$na k.ła'ło·'s tsa''e·s." nałx̣o'$_u$se· a$_a$`qałt!ᴇ'se·s. ta'x̣a ne$_i$ łk$_a$m·u qa'k.łe·k ne'$_i$ts!uq!s. ya.uk$^u$e'$_i$ka·m qunatsa'$_a$x̣$_a$ne· ne$_i$s łka'm·u's. tse$_i$kata'pse·, nupx̣$_a$na'pse·. qakᴇ'łne· ma'e·s ne'$_i$ts!uq!: "ne$_i$s n'ᴇ'n·e· ya.uk$^u$e'$_i$ka·m ka'x̣a." ta'x̣a ma'e·s ne'$_i$ts!uq! łuq$^u$aq!a`nke·kᴇłwitskᴇ'k$_i$ne·. snᴇts!łaᴇ'nse·. nantso·x̣a'x̣e· ya.uk^{u}e'$_i$ka·m. ne$_i$s ktse$_i$ka'ta·ps ne$_i$s atsawa'ts!e·s, ło'$_u$ne·. qałwi'yne· ne$_i$ pa'łke$_i$ ksᴇł'aq$_a$nᴇ'tsaps x̣ałe'e·s. qanła'łte·. qakᴇ'łne·: "a:, qa.u'px̣a ka$_a$s n'a·qa·nikitnała'pe·s k!upᴇ'łe·s kaatsawa'ts!mił. kso$_u$sałk!o·mna`qałts!akᴇ`ktaksawa'se·s aqłsma'k$_i$nᴇk!." ta'x̣as łae·ła`nax̣wa'te·k ne$_i$s ke'at ya.uk$^u$e'$_i$ka·ms, a'$_a$`ke· łaqakᴇ'n·e· ne$_i$s łka'm·u's ya.uk^{u}e'$_i$ka·m; a'$_a$`ke· łaqaqna'$_a$ne· ne$_i$ pa'łke$_i$

A few days after they had broken camp | in winter, Ya.ukᵘeʹᵢka·m was
down below. The people did not know || that Ya.ukᵘeʹᵢka·m's mother 15
had gone | down into the water, and that Ya.ukᵘeʹᵢka·m was born
there | and had come from the water. Now, when they had thrown
Ya.ukᵘeʹᵢka·m | into the water in winter, then the fish ate him | be-
cause he was dead. Therefore the fish did so. || They ate up his body. 20
Ya.ukᵘeʹᵢka·m knew at once that the fish | were eating of his feet,
and he kicked them. He said: | "Why are you eating me?" The
fish said to him: "We are | not angry at you. Why do you kick
us? | We are restoring you." Then Ya.ukᵘeʹᵢka·m knew himself.[1] ||
The fishes said to him: "Go ashore! You shall go. | The people 25
went in that direction. | Don't think that it is a long time since they
broke camp. | Crane dragged a young tree along to cover their tracks.
They thought you would not know which way they went." | Then
Ya.ukᵘeʹᵢka·m went ashore to the village site. He looked at it || and 30
saw which way they had gone. He started. After about | three or
four days he saw a village site. He saw that there was | some fire
left at the village site. He knew that they had started from there
early in the morning. | He started and went along. He heard
Crane | singing. He reached him, and said to him: "What are you
doing || with that young tree?" Crane said: "Several days ago | 35
Ya.ukᵘeʹᵢka·m was killed and was thrown into the water. We are
afraid he may | come back to life, and he will go the way we are
going and will kill everybody. | I have been told to drag along this
young tree, so that, if he should come back to life, | he may not rec-
ognize the trail." Then (Ya.ukᵘeʹᵢka·m) knocked || Crane down. 40
Ya.ukᵘeʹᵢka·m went on, and reached | Crane's wife. Then he knocked
her down. He started, and saw | somebody going along. He
reached that person, and saw that it was his sister-in-law. | She went
along crying. She said: "My brother-in-law Ya.ukᵘeʹᵢka·m used to
take me along this way. | The people were afraid of him, || and the 45
other day they killed him. Now I am poor. I am hungry, | for the
people are not afraid of him. My husband's brother is no more." |
She carried her child on her back. Her child's name was Duck.[2] |
Ya.ukᵘeʹᵢka·m poked the child with a stick. The child looked at
him | and saw him; and Duck said to his mother: || "Uncle Ya.u- 50
kᵘeʹᵢka·m is here." Then the mother of Duck turned around and
looked. | There was a tree, and Ya.ukᵘeʹᵢka·m had gone behind it |
when his sister-in-law looked at him. There was nothing there.
The woman thought | her child had told a lie. She struck him.
She said to him: "Oh, | don't you know how I feel because my
brother-in-law has been killed? || The people make us suffer." | She 55
was crying while she was naming Ya.ukᵘeʹᵢka·m; | and Ya.ukᵘeʹᵢka·m

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[1] Probably "came to his senses."

[2] Species unknown.

qanła'łte x̣ałe'e·s. qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m: "qa'psins kɛnɔ'pske·n łka'm·u? hɛnt!aktsx̣o'$_{u}$ne·." łoˇq^{u}aˋq!ankikɛˋłwitskɛ'k$_{i}$ne· ma'e·s n·'$_{i}$ts!uq! pał tsᴇmak!kɛ'kse· x̣ałe'e·s pał sɛłwa'se· ya.uk^{u}e'$_{i}$ka·ms, pał·a.itq!anx̣a'mse·. qake'$_{i}$ne· ne$_{i}$ pa'łke$_{i}$: "hosoˋk^{u}iłq!u'k$_{u}$ne· ke''nwa·m. hok!umnaˋqaqwała·'$_{a}$ne·. tsa'$_{a}$ne·s n'ɛ'łwa iya'mo·'s at tsuk^{u}ałɛ's$_{i}$ne·. ka'min tax̣ na huna'mke· huła'x̣e· hutsx̣ał'itkɛ'ne· ka$_{a}$ʻkɛ't.ła, tsx̣ałtsuk^{u}atɛ'łne· łaa·'k!ła·k a'$_{a}$ʻke· atuła.ɛt.łik$_{i}$natɛ't$_{i}$ne·, honu'kwe· a'$_{a}$ʻke· at łatsuk^{u}atɛ'łne·. ta'x̣as tsiłmi'yɛt, ta'x̣as at ło'$_{u}$ne· ka$_{a}$ʻkɛ't.ła. k.ła'wa·m k!a·''nam at yunaqa'$_{a}$ne· ka'łx̣o$_{u}$ł aku'łak tsɔ'pqa, tsa'$_{a}$ne·s at n'o·'k!^{u}ił·o'$_{u}$se·, pał at n'o$_{u}$k^{u}iłtsuk^{u}ałɛ's$_{i}$ne· n'ɛ'łwa tsɔ'pqa's. ta'x̣as ato·nowas$_{a}$nała'$_{a}$ne·. tsɛłmi'yɛt.s n'u'x̣te·k naso'$_{u}$k^{u}e·n at naqankɛ'łne· ne'$_{i}$ts!uq!s. at niktx̣onemu'n·e· a$_{a}$ʻk.ła'm'ɛ'se·s ne'$_{i}$ts!uq!s." qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka.m: "ta'x̣a łu'n·u. ts!ɛna'ke·$_{i}$ł hɛnłax̣a'ke·$_{i}$ł. hɛn'e·'tkin a$_{a}$ʻkɛt.ła''ne·s qałanqa'łwiy tsx̣ałtso'$_{u}$k^{u}a·t ne$_{i}$s kɛniłɛk'natɛ'tme·ł atɛntsqanła'łte·. a'$_{a}$ʻke ne'$_{i}$ts!uq!s qaoˇx̣ał'ɛtkɛ'n·e· a$_{a}$ʻqa'tsko·'s a$_{a}$ʻk.łam'ɛ'se·s." qakɛ'łne·: "naqa'nk.łe·s naso'$_{u}$k^{u}e·n, qa'k.łe·s ktsɛktx̣one'ˋmo· a$_{a}$ʻk.ła'mnɛ's'mi·ł, hɛntsx̣ałqaˋox̣ałqaˋłuqkaˋła'mɛ'łne·." ta'x̣as ts!ɛna'x̣e· ma·'$_{a}$t$_{i}$mo· ne'$_{i}$ts!uq!. ts!ɛna'x̣e· ya.uk^{u}e'$_{i}$ka·m ne$_{i}$s yaqaˋnak!ałukwe·łɛ'ske·. n'u'px̣$_{a}$ne· tsa''e·s qakɛ'łne·: "kɛn'ɛ'łwa iya'mo?" qake'$_{i}$ne·: "pɛ'k!a·ks hon'ił$_{u}$wa'n·e·. tsuk^{u}atɛ'łne·. a'$_{a}$ʻke· hosɛł·aana'x̣e· at qaqałqaqa'$_{a}$ne·. hon'ɛ'ł$_{u}$wa iya'mo at tsuk^{u}atɛ'łne·. mi'ka yuna'qa at n'o·ˋkułtsuk^{u}atɛ'łne·. ta'x̣as tsɛłmi'yɛt.s hułała'x̣a·m atonowa's$_{i}$ne·ts a'$_{a}$ʻke· katɛłna'muts kaa'$_{a}$ʻqałt. hok!umnaqaqa'$_{a}$ne·." qakɛ'łne· tsa''e·s ya.uk^{u}e'$_{i}$ka·m: "ta'x̣a łu'n·u ła.e·ts!kɛ'łe·n' tsɔ'pqa. a'$_{a}$ʻke hɛnłae'ł$_{u}$wa qa'ła qa'łwiy ktsx̣ałtso'$_{u}$k^{u}at hɛntsx̣ałmitiya'x̣$_{a}$ne·. hɛntsqanła'łte·. hɛntsqakɛ'łne·: ʻma$_{a}$ts tsuk^{u}a'te·n', hɛnqa'łwiy kɛntstso'$_{u}$k^{u}a·t hutsmɛtx̣$_{a}$nɛ's$_{i}$ne·.'" qake'$_{i}$ne· ya.uk^{u}e'$_{i}$ka·m: "ka'min hutsx̣ałqamɛ'tx̣$_{a}$ne· tsɔ'pqa. tax̣ta·' kanme'yɛt.s hutsx̣ałmɛ'tx̣$_{a}$ne·." ta'x̣as ts!ɛna'x̣e· ne$_{i}$ tɛ'tqa·t!. n'upɛ'łne· tsɔ'pqa·'s, nutsa'se· qa'ła·s qałwi'yse· ktsx̣ałtso'$_{u}$k^{u}a·ts. mit$_{i}$ya'x̣$_{a}$ne· qanłałtmu'n·e· a$_{a}$ʻkɛnq!a'wo·ks. qakɛ'łne·: "na'pit hɛnqa'łwiy kɛntstso'$_{u}$k^{u}at na koɛ'ł$_{u}$wa huts'upłɛ's$_{i}$ne·. ma kɛn'upɛ'łki·ł ka'ta·t. ta'x̣as hutsx̣ałsa·niłwiynatɛskɛ'łne·." n'o$_{u}$niłɛ'łne· ne$_{i}$s k!aqa'q$_{a}$na. k.ła'x̣a·'m ma'$_{a}$t$_{i}$mo ne$_{i}$'ts!uq! ta'x̣as niłik$_{i}$natɛ't$_{i}$ne· tsx̣ałyaqa·ˋnit.ła'$_{a}$ke·. ta'x̣as kuł'e'$_{i}$tki·n, ta'x̣as a'$_{a}$ʻke· n'ɛtkɛ'n·e· ło$_{u}$k!s. qałwi·ynamɛ's$_{i}$ne· ktsx̣ałtsuk^{u}a't.łe·s. mɛte$_{i}$x̣aka'$_{a}$ne·. tu'x^{u}a qanłałt$_{i}$mumok^{u}a'$_{a}$ne· a$_{a}$ʻquta'ł'e·s. (ne$_{i}$s pɛ'k!aks aqłsma'k$_{i}$nɛk! at n'ɛ'n·s·e· aquta'ł'e·s no'$_{u}$k^{u}e·ys popo'e·s; a$_{a}$ʻq!a'łe·s at n'ɛ'nse· ktsɛk!ɛts!ła.ɛnx̣o'$_{u}$mo.) n'o·nełɛ'łne·, at.skiłqaqaq$_{a}$na'$_{a}$ne·ts k!aqa'q$_{a}$na. sɛł'aˋqał'o·niłɛ'łne·. to'x̣^{u}a ktsuwałkwa'yit.s wa'se· nułaq$_{a}$na''e·s. naq!awu'se·. nɛnko'e·s suk.łe.ɛ't.se· yaqa·nɛt.ła'$_{a}$ke·. yunaqa'pse· a$_{a}$ʻkox̣ne·-

did the same thing to the child; and the woman did the same again, she struck her child. Then Ya.ukᵘe′ᵢka·m said: "Why do you | do that to the child? You hurt him." The mother of Duck turned round quickly, || and it was true what her son had said. Ya.ukᵘe′ᵢka·m had arrived | and had come back to life. Then the woman said: | "I am glad that you arrived. We are poor. | When your brother kills game, they take it away from him. When I go along | and put up my tent, it is taken away from me; || and when I go to another place and make my tent and finish it, | it is taken away again. Then it is dark and I have no tent. | When the hunters come back and bring much deer meat, | your brother alone has not any, for they take away all | the deer he kills. Then in the evening we are hungry. When the chief defecates, || they call Duck, and he must rub him | with his head." Ya.ukᵘe′ᵢka·m said: "Now | go on! When you get there, make your tent, | and if any one wants to take the place that you have arranged, strike him; | and put flint on the head of Duck." || He said to him: "When the chief calls you, and when he tells you | to rub him with your head, then hit him with your head." | Then Duck and his mother started. Ya.ukᵘe′ᵢka·m started | and went along where the snow was trodden down. He saw his younger brother. He said to him: "Don't you kill any game?" He said: "I have killed some, || but it was taken away from me; and I went hunting again, but it is like that always. | If I kill game, it is taken away from me. Even if it is much, it is all taken away from me. | Then in the evening, when I get home, I and my wife and child are hungry. | I am poor." Then Ya.ukᵘe′ᵢka·m said to his brother: | "Go on; look for deer! and || if you kill it and some one tries to take it away from you, go after him | and strike him, and say: 'Don't take it. If you try | to take it, I'll shoot you.'" Ya.ukᵘe′ᵢka·m said: | "I shall not shoot deer. Later on in the morning | I'll shoot some." Then the man started and killed || a deer. Somebody went up to him and intended to take it. He went after him | and struck him with a stick. He said to him: "If | you try to take what I kill, I'll kill you. | You have killed my elder brother; now I'll get angry with you." | Then they were afraid of what he had done. When Duck and his mother arrived, || she cleaned a place for their tent; and when she had finished, | she got firewood. Then they wanted to take it away from her, | but she went after them and struck them with her ax. | (In former times the people had for their axes | stone hammers and antler wedges, which they used for splitting trees.) || The people were afraid, for she had not done before as she did now; therefore they were afraid of her. | It was almost evening when her husband arrived. He carried meat. | She had a good place for their tent, and much wood. | Then at night the chief

yi'e·s. ta'x̣as ktsɛłmi'yɛt.s n'anax̣a''mne· naso'$_{u}$k^{u}e·n n'u'x̣te·k. naqankɛ'łne· ne'$_{i}$ts!uq!s. qakɛ'łne·: "ne:ts!uq!, pɛk!ako·n'ɛt!ko':$_{u}$ne·." n'anax̣a''mne· ne'$_{i}$ts!uq!, qao˘x̣ał'qałuqkała''mne· a$_{a}$ʿk!ałaˋx̣ɛkp!ɛ'se·s ne$_{i}$s naso'$_{u}$k^{u}e·ns. qak.ła'pse·: "ma'qa·k, ma'qa·k· n'upła'p$_{a}$ne·. qa'psin łɛns$_{a}$q!a'n·e· a$_{a}$ʿk.ła'mnɛ's'mi·ł." qatsɛnk!apałtɛ'łe·k ne'$_{i}$ts!uq!. qa·wax̣$_{a}$mox̣u'n·e· ne$_{i}$ naso'$_{u}$k^{u}e·n. pał sł'upła'pse· ne'$_{i}$ts!uq!s. ta'x̣as sɛłqa'łsa˘ł'upɛłka'$_{a}$ne· x̣a'$_{a}$t$_{i}$mo· ne'$_{i}$ts!uq!. ma k!upɛ'łi·ł qaspɛ'ł'uk tɛłnamo''t$_{i}$mo, a'$_{a}$ʿke· k!upɛ'łi·ł ne$_{i}$ naso'$_{u}$k^{u}e·n. qao˘x̣ax̣a'mne·. tse$_{i}$katɛ'łne·. sao˘saqa'$_{a}$ne· ya.uk^{u}e'$_{i}$ka·m. n'upx̣a'łne· pał·awa'x̣e·. tsx̣anatamna'mne·. qakiya'mne·: "pał wa'x̣e· ya.uk^{u}e'$_{i}$ka·m, pał·aetq!anx̣a''mne· pał sł'aqaq$_{a}$na'$_{a}$ne· ne'$_{i}$ts!uq! ała·k$_{i}$nɛ'k!t$_{i}$mo ksaha'nse·k." ta'x̣as a:n'onełɛ'łne· ya.uk^{u}e'$_{i}$ka·m. ta'x̣as n'ɛ'ne· kwɛ'łqa naso'$_{u}$k^{u}e·ns ne$_{i}$s a$_{a}$ʿkɛk.łuna'me·s.

Ta'x̣as husɛłq!apqałpałnᴇmɛ'łne· yaqaq$_{a}$na'$_{a}$ke· ne$_{i}$s pɛ'k!a·ks ya.uk^{u}e'$_{i}$ka·m.

56. Coyote and Dog

(*a*) COYOTE MISSES THE DEER

Qa·nɛt.ła'$_{a}$ne· skɛ'n·ku·ts, n'ɛ'nse· tɛłnamu''e·s x̣a'$_{a}$łtsin. n'ɛ'n·e· waˋnuyɛtna'mu. xa'$_{a}$łtsints a'$_{a}$ʿke·[1] a·łaqa'łt!e·s qsama'łne· nayax̣aq!anu'k$_{u}$ne·. qa·nqułuk!pku'pse·. q!ax̣o'$_{u}$ne·. ne$_{i}$s pɛ'k!a·ks tsɔ'pqa at nᴇk!a'$_{a}$k$_{i}$ne·. ne$_{i}$s kq!a'x̣o· x̣a'$_{a}$łtsin a·qułu'k!pkups n'aqtsx̣una'ktse· tsɔ'pqa·, pa·ł sank!a'$_{a}$k$_{i}$ne· ne$_{i}$s k!aqtsx̣una'ke·s qakx̣ałanaquˋmła·sx̣u'ne·. pa·ł kwɛ'łko·s mit$_{i}$ya'x̣$_{i}$ne· x̣a'$_{a}$łtsin łax̣a'nx̣o'$_{u}$ne·. tsɛnqatkɛ'n·e· ne$_{i}$s tsɔ'pqa·'s. qakɛ'łne· ałaqa'łt!e·s: "łats!ɛnyax̣a'ke·ł ała·k$_{i}$ne·ˋk!enɛ'ski·ł. tsx̣ałmɛ'tx̣$_{a}$ne·." łaˋ$_{a}$ts!ɛnkɛsqkuˋpekɛ'me·k ne$_{i}$ łkam·uk^{u}ɛ'ste·k. nao·'k!^{u}e· qa'k.łe·k mɛsqoło·'wum, nao·'k!^{u}e· qa'k.łe·k q!o·ta'ptse·k!. mɛsqoło·'wum n'ɛ'n·e· nɛtsta'ha·ł, q!o·ta'ptse·k! n'ɛ'n·e· na.u'te·. ła·łax̣a'x̣e· a$_{a}$ʿkɛt.ła'e·s. qakɛ'łne· tɛtu''e·s. qake'$_{i}$ne·: "ka'ma kɛnts!na'me·ł tsɛnkɛ'n·e· tsɔ'pqa·'s." skɛ'n·ku·ts n'anmuqkupnuˋx̣o·nka'me·k. tsɛk!kɛ'n·e· a$_{a}$ʿkuqłu'pe·ns, aʿ$_{a}$'ke· n'asɛłyaqe'$_{i}$te· mɛtsqoˋko·łɛ'łna·'s. łat$_{i}$nax̣a·''mne·. łoq!^{u}ałkɛ'n·e· a$_{a}$ˋʿko·k!^{u}atsɛnko''e·s. qaox̣a'x̣e·. yɛk!tax̣o'$_{u}$ne· q!u'ł$_{u}$wa·s qaqsa˘qapta'kse· ki'e·k. n'ɛ'k$_{i}$ne·. ta'x̣as n'itkɛ'n·e· t!awu''e·s a'$_{a}$ʿke· nai'maq!makax̣nɛ'łe·k mɛtsqokołɛ'łna·'s. ta'x̣as ts!ɛna'x̣e·. łax̣a'x̣e·. sawɛtsqatkɛ'n·se· tɛłnamu''e·s. nałikinɛ'łe·k. pał k$_{u}$wɛ'łko·'s ne$_{i}$s yaqa·ˋwɛtskɛ'nske· tɛłnamu''e·s tsɔ'pqa·'s. u's'me·ks qa·ˋkiłt!ats!aˋnił·uk^{u}ɛ'n·e·. qakɛ'łne·: "ta'x̣as pɛsła:ˋtɛkɛ'n·en'." ta'x̣as x̣a'$_{a}$łtsin pɛsła:tɛkɛ'n·e·. qanakɛtsłux̣unɛ'łe·k tsɔ'pqa·. mɛ'tx̣$_{a}$ne· skɛ'n·ku·ts. qa'łe·n tsułux̣o'$_{u}$se·. yuna·ˋk$_{i}$nɛ'łne·. ta'x̣as naoko·qapka'$_{a}$-

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[1] Or *xa'$_{a}$łtsin a'$_{a}$ʿke·*, also without *-ts a'$_{a}$ʿke·*.

went out. | He called Duck and said to him: "Duck, ‖ I am cold." Duck went out and hit | the chief with his head. He said: "Stop, | stop! It hurts me. Something must be on your head." | Duck did not mind it. Then the chief fell down. | Duck had killed him. Thus three were killed by Duck and his uncle ‖ — Crane and his wife were killed, | and the chief was killed. They went there and looked, and there was | Ya.ukᵘe′ᵢka·m. They knew he had arrived. They talked to one another, | and they said to one another: "Ya.ukᵘe′ᵢka·m has arrived. He has come back to life. | That is the reason why Duck and his parents have done so, for they were angry." Then‖ they were more afraid of Ya.ukᵘe′ᵢka·m. He was a great chief | in the town. |

Now I have finished telling what | Ya.ukᵘe′ᵢka·m did long ago. |

56. COYOTE AND DOG

(*a*) COYOTE MISSES THE DEER

Coyote lived in a tent. His wife was Dog. It was | winter time. Dog and her children with her went out | for fuel. There was a stump. She chopped it down. For a long time | a deer used to have a hole there in the stump that Dog chopped down. ‖ The deer was hit when it fell. There was its hole. It was broken. | The deer jumped out quickly. There was snow on the ground, and Dog followed the deer. | She caught up with it and caught it by the tail. She said to her children: | "Go and get your parent. He shall shoot it." | The two children started to run. One was named ‖ Misqolo′wum; the other one was named Q!ota′ptsek!. Misqolo′wum | was a boy; Q!ota′ptsek! was a girl. They arrived | at their tent and spoke to their father. They said: "Mother says you should come | and take the deer." Coyote ran out quickly. | He split a little tree[1] and he broke in two a bush.[2] ‖ He went in again and pulled off quickly his hair band. | He went there. He spilled rose hips, which were all the food that they had. | He ate them. Then he made a bow, and he quickly made two arrows | out of the bush.[2] Then he started. He got there, and his wife stood there | holding the tail. He had snowshoes on his feet. There was much snow where ‖ his wife was holding the deer. First he tramped down the snow in front of her, and | said to her: "Now let go!" Then Dog | let go of the deer. The deer was running in the deep snow. Coyote shot. | Just then (the deer) broke through the snow and fell. The arrow went over

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[1] Species unknown.

[2] Species unknown; a bush with white berries that are not edible.

ne·. a′$_a$ʻke· łamɛ′tx̣$_a$ne·. qa′le·n yu·haqama·wɛsqa′pse· n′o·ne·łna·k$_i$nɛ′łne·. ta′x̣as łałɛtka′$_a$ne· skɛ′n·ku·ts., ta′x̣as tsɔ′pqa ts!ɛna′x̣e·. ta′x̣as skɛ′n·ku·ts sɛłyuˋk!k^{u}aka′te·. qa·qawɛsqa′$_a$ne· x̣a′$_a$łtsin. nunuq!^{u}ɛ′łe·k. skɛ′n·ku·ts łuq!^{u}ałkɛ′n·e· t!aˋwumka′′e·s. qanaqkuˋpłałtmu′n·e· a$_a$ʻk.ła·kwu′$_u$t!e·s ne$_i$s tsɔ′pqa·′s. t!aˋwumka′′e·s łaeˋtu·k!^{u}aˋtsɛnk!une·mu′n·e·. nutsɛnqkupekɛ′me·k ne$_i$s ya$_a$qana′ske· tsɔ′pqa$_a$s. pał k.łałɛ′t$_u$wo$_u$t qa′psins a′q$_a$na.

Qakɛ′łne· x̣a′$_a$łtsins: “nɛˋntsx̣a·ł′uˋps$_i$nama′łne·n′ łkamnɛ′′nte·k.” qa′psin tsx̣a′ł′o·ts tɛłnamu′′e·s ałaqa′łt!e·s. pał ko′k.ło$_u$k x̣a′$_a$łtsints a$_a$ʻqa′łt!e·s. n′ɛ′nse· a$_a$ʻquta′ł′e·s nao·′k!^{u}e·′s n′ɛ′nse· popo′′e·s sɛłq!ax̣omu′n·e. ne$_i$s ło′$_u$k!^{u}s. qa·qakqa′pse·. łats!ɛna′x̣e· a$_a$ʻkɛt.ła′e·s. k.łała′x̣a·m tse$_i$ka′te· ki′e·k ła:ło′$_u$se· q!u′ł$_u$wa·s. qakɛ′łne· ałaqa′łt!e·s: “qa′psins ksiłaˋłuko$_u$kɛna′ła.” qak.ła′pse·: “nuła′n·e· ałkaˋkinɛk!na′ła.” ta′x̣as nuquna′me·k. nuwa′s$_i$ne· pał k!unuq!$_u$wu′łe·k. k$_i$yuk!ka′$_a$ka·t tsɔ′pqa·′s ne$_i$sts a′$_a$ʻke· k!okx̣a′łe·′s q!u′ł$_u$wa·s. ta′x̣as sɛł·itqawumx̣o′$_u$me·k.

(*b*) COYOTE ROASTS SHREWS

Ta′x̣as ts!ɛnałonɛ′s$_i$ne·. nałx̣o′$_u$ne· a$_a$ʻqułuma′′e·s. q!uta′ptse·k! yuk^{u}ɛkx̣o′$_u$łne·. ta′x̣as ts!ɛna′x̣e· ne$_i$s yaqaˋna·q!małɛkma′łske· skɛ′n·ku·tsts tsɔ′pqa·′s. qa:na′x̣e· skɛ′n·ku·ts. ta′x̣as n′anike′$_i$se. a$_a$ʻk!aqa′yt!e·s. tse$_i$ka′te·. n′u′px̣$_a$ne· pał yunaqa′pse· tsɛnłana′na·′s, pał słaqaqa′pse· k!anɛ′ke·′s a$_a$ʻk!aqa′yt!e·s. ts$_u$k^{u}a′te· a$_a$ʻkɛnq!a′wo·ks. t!ax̣o′$_u$ne· a$_a$ʻk!aqa′yt!e·s. pałts yunaqa′pse· ne$_i$s łaqaˋnalik$_i$nɛ′łe·k, a′$_a$ʻke· łayunaqa′pse·. łat!ax̣o′$_u$ne·. ta′x̣as wɛłkanmox̣ona′kse· qa·nquˋłuk!pku′pse·. sɛn·mɛ′te·. naqtsx̣o$_u$na′kse·. n′ɛ′łk$_i$ne·. ta′x̣as łuk!mo′$_u$ne·. qa·n mox̣una′kse· a′$_a$ʻke· qaoˇx̣a′′nte·. ta′x̣as n′ɛ′k$_i$ne·.

Qa·nałonɛ′s$_i$ne· x̣a′$_a$łtsin. t$_i$nox̣a′x̣e· ske$_i$k!a·′nqału′se·. qake′$_i$ne· q!uta·′ptse·k!. o·′k!^{u}q$_u$na kałx̣o′$_u$naps ma′′e·s sł′aqałsuˋk^{u}ił′u′px̣$_a$ne·. qakɛ′łne· ta′t!e·s: “qo′s nɛnq!okupx̣$_a$nɛ′kse· tɛtu′′e·s.” (O·, pałutsik!małɛnkɛ′n·e·. mɛ′ka q!uta′ptse·k! n′ɛˋs$_i$nił′omosa′x̣e·; mɛsquło′$_u$wo·m n′ɛˋs$_i$niłhałx̣ona′pse· ma′′e·s.) qakɛ′łne· tsu′′e·ṡ: “qo·′s nɛnq!okupx̣$_a$nɛ′kse· aˋłka·k$_i$nɛˋk!nała′′e·s.” qa·na′x̣e· x̣a′$_a$łtsin· qałwi′yne· ne$_i$ łka′m·u ke′e·ns ne$_i$s ka′no·ts tɛtu′′e·s tsɔ′pqa·′s. pał kano′ho·s ne$_i$s aq!ulu′k!pkups słaqake′$_i$ne·. qałwi′yne· skumałe′e·ts. ta′x̣as n′aqat!o·x̣a′x̣e·. ta′x̣as suk^{u}ɛłq!anke′$_i$ne· ne$_i$ łkam·uk^{u}ɛ′ste·k. ta′x̣as k!aqat!o·′x̣am qanawɛtskɛ′k$_i$ne· x̣a′$_a$łtsin. n′u′px̣$_a$ne· pał tsᴇma·k!kɛ′kse· ałaqa′łt!e·s. pał nakumałe.ɛ′t.se·. ta′x̣as to′x̣^{u}a łax̣a′x̣e·. suk^{u}iłq!u′k$_u$ne· xa′$_a$łtsin pał ko·′wa·s. ma k.ła′lo·$_u$s ki′e·k. łaqatsx̣a′se· ałaqa′łt!e·s. k.ła′x̣am łatse$_i$ka′te· pał n′u′px̣$_a$ne· pał qa.ɛ′nse·

it. Then he had one more arrow, | and he shot again. Just then (the deer) stood right on the snow, and the arrow went under it. || Coyote had no more arrows. Then the deer | left, and it escaped from Coyote. There stood | Dog. She was hungry. Coyote pulled off the bowstring. | He struck the deer with his bow stave. | He again used the bowstring as his hair band. Then the deer ran along. || He was without a bow with which to do | anything. |

He said to Dog: "Take the children along." | What should his wife and his children go to get? | Dog and her children were tired. She had an ax || and a hammer, with which she chopped the wood. | It was left there. She went back to her house. When she came back, she looked for food, | and there were no more rose hips. She said to her children: "How does it happen that all our food is gone?" | She was told: "Our parent did it." Then | they moved camp. They were hungry because they had nothing to eat, the deer having been saved | and the rose hips also having been eaten. Then they had | nothing to eat. |

(*b*) COYOTE ROASTS SHREWS

They started, going away. She carried her parflèche. Q!ota'ptsek! | was on top of it. Then Coyote started, and | went the way in which the deer tracks went. Coyote went along. Then || his snowshoes were heavy. He looked, and saw that there were many | shrews. Therefore his snowshoes were heavy. | He took a stick. He shook his snowshoes. There were a great many. | When he went on on his snowshoes, there were many more, and he shook them again. | There was a great pile. There was a stump. He threw it down, and | it broke. He started a fire. Then he roasted the shrews. There was a pile of them, | and he added more to them. Then he ate. |

Dog was going along. She walked through soft snow. | Q!ota'ptsek! said, because her mother carried her she could see well, | she said to her elder brother: "There our father is eating near a fire." || (I made a mistake. It was Q!ota'ptsek! who | was going along, and it was Misqolo'wum who was being carried by his mother.) He said | to his sister: "Our parent is eating by the fire." | Dog was going along. The child thought it was | the deer that his father pursued, for the stump looked red. Therefore he said so. || He thought the ground was bloody. They went near. | The two children talked, being happy. When they came near, | Dog looked that way. She saw that her children had told the truth. | The ground was bloody. Now they were almost there. | Dog was glad, for she was hungry. She had nothing to eat. | The children did not say any more. When they arrived, she looked again, and she saw that it was not | meat

a$_{a}$ʻku′ła·ks ne$_{i}$s ma kqa′łwi·y ksιłkuma′ł·o·s, pał n’ι′nse· a·ʻq!ułu′k!pko·ps. n’e·t$_{u}$wιsqa′$_{a}$ne·. tu′x̣$_{u}$a nała′$_{a}$ne· o·′k!^{u}q$_{u}$na ko·′wa·s słaqaqa′pse·. n’u′px̣$_{a}$ne· pał ne$_{i}$s sιnmux̣ona′kse·̦ ka′łta·ts. tse$_{i}$kata′pse· skι′n·ku·ts. ta′x̣as at łats!ałama′$_{a}$me·k skι′n·ku·ts. qak.ła̦′pse·: “a: qa′psin kιnsł’aˋtstawι′sqa pι′k!a·ks xma haˇnpιsx̣o′$_{u}$ne· łka′m·u kιnłι′k$_{a}$ma·ł ιnałaqa′$_{a}$ke·. tsx̣ał’ι′nse· nιnkuma′łne·s łkamnι′′nte·kts na ka′mi·n.” tsuk^{u}a′te· ne$_{i}$s ka′łx̣o·x̣a′$_{a}$ltsin qo’s qaˋoˇx̣ał’unmι′te·. tsuk^{u}a′te· ne$_{i}$s k!omowι′sa·s, ałax̣o′$_{u}$ne·. qakι′łne·: “łao·kq!aˋłe·łqasł’o·q!^{u}i·′yam ma koho·′was.”

Ta′x̣as ts!ιna′x̣e· qaqa·kqaˋp$_{a}$nax̣wa′te·k. k!e′′ła mιsquło′$_{u}$wo·m. ta′x̣as sιłmatι′łne· tιtu′t$_{i}$mo mιsquło′$_{u}$wo·m. ts!ιna′x̣e· ma′$_{a}$t$_{i}$mo q!uta′ptse·k!. pał ki′e·n nιtsta·hałna′na mιsquło′$_{u}$wo·m, słaˇqaˇqa′pse· kamatι′ktsi·ł skι′n·ku·ts x̣ałe·′e·s. q!ota′ptse·k! pał ki′e·n na·utena′na·s, słaˇqaˇqa′pse· ts$_{u}$k^{u}a′ta·ps ma′′e·s ta′x̣as qatał·aqa.e·ła′n·e· mιsquło′$_{u}$wo·m. n’u′px̣$_{a}$ne· ksιłmaˇ′ta·ps ma′′e·s. ts$_{u}$k^{u}a′te· x̣ałe′e·s skι′n·ku·ts. qakι′łne·: “ta′x̣as ma$_{a}$ts łae·′′łan’. ne′$_{i}$na·m’ naqa′s$_{i}$na·m’ ma′′ne·s nι′′nło·$_{u}$s k!ałasx̣a′ma·ł tsx̣ałatska′x̣e.” pał ke′$_{i}$ło$_{u}$s ki·′e·ksts k!aqa′ke·. qa′psins xma se·ł’ałasx̣a′ma·łs. ta′x̣as n’ιkma′łne· x̣ałe′e·s ne$_{i}$s ka′łta·ts. ta′x̣as ko$_{u}$ł’ι′k$_{i}$ma·ł. nałax̣o′$_{u}$ne·. ts!ιna′x̣e., qa·na′x̣e·.

(*c*) COYOTE AND THE BEAVERS

Sakιłaqa′pse· sι′n·a·’s. pιsx̣o′$_{u}$ne· x̣a′łe′e·s. qakι′łne·: “hutsx̣ałupka$_{a}$nqu′łne·ts kuł’ιk$_{i}$na·′ła.” ta′x̣as n’umιtskι′n·e· a$_{a}$ʻkιt.ła.ι′se·s ne$_{i}$s sι′n·a·’s a′$_{a}$ʻke· a$_{a}$ʻq!ankιtsqa.ι′se·s. ta′x̣as łałιtu′kse·. ta′x̣as n’umιtskι′n·e· a$_{a}$ʻqok!am’ι′se·s. n’upkaqkι′n·e· mo′′q!$_{u}$ne·’s. a′$_{a}$ʻke· ła.upkaqkι′n·e· mo′′q!$_{u}$ne·’s. t!apts!ax̣a′ktse· x̣ałe′e·s. suk!^{u}atsk!ak!u′se·. n’u′px̣$_{a}$ne· sι′n·a pał tsx̣ałk!umna’nta′pse·. no′h$_{u}$ne· pał n’ι′nse· skι′n·ku·ts. qakiła′mne·: “tsx̣ał’oˋ$_{u}$ktawa′s$_{i}$ne· hoł’uˋps$_{i}$yała′e·s.” ta′x̣as sι′n·a n’upkaqkι′n·i·ł at nałnuku′x̣$_{u}$ne·. ta′x̣as suk^{u}iłq!u′k$_{u}$ne· skι′n·ku·ts. ta′x̣as yunaqa′pse· k!upka′$_{a}$nqo·ł sι′n·a·’s. ta′x̣as qa·qaskι′n·e·. ta′x̣as n’ιtskι′łne· ło·k!^{u}s. ta′x̣as n’ιłqana′x̣e·. n’u′px̣$_{a}$ne· sι′n·a k!ιłqa′na·s skι′n·ku·ts·. qakiła′mne·: “ta′x̣as hułaˋx̣unax̣a′ła wu′o·.” ta′x̣as q!a′pe sι′n·a łax̣oˋn·aqanmιtqu′łe·k. pał kqa′e·p tsιn pał ksi·ł·aqa′qa·ps ne$_{i}$s wa′′nmo·’s. mιsquło′$_{u}$wo·m a$_{a}$ʻkok!^{u}aˋtsk!ak!o·′we·s a′$_{a}$ʻke· łax̣unmitqu′kse·. łaqanawa′ts!se· a$_{a}$ʻqok!am’ι′se·s. nanuk^{u}e·ta′pse· mιsqoło′$_{u}$wo·m. tsιqaˋnanuk^{u}ita′pse·. saˋqx̣a·łyaˋn·qo·k!ame′$_{i}$se·. ła·asqanawa′ts!se·. naqankι′łne· tιtu′′e·s. nułpa′łne· x̣ałe·′e·s skι′n·ku·ts·. qakι′kse·: “kate:′tu, kate:′tu.” łayik!ts!naˋm·ok!am$_{i}$ni′łe·k.” n’u′px̣$_{a}$ne· skι′n·ku·ts ιłqa′ha·ks qa$_{a}$kiła-

what she thought was bloody, but it was a stump. | She stopped and
almost fainted from hunger. It was so because she was hungry. | She
saw that it was a pile of shrews. | Coyote looked at her. Then Coyote
rubbed [it on] his hair. || She was told: "Why are you standing 70
about there? You ought to have put down | the child. Eat with
them those that are spread out there. They will be | for you and
the children. This will be mine." Dog took what she carried | and
threw it down. She took it walking about. | She put it on her back.
She said to him: "There is another disappointment. I was || hungry." | 75

Then she started. She left Misqolo'wum crying. | Then father
and son, Misqolo'wum, were left behind. | Q!ota'ptsek! and his mother
left him. Misqolo'wum was a boy, | therefore he was given to
Coyote. || Q!ota'ptsek! was a girl, therefore | she was taken by her 80
mother. Then Misqolo'wum could not help crying. | He knew that
he was left by his mother. Coyote took his son | and said to him
"Don't cry! As your mother is going along there, | if she does not
find anything to eat, she will come back." She had nothing || to eat, 85
therefore he said so. What should she have to eat? Then | he and
his son ate shrews. They finished eating together. He put the boy
on his back | and started. He went along. |

(c) COYOTE AND THE BEAVERS

There were some Beavers. He put down his son. He said to him: |
"I'll take them out of the water, and we shall eat them." Then he
broke || the dens of the Beavers and the beaver dams. | Then there 90
was no more water. He broke open the dens | and took a young
Beaver out of the water. He took another | young Beaver out of the
water. He tied them on his child as ear ornaments. | Beaver saw
him. He was going to get the best of him. He knew || it was Coyote. 95
They said to one another: "He will kill us all. | Let us pretend to be
dead." When the Beavers were taken out of the water, they bled
from the mouth. | Then Coyote was glad. He had taken | many
Beavers out of the water. Then he stopped. | He looked for fuel.
Then he went away. The Beavers saw || Coyote going away, and they 100
told one another: "Let us go back | into the water!" Then all the
Beavers went into the water. All jumped back quickly into the
water. | They were not dead. It only looked like blood. | Misqolo'wum's
ear ornaments also went into the water. | They dived into
their holes. They dragged Misqolo'wum in. || They dragged him in. 105
There were two holes, one on each side, and one dived into each. |
Then he called his father. Coyote heard his son | saying: "Father,
father!" There was a turn | in the tunnel (into which they had gone).
Coyote knew from far away that his | son was calling him. He ran

qank.ła'pse· x̣ałe·'e·s. ła.utsinqkupekɩ'me·k. łaqaoˇx̣a'x̣e·. ło'$_{u}$se· x̣ałe·'e·s. nułpa'łne· ne$_{i}$s ya'wo's qak.łɩłq!anło·u'kse·. qaoˇx̣a'x̣e· sł'a`kakɩ`s$_{u}$wɩts·a'q!$_{a}$se·. nakunkɩ'n·e· ła·akakɩ'n·e. q!akpakitkɩsx̣o'$_{u}$ne· ne$_{i}$s mo'q!$_{u}$ne·'s. tse$_{i}$ka'te· ne$_{i}$s k$_{i}$yuna'qa·ps qa·qa·`hake·łhakoma·`łe.ɩ't.se· pał sł'a`skɩkɩłkɩ'n·e. mo·q!$_{u}$ne·na`nakɩsta'ke·s.

Ta'x̣as n'ɩto`k$_{u}$we·y$_{i}$kɩ'n·e·. ta'x̣as nank!amu`kupkinmu'n·e·. ta'x̣as ku'kups. ta'x̣as n'a`qtsq$_{a}$ne·sɩ'kse·. tsɩn aq!u'ta·łs sɩłqaoˇx̣antɩ'ktse· x̣ałe'e·s., o·'k!$^{u}$q$_{u}$na ktspo`q!^{u}x̣$_{u}$ne·'s. nɩnko'e·s skɩ'n·ku·ts tsɩn aku'ła·ks tsx̣ałsɩł'ɩ'k$_{i}$ne·. ta'x̣as n'ɩ'k$_{i}$ne·. łatse$_{i}$ka'te· x̣ałe·'e·s. n'uno'q$_{u}$wix̣$_{a}$na'pse· tsɩn aq!u'ta·łs pał ksɩ'ł'e·ks. qakɩ'łne· x̣ałe·'e·s: “ho'yas łᴇmɩ'k!e·st.” qaoˇx̣·^{u}a'ntɩ'ktse· ne$_{i}$s aku'ła·ks. łats$_{u}$k^{u}a'te·. n'ɩ'k$_{i}$ne·. n'iła'x̣$_{a}$ne· x̣ałe·'e·s. ku'ł'i·k. ła·ts!ɩna`łonɩ's$_{i}$ne· skɩ'n·ku·ts x̣ałe.ɩ't$_{i}$mu.

(*d*) DEATH OF COYOTE'S SON

Qa·na'x̣e·. na· takx̣ax̣o'$_{u}$ne· skɩ'n·ku·ts. pa·'me·k wɩłninmox̣u'n·e· ktsɩnx̣o'$_{u}$me·k. tse$_{i}$ka'te· x̣ałe'e·s. n'uma'tse·. qałwi'yne·: “a:, kułsuk.łikpa'kit ka·nx̣a'łe·. huła`q!$_{a}$ma·łha:mɩłu`qk^{u}atɩ'łe·k.” qa:kiłha:miłu`qk$^{u}$atɩ'łe·k. ta'x̣as łaqa`wɩłkikq!u'se· x̣ałe'e·s. tsɩn'a·`witsłɩłnukuna'se·. qałwi'yne· ta'x̣as łaqaoˇx̣a'x̣e·. qałwi'yne· ktsłaała'x̣o·. qunya'x̣$_{a}$ne· pał n'ɩ'nse· up'na'm·o·'s, pał sɩłhot!$_{a}$nɩ`nmitqa'pse·. n'iła'n·e· qa`$_{a}$kił'iła'n·e·. qake'$_{i}$ne·: “a:, ta'x̣as qała ma`qa·ł·a'ło$_{u}$sk k!utsx̣o'$_{u}$naps ma qa`łqaˇsoˇk$^{u}$ɩ'łq!o·k.” ta'x̣as tsx̣akɩłmat.łitɩ'łe·k, pał ksɩ'ł'e·ps x̣ałe'e·s. qake'$_{i}$ne·: “a: na's at k.łqa'q$_{a}$na aqłsma'k$_{i}$ne·k! nɩ'n'e·ps a$_{a}$'knɩk!namo''e·s at tsx̣ałse: łqasa·no`x̣o'nx̣ona'pse· o·p'namo''e·s.” ko·łmat.łitɩ'łe·k skɩ'n·ku·ts, ta'x̣as ts!ɩna'x̣e·. ta'x̣as ts!ɩna'k$_{i}$ne·. łało'$_{u}$se· kk!utsx̣o'$_{u}$naps.

(*e*) COYOTE TRIES TO STEAL THE SUN

Qa·na'x̣e·. łax̣a'x̣e· sa·k.łunamɩ's$_{i}$ne·. tɩnax̣a''mne· qanit.łanamɩ's$_{i}$ne·. n'ɩsakᴇnu'ne·. n'u'px̣$_{a}$ne· pa'łke$_{i}$s sła·t$_{i}$yił·a`ntaqanaq$_{a}$na'kse·. n'u'px̣$_{a}$ne· łka'm·u's sanaqna'kse· wɩłwʊ'mse·. qałwi'yne· skɩ'n·ku·ts: “pał sɩłso'$_{u}$kse· ma''e·s, ksłsa'han qo łka'm·u.” qake'$_{i}$ne· ne$_{i}$ łka'm·u: “ka'ma, qałwi'yne· na nʊpɩ'k!a: ‘kse'$_{i}$łso$_{u}$ks ma''e·s, na łka'm·u ksɩłsa'han.’” qałwi'yne·: “a: ksɩłsa'han ne$_{i}$ łka'm·u. k!upx̣ałwi'ytap.” qake'$_{i}$ne· ne$_{i}$ łka'm·u: “ka'ma, qałwi'yne· na nʊpɩ'k!a: ‘a: ksłsa'han na łka'm·uts k!upx̣ałwi'ytap.’” qałwi'yne· skɩ'n·ku·ts: “a: hutskiłpaq!$_{a}$me·woma'ke·.” qake'$_{i}$ne· ne$_{i}$ łka'm·u: “qałwi'yne· na nʊpɩ'k!a: ‘a: ksɩłsa'han, huts-

quickly. He got there. || His son had disappeared. He heard him 110
making noise in the water. | He went there. His legs stuck out.
He pulled at them, and took him out. | Then he knocked down the
young Beavers. He looked for | the many Beavers, but only the
bloody ground was left. | The two young Beavers were all he got. ||

He made a hole in the ground. Then he made a fire and put the 115
meat into it. | When it was cooked, he took it out. | He put the
fat there for his son because it was soft. | He himself, Coyote, was
going to eat the meat. | Then they ate. He looked again at his
son, and he wished to eat || what his son was eating, who was eating 120
fat. He said to his son: | "Let us change!" He put the meat there
and took back (the fat). | Then he ate. He made his son cry.
After they had eaten, | Coyote and his son moved camp. |

(*d*) DEATH OF COYOTE'S SON

He went along. Coyote slipped and fell. || He slid down a long 125
distance until something stopped him. He looked at his son. He
laughed at him. | (Coyote) thought: "Let me make my son glad.
I'll | slide down on the snow for a little while." Then he slid
down. | His son did not laugh aloud. He just smiled. Then (Coyote)
thought | he would go back. He thought he would put him again
on his back. He touched him || and he saw him. He was frozen to 130
death. | He cried all the time. He said: "There is | nothing that
should prevent him from being glad (?)" Then | he threw his things
away because his son was dead. He said: "Ah! | This is what people
shall do when their relatives die. || Then the dead will not be put 135
into bad condition." After | Coyote had thrown his things away, he
started. He went fast. There was nothing | to keep him back. |

(*e*) COYOTE TRIES TO STEAL THE SUN

He went along, and he came to a town. He entered a tent
there. | He sat down. He saw a woman sitting | with her back toward 140
the fire. He saw a child sitting there | which had a big belly. Coyote
thought: "The mother is good, | but the child is bad." The child
said: "Mother, | this manitou thinks his mother is good, but her
child | is bad." He thought: "The child is bad; || it knows my mind." 145
The child said: "Mother, | the manitou thinks this child is bad; it
knows my mind." | Coyote thought: "I'll burst his belly by kicking
him." | The child said: "The manitou thinks he is bad. | I will

kiłpaq!$_{a}$me·woma'ke·.'" qatsx̣a'n·e· ne$_{i}$ pa'łke$_{i}$. n'u'px̣$_{a}$ne· skι'n·ku·ts· k!es$_{i}$nι't.ła·'s naso'$_{u}$k^{u}e·ns. łaa'$_{a}$k!ła·k na ła·'a qanεt.łana'mne·, qawεlt.łana'mne·. tkax̣a''mne· pa'łke$_{i}$ ne$_{i}$s yaqa`wεsaqa'$_{a}$ke· skι'n·ku·ts. tse$_{i}$ka'te· skι'n·ku·ts n'ι'nse· tεłnamu''e·s. qak.ła'pse·: "ka$_{a}$s kεn'a·`qał·ati'ke·ł łka'm·u ksεł'a·qałati'ke·. n'ι'n·e· papa'ne·s. ka$_{a}$s ke'e·n łka'm·u ma kinqsa'ma·ł." skι'n·ku·ts qa·wa`x̣$_{a}$mit$_{i}$nax̣$_{a}$wa'te·k. n'εła'n·e·. qake'$_{i}$ne·: "nut!a˘nι·n·me·tqap$_{a}$mona'p$_{i}$ne·." qak.ła'pse· ne$_{i}$stεłnamu''e·s: "na a·qa't!a·k husεnt.ła'$_{a}$ne·. hułts!εnax̣a'ła." ta'x̣as sεłqaqa'pse· ne$_{i}$s ma yaqakι'łke· x̣ałe'e·s ne$_{i}$s ki·'e·ps: "ma kqa`ki·ł'e''na·m ma''ne·s nι''nło$_{u}$s k!ałasx̣a'ma·ł tsx̣ał·ats!kax̣'e·." ta'x̣as sεł·o'$_{u}$se· k!ałasx̣a'ma·ł x̣a'$_{a}$łtsin sεłałoq^{u}ałqa'$_{a}$tse·. skι'n·ku·ts ta'x̣as łats$_{u}$k^{u}a'te·. ta'x̣as t$_{i}$nax̣a''mne· x̣a'$_{a}$łtsεns a$_{a}$`kεt.łaι'se·s. ta'x̣as n'ι'k$_{i}$ne. qak.ła'pse· tεłnamu''e·s: "sakx̣a'x̣e· kała'q$_{a}$ni·ł. wałk$_{u}$wa'yi·t tsx̣ał·awa'x̣e·. ma$_{a}$ts hεntst$_{i}$nax̣a''mne·. ta'x̣ta·kanmi·'yit a'$_{a}$`ke· łaqanι'ki·t. ta'x̣as hεntst$_{i}$nax̣a''mne·. tsεłmi·'yet hεnt$_{i}$na'x̣a·'m hεntsqatse$_{i}$katι'łne·. at qaqa'$_{a}$ne· at qaqana'$_{a}$ne· na naso'$_{u}$k^{u}e·n. n'ι'ne· nata·'nεk!." ta'x̣as tsłimi'yit. ława'x̣e· kała'q$_{a}$ni·ł. ta'x̣as q!a'pe· qao˘x̣ax̣a''mne· ne$_{i}$s naso'$_{u}$k^{u}e·n a$_{a}$`kεt.ła'e·s. n'εt!qao˘x̣ałx̣o'$_{u}$łne· tsɔ'pqa. ta'x̣as tsx̣ana''mne·. ta'x̣as k.łanmu'ko·ł a$_{a}$`ku'ła·k. ta'x̣as q!a'pe· tι'tqa·t!quna'x̣e· ne$_{i}$s a$_{a}$`kit.łana'me·'s. ta'x̣as nanmoku'łne·. łkamnι''nte·k q!a'pe· quna'x̣e·. n'ɔ̈pkawi`sεłku'łne· ne$_{i}$s kanmuku'łe·'s. ta'x̣as skι'n·ku·ts a'$_{a}$`ke· quna'x̣e·. ta'x̣as sεłma't·e· ke'$_{i}$tsx̣a·'s tεłnamu''e·s. ta'x̣as qsama'łne· łkamnι'nta'ke·s k!ɔpka'łko·łs. qo's a'pko·k!$^{u}$s qawax̣$_{a}$mι'te· sι't!e·s. ta'x̣as k!ɔpka·wεsι'łko·ł tsuk$^{u}$ałι's$_{i}$ne· sι't!e·s. łaqawa`x̣$_{a}$mεt.łι's$_{i}$ne· qo's a$_{a}$`k!ała`x̣$_{a}$wu'e·t.s. łat$_{i}$na'łko$_{u}$ł skι'n·ku·ts n'u'px̣$_{a}$ne· sεt!ι'se·s. łka'm·o's ne$_{i}$s a$_{a}$`k!ała`x̣$_{a}$wu'e·ts pa·'me·k at qa`o˘x̣ałyik!taku'łne·, a'$_{a}$`ke· at qa`o˘x̣ał'upq!$_{u}$małιkx̣o'$_{u}$me·k. ta'x̣as ku'ko· a$_{a}$`ku'ła·k, ta'x̣as n'i·kι'łne·. ta'x̣as pał tsx̣ało·k!^{u}iłqahisι'łne· skι'n·ku·ts· ne$_{i}$s yaqa`hanqame'$_{i}$ke· at qanałhisa`mnamι's$_{i}$ne· at manq!ałe'$_{i}$ne at qakiłι'łne·: "hinqa.εstι'łne· ne$_{i}$stι'łne· εn łu'n·u." hanqame'ke· łaa'k!ła·ks at n'atska·łkι'n·e·. at qakiłι'łne·: "hinqa.istι'łne·, ne$_{i}$stι'łne· εn łka'm·u." ta'x̣as pał sł·ało'$_{u}$se· a$_{a}$`ku'ła·ks pał sło·`k!^{u}iłqahisι'łne·. ta'x̣as łaanax̣a'mna'mne·. yunaqanqa'$_{a}$ne· k$_{u}$wisι'n·a. skι'n·ku·ts nuk!^{u}iło'$_{u}$se· k$_{u}$wεsι'n'e·s o·'k!^{u}q$_{u}$na·ts qahisι'łne·. ta'x̣as q!a'pe· ła.anax̣a'mna'mne·. qake'$_{i}$ne· skι'n·ku·ts: "ts!kakι'nki·ł ka'si·t! e·s ma kwι'ski·łqao˘x̣a'ke·n." qałwi'yne· a'pko·k!^{u}s ksa'kqa·ps sι't!e·s sł'aqake'$_{i}$ne·. qakiłι'łne·: "is łu'n o·'s skikqa'$_{a}$ne·." tse$_{i}$ka'te· skι'n·ku·ts ne$_{i}$s a$_{a}$`k!ałax̣$_{a}$wu'e·t.s skεkqa'pse· sι't!e·s. skεkq!$_{u}$ma'łse·, skεkqoq$^{u}$ts!ała'$_{i}$se·. łatsuk$^{u}$a'te·, łaanax̣a''mne·. łat$_{i}$nax̣a''mne· a$_{a}$`kεt.ła·ι'se·s tεłnamu''e·s. qak.ła'pse·: "ki'n'e·k? kεn'wι'łwo·m?" qake'$_{i}$ne· skι'n·ku·ts: "a:waha·'. hoq^{u}ahisι'łne·, husεłyanx̣u'n·e·." numats$_{i}$nata'p-

burst his belly by kicking him." The woman did not speak. Coyote knew ‖ that it was the tent of a chief. There was another | tent, 150 which was not large. A woman came in | where Coyote was. Coyote looked, and it was his wife. | She said to him: "Why did you say what the child said? | This is your grandson. Where is the child that went with you?" ‖ Coyote fell down crying. He said: | "He 155 froze to death." His wife said: | "My tent is near by. Let us start." Then it was | as he had told his dead son. He told him: "Your mother is going; | but if she has no one to share with her what she eats, she will turn back." Then Dog had no one ‖ to share with 160 her what she ate. Then she turned back. Then Coyote took her back. | He entered Dog's tent. Then | she ate. His wife said to him: "They have | started deer driving." In the evening they will come back. Don't go in. | In the morning they will do it again. Then you may go in. ‖ If you go in in the evening, they will not look at 165 you. | The chief always does that way. He is the Sun." | At night the deer drivers came back. Then all went to | the chief's tent. They piled up the deer. | Then they talked, and they boiled the meat. All the men ‖ went to the tent. Then (the meat) was being boiled. | 170 All the children went there, carrying water where the meat was being boiled. | Coyote always went there. He disobeyed his wife. | He went with the children who were bringing water. | There at the head of the tent he threw down his blanket. They brought in water. ‖ His blanket was taken and was thrown back to the door. | When 175 Coyote took water into the tent, he saw his blanket. The child | near the door always spilled water on it | and cleaned his feet on it. When the meat was done, | it was eaten, but nothing was given to Coyote. ‖ They were passing the food by the place 180 where he was sitting. He stretched his hand out, | but he was told: "It is not for you; it is for the next one." | Another one who was sitting there took it. He was told: "It is not for you; | it is for him, for that child." Then all the meat was gone, | and he did not receive anything to eat. Then all went out, and there was much ‖ food left over. Coyote had nothing left over, because | he 185 was not given anything. Then all went out. Coyote said: | "Give me my blanket; I put it there." | He thought that his blanket was lying at the head of the tent; therefore he said so. He was told: | "It lies over there." Coyote looked, and there was | his blanket lying 190 at the door. It was dirty and wet. | Then he took it and went out. He went into the tent of his wife. | He was told: "Did you eat? Are you satiated?" Coyote said: | "Oh, no! I was not given anything.

se· tιłnamu''e·s. qak.ła'pse·: "ma kinqa`qa·łqa`qa ne$_i$ pι'k!a·k, at ma ke·n'upsła`t$_i$yilmat ko·'$_u$tsx̣a. ma hoqaqłι's$_i$·ne·: 'ma$_a$ts kintstna'x̣a.' at qahisι'łne· tι'tqa·t! ne'nwam na's a$_a$'kik.łuna'me·'s. ta'x̣ta· kanmi·'yit a'$_a$'ke· łaqanι'ke·. ta'x̣a· at t$_i$nax̣a''mne·. ta'x̣as at na`łq!a·łhowu'mne·. swakałkinι'łne· a$_a$'ku'ła·k kutsx̣ał'ι'k$_i$na'ła. huskiłhanmu'k$_u$ne·. is kikqa'$_a$ne· ta'x̣as ι'ke·n'." ta'x̣as skι'n·ku·ts tsx̣a`kił'ι'k$_i$ne·. ta'x̣as nowu'm'ne·. ta'x̣as q!u'mne''ne·. wι'łna·ms naq!amałe'$_i$tsne· skι'n·ku·ts. nułpalitι't$_i$ne· a$_a$'k.łuk.łe'et.s. qakiyamι's$_i$ne: "hú, hú, hú." qake'$_i$ne· skι'n·ku·ts ne$_i$s kułpałnι'te·t k!a$_a$qakya'me·s, qake'$_i$ne·: "hú, hú, hú. kuł'ι'łwa k.łe'a·s wa'ma·t! k.łakι`se·łnoho`sk!umk.łuwιst!a`łama·łqałtι'łe·k k.ła'wła." nułpałnι'łne· skι'n·ku·ts· ne$_i$s k!aˇqa'ke·. n'ιsłikpayax̣$_a$wa`t$_i$ne·ktι't$_i$ne·: "pa·ł k!anι'ke· ne$_i$s ke'as wa'ma·t! a'$_a$'ke· ne$_i$s kwist!a'ła k.ła'wła. tsx̣ałqa.ikι't!$_u$wo· pał at qaha`q!$_a$wo·ktsamna'mne· qo ta`x̣a hak.łuna'mke·." ta'x̣as ts!ιnax̣a'mne·. a$_a$''ke· skι'n·ku·ts ts!ιna'x̣e·. qanax̣a'mne·. n'ιsakᴇmu'n·e· naso'$_u$k$^u$e·n. ta'x̣as ne$_i$s ya·qaha`nqame·'ke· naso'$_u$k^{u}e·n. iłna'hak qake`$_i$kała`q$_a$wu'mne·. łax̣a'x̣e· skι'n·ku·ts. qayaqana'x̣e· qo's yaqanaq$_a$nakι'ske· naso'$_u$k^{u}e·n u's'me·ks. qa'oˇx̣ał'ιsakᴇnu'n·e· qałwiyna'mne· ksιłsana'q$_a$na skι'n·ku·ts. tsιn ya·kqasts!ᴇmqa'qa at k!ι`s$_i$ni·ł'us'mo·ka·nqa'me·k. k!aˇqa'q$_a$na skι'n·ku·ts. ta'x̣as q!a'pe· k.łax̣a'x̣am. qake'$_i$ne· nata'nιk!: "ta'x̣as łu'n·u ts!ιna'ke·ł ne$_i$ wa`kaq!yułe.ι'tke· ya·kιnts!ιłk!aku'k^{u}i·ł hιntsx̣ał'ιnkι'łne·." n'iłiktι'łne· skι'n·ku·ts. o·'k!^{u}q$_u$na ne$_i$s k!aqa'k$_a$na sιł'aqakiya'mne·. ta'x̣as n'owo'k$_u$ne· naso'$_u$k^{u}e·n. ta'x̣as skι'n·ku·ts a'$_a$'ke· n'owo'k$_u$ne·. ta'x̣as ts!ιna'x̣e· naso'$_u$k^{u}e·n. ta'x̣as tsu'k$_u$ne·. nałkι'n·e· · a$_a$'kιnoˇq^{u}a'$_a$kops. qaoˇx̣anq!o`kupq!o'$_u$ne·. tse$_i$katι'łne· skι'n·ku·ts. ło'$_u$se· a$_a$'kιnoˇq^{u}a'$_a$ko·ps. k·a'łkιn. qałwiyna'mne· tsx̣ałqaqał'o·'k!^{u}e· nata'nιk! ktsx̣ałtsu'ko·. ta'x̣as skι'n·ku·ts qaoˇx̣akι'n·e· ma'$_a$ka·'s ła'n'e·s, a$_a$'kιnqowa.ι'se·s ma'$_a$ka·'s. nutsinqkupekι'me·k. tse$_i$katι'łne· ne$_i$s ya·qa`naq!małe'$_i$ke· qanaq!ma·`k.łιnq!oku'pse·. nuła'se· ne$_i$s ma'$_a$ka·'s. ta'x̣as qakiłaq!max̣oka'$_a$ne· skι'n·ku·ts. tse$_i$katι'łne· naso'$_u$k^{u}e·n nata'nιk!. tax̣ta·' na's qasna'x̣e· peι'k!a·ks skι'n·ku.ts, qo·'$_u$s nιłqana'x̣e·. ta'x̣as ts!ιna'x̣e· kała'q$_a$ni·ł qanax̣a''mne·. n'upx̣a'łne· skι'n·ku·ts·, pι'k!a·ks ne$_i$s pał sιł·awa'x̣e· pał słakamιnqa'$_a$tse· n'ŏpski·łqa.ιłqana'x̣e· ne$_i$ naso'$_u$k^{u}e·n. skι'n·ku·ts łao·`k!qana'x̣e·. ta'x̣as mιtx̣a'łne· tsɔ'pqa ne$_i$s yaqa`nałhanq!oku'pske· o'qo$_u$ks. qana'x̣e· skι'n·ku·ts. n'u'px̣$_a$ne· wa'ma·t!s n'a's·e·. x̣a`tsιnł'ιłwa'n·e·. qa·na'x̣e· a'$_a$'ke· n'u'px̣$_a$ne· wιst!a`łama`łqa·łtι'kse· k.ła'wła's, a'$_a$'ke· n'u'kte·. ta'x̣as k.łats!ιnax̣a'mne·. n'u'px̣$_a$ne· skι'n·ku·ts at na·'s łaqoq$^u$aha`nłukpqa'pse· tι'tqa·t!s. at ło'$_u$se· qa'psi·ns. sanmo·ł-

I am starving." His wife laughed at him. | She said to him: "You are always like that. || You always disobey me. I told you not | to go in. A man who comes to this town is not given anything to eat. | At a later time, another day, when they do so again, then he may go in. | Then he is given enough to eat. Meat has been brought in | for us to eat. I have boiled it. It is there. || Eat." Then Coyote began to eat. Then | he was satiated and slept. Early Coyote awoke. | He heard a noise. People were saying: "Hu, hu, | hu!" Coyote said when he heard it (the same as) what they said. | He said: "Hu, hu, hu! let me kill two bucks || and red (?) an old grizzly bear with seven young ones." | They heard what Coyote was saying. It was frightful | what he said. "Two bucks and seven | grizzly bears are too heavy. Those will be nine. The people of that town don't carry meat for one another." | Then they started, and Coyote || started, too. They were going along. The chief sat down. Then | behind where the chief was sitting a row of men started. | Coyote got there. He went past the place where | the chief was sitting. Farther ahead he sat down. The people thought: | "Coyote is doing wrong. Only those who are skillful || may sit at the head. Why does Coyote do so?" | Then they all arrived. Sun said: "Go on | to the end of this mountain. Those who go quickly shall do it." | Coyote was meant. Because he had done so, therefore they said it. | Then the chief arose, and Coyote also || arose. Then the chief started. | He started a fire. He carried pitchwood and he started a fire. | They looked at Coyote. He did not carry pitchwood. | They thought Sun would be the only one who would light a fire. | Then Coyote put flicker feathers on his moccasins. || He ran. They looked at him; | and wherever he stepped, a fire started. | The flicker did so. Then Coyote scared them. | Then they looked at Chief Sun. He had not gone far | before Coyote was way over there. Then the deer drivers started || and went along. Coyote was seen coming back already. | He went around in a circle. | The chief had not gone far when Coyote went the same way again. Then a deer was shot | where the fire was, in the circle of fire. Coyote went along, | and saw two bucks. He killed both of them. He went along, || and he saw seven grizzly bears—an old one and young ones. He killed them all | and started back. The men had nothing, and Coyote saw them |

kɩ'n·e· ne$_i$s k!ɩ'łwa. qaa`łuq$^u$akɩ'n·e·. qakɩ'łne·: "a: łɩnło'$_u$ne· kɩn`ɩ'łwa x̣ma·nłaha`q!woktsa'p$_i$ne·." qakiłɩ'łne·: "at qaha`q!$_a$wo·kktsamna'mne·." ta'x̣as łałunamɩ's$_i$ne·. qaa'łuq^{u}akɩ'n·e· pał kqa.ikɩ't!$_u$wo·$_u$s. n'uk!u`nił'ak$_i$me''nte·. qakɩ'łne· ne$_i$s k!ak$_i$me''ne·t: "a: tsx̣anata'pki·ł ka$_a$s ko·ł'a·qa'ki·n na koɩ'łwa?" qak.ła'pse·: "kɩnqałwi'yme$_i$ł ke'$_i$ło$_u$s k!ɩ'łwa? na k.łaqahaqa'nqa·ts? at nɩłkupx̣o'$_u$łne· at tsᴇqapqona'ne· at łaa`pak!e·nkinɩ'łne· a$_a$'ka·'wuta'me·s." ta'x̣as skɩ'n·ku·ts nɩłkupx̣o'$_u$ne·.[1] tsᴇqapqona'se·. ta'xas łaapak!ne·''nte· ne$_i$s kuwɩst!a'ła·'s k.ła'wła·'sts ne$_i$s ke'a·s wa'ma·t!s. ła`utsɩnqkupekɩ'me·k. qałwiynamɩ's$_i$ne· ktsx̣ałha'łke·ks skɩ'n·ku·ts pał ksi·łyuna'qa·ps k!ɩ'łwa. qanax̣a'mne·. pał kałnoku'pqa skɩ'n·ku·ts n'ɔ̈pski·ł'aqałax̣ax̣am·ɩ's$_i$ne· k.łaqayaqa`na·momo'k^{u}a. k.łała'x̣a·m ło'$_u$nte· k.łaka'łx̣o·.[2] qanaqłɩ'kx̣$_a$ne·; t$_i$nmit$_i$kɩ'n·e· ne$_i$s a$_a$‘kɩt.łana'me·s q!a'pe·s ławɩłqa'pse· saˇme`$_i$nmux̣u'naks ne$_i$s qa.ikɩ't!$_u$wo·s. ta'x̣as a'$_a$‘ke· łahaq!max̣oka'$_a$ne· skɩ'n·ku·ts.

Ta'x̣as tsłmi'yit łae·t!qaoˇx̣ax̣a''mne· naso'$_u$k^{u}e·n a$_a$‘kɩt.ła'e·s. łae·kɩ'łne·. skɩ'n·ku·ts łaqat$_i$nax̣a''mne· at nułpałnɩ'łne· skɩ'n·ku·ts. pał k.ła'ło$_u$ tɩ'tqa·t! ne$_i$s a$_a$‘kik.łuna'me·'s; at qo·q^{u}a·kqa`łiłq!anło'$_u$k$_u$ne· skɩ'n·ku·ts tɩłnamune'nta'ke's. sł'onɩ'łne· wa'łk$_u$wa·'s ma kqo'$_u$na·m ma kqahɩ'si·ł. łat$_i$nax̣a''mne· skɩ'n·ku·ts tɩłnamu''e·s. qak.ła'pse·: "qa'psin kinsiłqaqo'$_u$na·m ne$_i$ k!ɩtqaoˇx̣ał'ɩ'ke·ł?" qake'$_i$ne·: "a: wa'łk$_u$wa· ma k$^u$qo'$_u$na·m ma ko`matsq$_a$na`ne·ya'$_a$ti·ł." ts!ɩna'x̣e· ne$_i$s yaˇqaˇha`qawomɩ'ske·. t$_i$nax̣a'mne·, qaoˇsaqa'$_a$ne·. ta'x̣as k!ɩkinoqoku'łe·s. ta'x̣as wunikɩ't$_i$ne· ktsłmi'yit, ta'x̣as łaana`x̣a'mna'mne·.

N'u'px̣$_a$ne· skɩ'n·ku·ts ne$_i$s yaqaha`nqame'$_i$ke· qa`hanin·qoma'łse· a$_a$‘kuqłat!ɩ'se·s· nawaspa'ł'e·s. so'$_u$k^{u}se·. qałwi'yne·: "kutsx̣ał'a'yni·ł." ta'x̣as qake'$_i$ne· skɩ'n·ku·ts: "a: kusɩł·aqa`ta·ł'ana'x̣a·'m. kutsx̣ałqaha'k.łe·ts na a$_a$‘kɩt.ła''na·m." ta'x̣as q!u'mne''ne· nata'nɩk!. n'upx̣ałwiyta'pse· nawaspa'ł'e· ne$_i$s k!aqa'łwiy ktsx̣ał'a'yni·ł. qatsx̣a'n·e· nata'nɩk!. ta'x̣as wunikɩ't$_i$ne· ktsłmi'yit, n'u'px̣$_a$ne· skɩ'n·ku·ts q!u''mne·'s nawaspa'ł'e·s. nuwo'k$_u$ne·. ts$_u$k^{u}a'te· ne$_i$s a$_a$‘kuqła'nta'me·s n'aqsanakɩ'n·e·. łaanax̣a''mne·. ta'x̣as ts!ɩna'x̣e·. qa·na'x̣e·. ta'x̣as qałwi'yne·. ta'x̣as ksɩł'wɩłe·'e·ts. n'itx̣o'$_u$me·k, q!u'mne'$_i$ne· pał ku'k.łu·k qahak.łe'$_i$tsne· skɩ'n·ku·ts. naq!małe'$_i$tsne·. n'u'px̣$_a$ne· a$_a$‘kɩ'kq!yet.s. n'uk$_u$nux̣a''mne·, n'u'px̣$_a$ne· pał n'ɩ'nse· ne$_i$s a$_a$‘kɩt.ła.ɩ'se·s nata'nɩk!s. ma kwɩłe'e·t.s yaqana'mke·. k!a·qa'qa·ps tsuk^{u}a'te· ne$_i$s a$_a$‘kuqła'nta'me·s. qake'$_i$ne·: "a: k!e·kpaya'$_a$ta·p na· a$_a$‘kuqła''nta·m." łaq!ayakɩ'n·e·. łaanax̣a''mne· skɩ'n·ku·ts. tsɩłme·'yit a$_a$''ke· łat$_i$nax̣a''mne·. qahaqowu''mne·. ta'x̣as a$_a$''ke· łaa·nax̣a'mna'mne· skɩ'n·ku·ts. qake'$_i$ne·: "a$_a$''ke·

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[1] Or *qunanuqłota'ax̣$_a$ne·*.

[2] Or *k!apak!ɩ'nx̣o·*.

running by. | He had a pile of (game) what he killed. He did not
know what to do with it. He said to them: "Evidently you have
no game. | You ought to carry some meat home for me." He was
told: "We do not || carry meat for one another." Then there was 240
nobody left, and he did not know what to do with it, | with the nine
animals. At once he called his manitous. He told those whom he
had called: | "Tell me what to do with my game." | They said to him:
"You think that they, those who went by, killed nothing. | They
blow on it and it becomes small. || Then they put it into their belts." 245
Then Coyote | blew on it, and (the game) became small. Then he put
on | the seven bears and the two bucks. He ran back quickly. | They
thought Coyote would not come home before night, because he had
much game. | They went along, but Coyote was able to run fast. ||
They were not home yet before he passed them. He got home. He 250
pulled off | what he carried on his belt. He kicked it into the tent,
and | it was all big again, and the nine animals were piled up there. |
Then Coyote scared them again. |

In the evening they assembled again in the chief's || tent and ate 255
again. Coyote did not go in. They heard | Coyote. There were no
other men in the town. | Somewhere Coyote made a noise where the
women were. Coyote was afraid; | for when he had gone there the
day before, he was not given anything to eat. Coyote entered | his
wife's tent, and she said to him: "Why don't you go there || where 260
they are assembled to eat?" He said: "Oh, yesterday I went there, |
and they made fun of me." He went to the place where they were
assembled. | He went in and staid there. Then they were smoking. | After a long time, in the evening, they went out again. |

Where he was sitting, Coyote saw a skin-drying || frame (?) belong- 265
ing to his father-in-law. It was pretty. He thought: | "I'll steal it."
Then Coyote said: "I can not go out; | I'll sleep here in this house."
Then | the Sun was asleep. His father-in-law knew | what he was
thinking about, that he was going to steal it. The Sun did not
speak. Then, || after a while, in the evening Coyote saw that his 270
father-in-law was asleep. | He arose and took the drying frame
and put it under his blanket. | He went out again, started, and went
along. | He thought he was far away, and he lay down and went to
sleep. | Being tired, Coyote slept there. He woke up and heard ||
people talking. He arose, and he saw that it was | the tent of the 275
Sun. He had gone far, but this happened because he | had taken the
drying frame. He said: "Ah! | I long for this drying frame." He
hung it up. Then | Coyote went out. In the evening he came in
again. They were assembled there. || Then all went out again. 280

kutsłaqaha'k.łe·ts." n'itx̣o'$_u$me·k. n'u'px̣$_a$ne· ta'x̣as kq!u''mne·'s nata'nɛk!s. qawunekɛ't.se·. ktsłmi·'yit ta'x̣as łatsuk^{u}a'te· ne$_i$s a$_a$‘kuqła'nta'me·s. n'anax̣a''mne·. ts!ɛna'x̣e·. qałwi'yne·: "ta'x̣as ɛłqa'hak hułqa'na·m." ta'x̣as ts!ɛna'x̣e·. qa·na'x̣e· at nanłukpqa'$_a$ne·. ta'x̣as silkanmeyɛ't.se· qałwi'yne·: "ta'x̣as ksɛłwułe·'et.s." n'ɛtx̣o'$_u$me·k. pał ko'k.ło$_u$k. ta'x̣as n'uˋk!$_u$niłq!akpaˋkitiłe'$_i$tsne·. qahak.łe·ɛ'ts$_i$ne·. naˋq!nokaˋłna·x̣watɛ'łne·. nu·k$_u$nux̣a''mne·, pał n'ɛ'nse· ne$_i$s ma ya$_a$ˋqakx̣a'mke·. ts$_u$k^{u}a'te· ne$_i$s a$_a$‘kuqła'nta'me·s. qake'$_i$ne·: "a:k!a·ˋqałaˋte$_i$kɛ'n·a·p?" łaq!ayakɛ'n·e·. qak.ła'pse· nawaspa'ł'e·s nata'nɛk!s: "qa'psin kinsłatɛ'q$_a$na? kɛnqa'łwiy kɛntsx̣ał'ana'x̣a·'m n'ɛ'ne· ka·kɛ't.ła. na hɛnts!ɛ'na·m na a'qła ka·kɛ't.ła atɛnłaqaˋhaki·ł'itx̣o'$_u$me·k·, hɛnqa'łwiỵ ktsx̣a'ł'ɛn a$_a$‘kuqła''nt$_i$ne·'s, ta'x̣as ts$_u$k^{u}a'te·n' kɛnłts!ɛ'na·n'. ma$_a$ts hɛntsx̣ał'ɛto$_u$saˇqa'$_a$ne· tsɛłme·'yit. yɛˋsɛnwun·me·yɛ'tke· tsɛłme·yitna'mu. hɛnts!upsła't$_i$ỵiłqqa·'$_a$tse·. kanmi·'yit ma$_a$ts hɛnts!ɛtx̣o'$_u$me·k. yɛˋsɛnwun·miyɛ'tke· yu·ˋk^{u}ɛyɛtna'm·u. ma$_a$ts hɛnts!ɛto$_u$saˇqa'$_a$ne· a$_a$'‘ke· łatsiłmi·'yit; a$_a$'‘ke· hɛnts!łakanmok$_u$natɛ't$_i$ne· kanmi·'yit. qaha'łi·n kiỵu'k$_i$yit, ta'x̣as hɛnts!ɛsak$_a$nu'n·e·. hɛnqa'łwiy hɛnq!u''mne· so'$_u$k$_u$ne·. ta'x̣as hɛntsɛł'anax̣a''mne· ka·ki't.ła. ta'x̣as hutsłaqaˋtsuk^{u}a'te·."

Ta'x̣as. husɛłq!aˋpqa·łq!aˋnux̣wa'te·.

57. Coyote and Grizzly Bear

Qa.na'x̣e· skɛ'n·ku·ts. qaq!aˇyumena'se·. yux̣a'x̣e·. n'u'px̣$_a$ne k.ła'wła·s sawɛtsqapx̣$_a$na'kse·. qałwi'yne· skɛ'n·ku·ts: "hułk.łɛnq!o'ymo·." qakɛ'łne·: "k.ławła, k!a·''ntsu." łaaˋntsux̣ax̣a''mne·. nułpa'łne· skɛ'n·ku·ts· sɛłtsx̣a'se· k.ła'wła sɛł'ata'pse· sa·nił'ata'pse·. qałwi'yne· k.ła'wła: "pał a'$_a$‘ke· kɛntsx̣a·ł'aqa'ke·." qaqanaˋwɛtskɛ'k$_i$ne· k.ła'wła. wunikɛt.se· łatse$_i$ka'te· skɛ'n·ku·ts k.ła'włas. qakɛ'łne·: "k.ła'wła kko$_u$łwi·'yat!." ta'x̣as n'u'px̣$_a$ne· k.ła'wła na's a$_a$‘kuq!yome'nas qa·kiłhaqank.ła'pse· skɛ'n·ku·ts. ta'x̣as n'e·'ktse·k, nak.łatsu·łwitskɛ'łne· skɛ'n·ku·ts. qawunikɛ't.se· skɛ'n·ku·ts łała·n'yunawitskɛ'łne· k.ła'wła's. qakɛ'łne·: "k.ła'wła, ktsaqłiłna'na." skɛ'n·ku·ts łaaˋntsux̣ax̣a''mne·. ta'x̣as nutsɛnqkupekɛ'me·k k.ła'wła· mitiya'x̣$_a$ne· skɛ'n·ku·ts. qawunikɛ't.se· łałaˋn'yunawɛtskɛ'łne· ka.'s x̣$_a$ma ts!a·qa'ki·ł k.ła'wła·'s. qake'$_i$ne· skɛ'n·ku·ts: "k.ła'wła —," qaq!maˋłiłq!anło'$_u$k$_u$ne·. n'u'px̣$_a$ne· pɛ'k!a·ks pał sɛłyuwa·kᴇmi·tiyax̣na'pse. k.ła'wła·'s skɛ'n·ku·ts. no:saˋno·x̣o$_u$nqa'$_a$ne· skɛ'n·ku·ts. mitiya'x̣$_a$naps k.ła'wła·'s. qake'$_i$ne· skɛ'n·ku·ts: "qaˋx̣atsqanoˋx̣onekɛ'me·k qa'psin ktspułwina'$_a$tam." ta'x̣as matka'$_a$ne· skɛ'n·ku·ts. qana'x̣e· skɛn·ku·ts. łałoq^{u}ałqa'$_a$tse· łałax̣a'nx̣o'$_u$ne· k.ła'wła's. qana'x̣e· k.ła'wła ne$_i$s a$_a$‘k.łɛkɛ's'e·s skɛ'n·ku·ts. nułpa'łne· nak$_u$waˋse·kna'kse· skɛ'n·ku·ts. pał sɛł·ałax̣a·nx̣ona'pse·. qałwi'y-

Coyote said: | "I'll sleep here again." He lay down. Then he
knew that Sun was asleep. | It was not long before it was night.
Then he took the | drying frame. He went out and started. He
thought: | "Let me go far away." Then he started. He went
along. || He ran. Then in the morning he thought | that he was far 285
away. He lay down. He was tired. Then at once he fell asleep. |
He continued to sleep. Then he was awakened by the noise of talking.
| He arose, and there he was where he had started from. He
took the | drying frame. He said: "What is he trying to do with me?"
and hung it up. || His father-in-law, Sun, said to him: "Why are you | 290
doing that? Do you want to go out of this my tent? | If you start
here from the inside of my tent, when you lie down there, and if
you | think this will be your clothing, then take it and go. | Don't stop
at night. Keep on walking || a whole day and a whole night, until 295
morning. | Do not lie down the whole day and the whole night. | Don't
stop anywhere until the next night. | Then walk through that night
until the morning. Just at noon | you may sit down, if you think
that you will sleep. Then it will be good. || You will be out of my 300
tent. Then I shall not take it back." |

Now I have told you all. |

57. Coyote and Grizzly Bear

Coyote went along. There was a hill. He went up, and saw |
Grizzly Bear eating there. Coyote thought: "I'll play with him." |
He said to him: "Grizzly Bear, Short Tail!" | He hid behind (the
hill). Grizzly Bear heard Coyote talking, calling him bad names. ||
Grizzly Bear thought: "You are sure to say that again." | Grizzly 5
Bear did not look. After a while Coyote looked again | at Grizzly
Bear. He said to him: "Grizzly Bear, Left-handed One!" Then |
Grizzly Bear knew that Coyote was on the hill calling him. | He pretended
to eat again. He was looking without letting Coyote see it. || It 10
was not long before Coyote looked over the hill at Grizzly Bear. |
He said to him: "Grizzly Bear, Small Eyes!" Coyote hid again. |
Then Grizzly Bear ran. He pursued Coyote. | It was not long before
he looked over the hill again to say something | to Grizzly Bear.
Coyote said: "Grizzly Bear"—— He stopped quickly in his
speech. || Coyote saw that Grizzly Bear was already coming right 15
up to him. | Then Coyote began to run away. | He was pursued by
Grizzly Bear. Coyote said: "Things that want to catch each other |
do not run fast together." Then Coyote left him behind. | Coyote
was going along. He turned in a circle and got up to Grizzly Bear
from behind. || Grizzly Bear was going along in the tracks of Coyote. 20
Coyote heard him | panting. He was getting near him. | He thought

ne· ktsx̣ałtsɩ′nke· a$_a$ʻk$_u$wiya′t!e·s. ło·naquˋmłasx̣u′ne· skɩ′n·ku·ts ne$_i$s kuku′ł′e·s. łuq^{u}anɩ′n′me· te$_i$x̣ałitɩ′t$_i$ne· k.ła′wła. qayaqana′x̣e· skɩ′n·ku·ts. qana′x̣e· k.ła′wła. a′$_a$ʻke· łaqa·ˋqana′$_a$ne· skɩ′n·ku·ts. qałwi′yne· k.ła′wła: “ta′x̣as kutstsɩ′nke·n skɩ′n·ku·ts. kuts!ɩ′t!x̣a.” łats! ne$_i$s łunɩk!łe′e·ts łunaquˋmłasx̣u′n·e· skɩ′n·ku·ts k.ła′wła łats! ne$_i$s a$_a$ʻkuya′t!e·′s łuq^{u}anɩˋnme·te·ˋ$_i$x̣ałitɩ′t$_i$ne·. a′$_a$ʻke· łaqa·wok^{u}ɩ′n·e·. qana′x̣e· k.ła′wła qawułe.ɩ′t.se·. n′u′px̣$_a$ne· skɩ′n·ku·ts. s′na′se· pa·ł słuk.łu′kse·. łaxa′nx̣o′$_u$ne·. ta′x̣as yaˋkaqa·łwɩtske·kɩ′me·k skɩ′n·ku·tsts ławałuna′k!e·s. swɩtsnu′kse·. qałwi′yne· skɩ′n·ku·ts: “ta′x̣as ktsx̣ał′ɩ′t!x̣$_a$na·p k.ła′wła.” qanał′akamɩnuta′pse· ne$_i$s a$_a$ʻkwɩ′ts$_i$no·ks. ta′x̣as tsx̣ałtsɩnk$_i$na′pse· k.ła′wła′s. ta′x̣as n′aˋmiłq!una$_a$ki′n·e· skɩ′n·ku·ts. qanax̣u′n·e· skɩ′n·ku·ts· qakqa′$_a$ne· wunikɩ′t.se·. qałwi′yne·: “qa′psins ksłqa.ɩ′t!x̣$_a$na·p k.ła′wła?” naˋłx̣unenała′pse· qap′sins a$_a$ʻke′$_i$′e·s. tse$_i$ka′te·. n′u′px̣$_a$ne· pał sɩłqanaˋke·swɩtse′$_i$ne· a$_a$ʻkuqłe.ɩ′se·s nɩ′łse·ks. tse$_i$ka′te· k.ła′wła′s. pa·ł na′s swɩsqa′pse· a$_a$ʻk.łɩ′k!e·s. nu·k$_u$nɩˋnmuqkupnoˋx̣unka′me·k. mitiya′x̣$_a$ne·. qakɩ′łne· ne$_i$s aˋtiya·x̣qakɩ′kske· nɩ′łse·ks. qake′$_i$ne· skɩ′n·ku·ts: “fff.”[1] ta′x̣as n′u′px̣$_a$ne· skɩ′n·ku·ts pa·łts oniła′pse·. ta′x̣as mitiya′x̣$_a$ne·. ta′x̣as k.ła′wła ne$_i$s ma skiłyaqaq$_a$na′pske· skɩ′n·ku·ts. ta′x̣as a′$_a$ʻke· qaqna′$_a$ne· yaˋkaqaˋł$_u$wɩtskɩłaka′$_a$me·k k.ła′wła. sɩnmitu′kse·. nułu′q$_u$ne· n′akahe′$_i$ne. skɩn·ku·ts nao·′k!^{u}e·′s a$_a$ʻku′qłe′s. n′asnałhołu′qske· k.ła′wła′s. qanaqkuˋpła·łt$_i$mu′n·e· maqkuˋpkpo·kx̣$_u$mu′n·e· łats!ɩnao·′k!^{u}e·′s, a′$_a$ʻke· n′akahe′$_i$ne·, a′$_a$ʻke· maqkuˋpkpo·kx̣$_u$mu′n·e·. qaox̣ał′ałqana′k$_u$ne· k.ła′wła. n′ɩsak$_a$nu′n·e· skɩ′n·ku·ts. k!u′pa·q k.ła′wła łaqana·ˋwitskɩ′k$_i$ne·. skɩ′n·ku·ts sła:t$_a$naq$_a$na′kse·. qake′$_i$ne· skɩ′n·ku·ts: “k.ła′wła, ma kɩnts!ɩt!x̣$_a$na·p k.łukq!^{u}aˋle·łqakya′me·s k.ła′wła n′ɩ′tx̣$_a$ne· skɩ′n·ku·ts·.” k.ła′wła qatsx̣a′n·e· sɩł′onɩ′ł$_i$ne·. tsᴇmak!kɩ′kse· at ·qa·ˋit!x̣$_a$napsɩ′sne· k.ła′wła·′s, a′$_a$ʻke· pał ksiłqsamunała′pse·s swuɩ′se·s nɩ′łse·ks. ta′x̣a·′s.

Husɩłq!aˋpka·łq!anux̣wa′te·.

58. Coyote and Fox

Ho′yas, hutsx̣ałhaqałq!anux̣wa′te· swɔ′t$_i$mu skɩ′n·ku·tsts· na′$_a$k!$_e$yu yaqaq$_a$na$_a$′ke· ne$_i$s pɩ′k!a·ks.

(*a*) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

Qa·nɩt.ła′$_a$ne· swʋ′t$_i$mo. naqa′łte· nɩtsta′hałs, a$_a$′ʻke· naqa′łte· nɩtsta′hałs. skɩ′n·ku·ts tsɩłme·′yɩt.s at n′ananu′te·. qakɩ′łne·: “ɩtskɩ′łe·n′ nŏpɩ′k!a.” ta′x̣as skɩ′n·ku·tsna′na tsɩłme′$_i$yɩt.s at n′anax̣a′′mne·. at qaq!um′nenamɩ′s$_i$ne· łatka′x̣a·′m. ta′x̣as n′u′px̣a q!u′′mne·′s swu′′e·s na′$_a$k!$_e$yu, ta′x̣as at qakɩ′łne· x̣ałe′e·s: “ts!ɩnał′ɩtskɩ′łe·n′ nŏpɩ′k!a.” ta′x̣as na$_a$k!$_e$yuna′na at

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[1] Bilabial.

he would catch up with him on the right side. Then Coyote jumped
along his side. | Then he jumped around on the left side of
Grizzly Bear. | Coyote went past. Grizzly Bear was going along,
and ‖ Coyote did the same again. Grizzly Bear thought: "Now I'll 25
catch | Coyote. I'll bite him." Then Coyote jumped along on the
other side. | Then Grizzly Bear turned to the right side quickly | to
catch him, but again he could not catch him. Grizzly Bear went
along | a short distance, and saw Coyote. He was going along tired. ‖
He overtook him. Then Coyote was looking from one side to the 30
other. | His tongue was lolling. There was a big stone. Coyote
thought: "Now | Grizzly Bear will bite me." He chased him around
that stone. | Then Grizzly Bear was about to catch him, and | Coyote
was out of breath. Coyote fell down there. He lay there ‖ for a 35
time, and thought: "Why doesn't Grizzly Bear bite me?" | Then he
felt something on his hands. He looked at it, and saw | that he had
his hands in the horns of a buffalo bull. He looked at the Grizzly
Bear. | He was standing by his feet. (Coyote) stood up quickly | and
ran after him. He spoke to him in the way a bull bellows, and
Coyote said: ‖ "Fff!" Then Coyote knew that (Grizzly Bear) was 40
afraid of him. | He pursued him. The way Grizzly Bear had done,
that way | Coyote did to him. He also did the same. | Grizzly Bear
looked from side to side over his shoulders. There was a river. He
started to swim. Coyote put out | one of his hands with the horn
where Grizzly Bear was swimming ahead. ‖ He hit him with it. He 45
hit his backside, and he put out the other one | and with it also he
hit his backside. | Grizzly Bear swam across there. Coyote sat
down. When Grizzly Bear was across, | he looked back. Coyote
was sitting down. Coyote said: | "Grizzly Bear, you were going
to bite me. ‖ It should be once that that Grizzly Bear bit Coyote." 50
Grizzly Bear did not speak. He was afraid. | It is true, Coyote was
never bitten by Grizzly Bear, and | he was helped by his friend
Buffalo Bull. Enough. |

It is finished. |

58. Coyote and Fox

Well, I'll tell you about the friends, Coyote and | Fox—what they did long ago. |

(*a*) YOUNG COYOTE AND YOUNG FOX STEAL THE HOOP

There were the friends. The one had a young son, and the other
one also had a young son. | Coyote sent out his son in the evening,
and said to him: ‖ "Look for manitou power." Then Young Coyote 5
went out at night. | The people were not yet asleep when he came
back into the tent. When | Fox knew that his friend was asleep,
he told | his son to go and look for manitou power. Then Young

n'anax̣a''mne·. yɛsɛnwunmiyɛ't.ske· tsɛłmi·yɛtna'm·o's. to'x̣^{u}a at kanmiyɛ't.se· łatka·x̣a·'m. ta'x̣as skɛ'n·ku·ts nokunu'x̣a at tse$_i$ka'te· swu''e·s at sła·tke$_i$kɛsłe`$_i$tsma'łse· x̣ałe.ɛ'se·s. ta'x̣as wune·kɛ't.se· kqa'q$_a$na na'qsa·'s nata'nɛk!s.

Qake'$_i$ne· skɛ'n·ku·ts: "ta'x̣as hun'u'px̣$_a$ne· nakɛsqłɛłx̣uŋa'pse· nŏpɛ'k!a·'s kanx̣a'łe·." ta'x̣as łaya'x̣a kk.łɛnq!oymu'łe·s. nułpałnitɛ't$_i$ne· ksakiłkɛ'nłe·'s ke'$_i$so·$_u$ks kk.łɛnq!oymu'łe·s. ta'x̣as sɛł'aqakɛ'łne· swu''e·s na'$_a$k!$_e$yu's. ta'x̣a·s namatɛ'ktse· x̣ałe·'e·s skɛ'n·ku·ts nŏpɛk!a'e·s, n'ɛ'nse· nŏpɛk!a'e·s qasq!mamu'x̣o·'s a$_a$''ke· hɛ'k!o·ks. na'$_a$k!$_e$yu namatɛ'ktse· x̣ałe·'e·s k$_u$wɛłmu'x̣o·s.

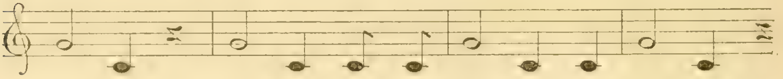
Ta'x̣as ts!ɛna'x̣e·. qa·na'x̣e·. ṅaqsanmi·'yit.s ke'$_i$kqa·ts ta'x̣as łax̣a'x̣e· ne$_i$s a$_a$'kɛk.łuna'me·s. qahotsa'x̣e· n'ɛłqa`$_a$kɛsu`$_u$sa˘qa'$_a$ne·. ta'x̣as kanmi·'yit.s k!unanu'qka·s, ta'x̣as nułpałne·tɛ't$_i$ne· tsxanamɛ's$_i$ne· a$_a$'kɛk.łuna'me·s. qakiyamɛ's$_i$ne·: "ta'x̣as k.łɛnq!o'yki·ł, ma ka'qa kɛnk.łɛnq!oymu'ke$_i$ł." ta'x̣as n'u'px̣$_a$ne· ne$_i$s a$_a$'kik.łuna'me·s n'anax̣a'mnamɛ's$_i$ne·. q!a'pe·'s tɛ'tqa·t!sts pa'łke$_i$sts łka'm·u's. qao˘x̣ax̣amɛ's$_i$ne· qo$_u$s iłqa'ha·ks qa$_a$nɛt.łanamɛ's$_i$ne·. nakałkinłɛ's$_i$ne·. ta'x̣as n'oqox̣a`łkɛnłɛ's$_i$ne· a$_a$'kɛk.łuna'me·'s. ta'x̣as naqts!ɛ'łuk$^u$aneyamɛ's$_i$ne·. n'u'px̣$_a$ne·. ta'x̣as ts!ɛnaqayt.łɛ's$_i$ne·. n'u'px̣$_a$ne·. so$_u$kɛ`k.łe·tɛ'kse· ne$_i$s yaqa`naqay$_i$qa'pske·. ta'x̣as mɛte·'x̣ałɛ's$_i$ne·. łax̣a'nx̣o'$_u$łe·s at qa·na`qłɛkx̣ałɛ's$_i$ne·. at so$_u$kɛk.łitɛ'kse·. mɛte$_i$x̣a'łe·'s tsɛn ya·kkałn'uku'pqa·nɛtsta`hałni''nte·k. at n'ɛsniłax̣anx̣o'$_u$ne·. suk$_u$iłnu`k!$_u$yok!akate'$_i$se·. ta'x̣as k$_u$wałkuwa'yi·ts qa$_a$qa`skɛnłɛ's$_i$ne·. łats!ɛna`łkɛnłɛ's$_i$ne· qo$_u$s k!ɛłqa·nɛt.łana'me·'s. ta'x̣as ktsłmi·'yits n'ʋpskiłqatsma`k!i·łtsɛłme·yɛ't.se· qake'$_i$ne· skɛ`n·ku·tsna'na: "ta'x̣as hułts!ɛnax̣a'ła kułtsuk^{u}ata'ła." qak.ła'pse· swu''e·s: "ma$_a$ts pał k!upski·łqaq!u'mne·'nam, huts!upx̣$_a$na·łatɛ'łne·." qawunekɛ't.se· qake'$_i$ne· skɛ`n·ku·tsna'na: "ta'x̣as hułts!ɛnax̣a'ła kułtsuk^{u}ata'ła." a$_a$''ke· łaqak.ła'pse· swu''e·s: "huq^{u}ake'$_i$ne· ma$_a$ts ka$_a$s ksɛłq!u''mne· aqłsma'k$_i$nɛk!." ta'x̣as qao˘saqa'$_a$ne·. ta'x̣as k$_u$wunɛ'ke·t.s ta'x̣as n'u'px̣$_a$ne· na$_a$k!$_e$yuna'na ta'x̣as k.łałit.łuk.łe'et.s q!a'pe·'s k.łq!u'mne·na'me·s. qakiłɛ'łne· skɛ`n·ku·tsna'na: "ta'x̣as hułts!ɛnax̣a'ła." n'upx̣ałɛ's$_i$ne· skɛ`n·ku·tsna'na pał skɛk.łe'$_i$tsne·. nu·ła'se· ne$_i$s at k$_u$wa`sɛł·a'wam n'ɛ'ts!ke·ł nŏpɛ'k!a·s. sł'aqaqa'pse· k$_u$wɛ'ł·e·ts. qakiłɛ'łne·: "ma$_a$ts q!u''mne·n'. ta'x̣as hułqo·nax̣a'ła." ta'xas q!a'pe· q!u'mne''ne· aqłsma'k$_i$ne·k!. ta'x̣as ts!ɛna'x̣e·. łax̣a'x̣e· qo$_u$s k!ɛłqa'$_a$nit.łana'mɛs. t$_i$nax̣a''mne·. n'u'px̣$_a$ne· mika ktsɛłmi·'yɛt.s qa.atsqa'pse· o·'k!^{u}q$_u$na ksu`k$^u$iłnu'k!$_u$yuk!aka'te· ne$_i$ kk.łɛnq!o'ymuł. n'u'px̣$_a$ne· ne$_i$s a·'k!a`łax̣wu'e·ts pał słyakłe'$_i$tse· tɛłna`mukɛsta'ke·s. x̣a'tsɛni·łhakɛ·łkɛ'nse· po'po·'s yake'ay tsx̣ałq!a`kpa˘ki·tx̣umuna'pse· ne$_i$s po·po·'s tɛłna'mu's. natsq!$_a$na'$_a$ne·. qao˘x̣a'x̣e· ne$_i$s yaqa·haq!a˘ha'nske·. tsuk^{u}a'te· q!a'q$_a$ne· a$_a$'kuqło·`kwats!ɛ'se·s. ta'x̣as nao·'k!^{u}e· nuk!^{u}e·n'wɛtskɛ'ne· łaq!anx̣o'$_u$'na·łs. ta'x̣as sɛłqawox̣o.ɛ'se· ne$_i$s a·'k!a-

Fox | went out. He staid out the whole night. || When it was almost 10
morning, he came back into the tent. Then Coyote arose and |
looked at his friend. He was sleeping with his son. | They did so a
long time for several months. |

Then Coyote said: "I can tell by his eyes that my son has | manitou
power. Now let him go and get the toy." He had heard || that 15
some one had a good toy. Therefore | he said so to his friend Fox.
Coyote had given to his son | his own manitou power, and his manitou
power was Moonlight-just-touching-the-Ground. | Fox gave his
to his son. (It was) Darkness-of-Night. |

Then they started. They went along. After they had gone along
for several days, || they came to a town. They arrived there, and 20
they staid at a distance. | The following afternoon they heard | the
people talking. They said: "Now | play with your toy." Then they
saw | the people coming out—all the men, || women, and children. 25
They all went there a little distance from their tents. | They brought
it out. Then they carried it into the camp. | Then they began to
shout. They saw how | they began to roll it about. They heard
(saw) that the thing they were rolling about had a nice sound. |
Then they went for it. They caught up with it and kicked it. || It 30
made a good sound. They ran for it. Only youths who were very
fast could catch up with it. | It was pretty and bright. | Some time
in the evening they stopped. They took it back | to the farthest
tent. At night before it was very dark | Young Coyote said: "Now
let us go | and let us take it!" His friend said to him: "No, | they 35
are not yet asleep, they will see us." It was not long before | Young
Coyote said: "Now let us go! Let us get it!" | The friend said
again: "I said no, the people are not asleep yet." | Then they staid
there. After some time | Young Fox knew that it was quiet. All | 40
were asleep. Young Coyote was told: "Now let us go!" | Then it
was seen that Young Coyote was asleep. | This happened because
he returned early when he was looking for manitou power. Therefore
| he slept soundly. He was told: "Don't sleep! Let us go
there!" || Then all the people were asleep. Then | they started. 45
They got there to the farthest tent. They entered: and they saw |
that, although it was dark, it was easily seen, because the toy
looked bright. | They saw two old people asleep in the doorway. |
Each held a hammer. || They were to knock down with the hammer 50
whoever came to steal it. | They went in secretly. (The one) went to
the place where it was hanging, | took hold of it, and cut the string
with which it was hung up. The other one | held the door open.

łax̣wi·′e·ts ne$_i$s tsł$_u$wu′x̣o·sts x̣$_a$ma n′ɛ`skik.łetɛ′kse·. ta′x̣as łaan·ax̣a′′mne· qo$_u$s a:n′ᴀłqa′ha·ks. wu`q!max̣o′$_u$ne· na`q!makik.łetɛ′kse·. ne$_i$ tᴀłnamuk$^u$ɛ′ste·k n′o·`k^{u}inkɛ`sinmɛ′te·k ne$_i$s kak.łe′e·ts. tse$_i$ka′te· ne$_i$s a$_a$ʿk·!a′$_a$łmo·ks pał·o′$_u$se· ne$_i$ kk.łᴀnq!oymo·ł. qał′atɛ′łne· . a$_a$ʿk!a′$_a$łmo·k. qakiła′′mne· tᴀłna′m·u: “pał·o′$_u$ne· a$_a$ʿk!a′$_a$łmok. pał n′ayna′mne·.” ta′x̣as n′anakɛsx̣a′′mne·. qake′$_i$ne·: “n′ayna′mne·, n′ayna′mne· a$_a$ʿk!a′$_a$łmo·k.” wᴀłke′$_i$ne· ne$_i$s ke′$_i$tsx̣a. ta′x̣as ne$_i$. a$_a$ʿkɛk.łu′′na·m qakiya′mne·: “yoq^{u}ake′$_i$ke· tᴀłnam·uk^{u}ɛ′ste·k.” n′anax̣a′mna′mne·. qakilɛ′łne·: “ka$_a$s k!a·qa·nałkɛ′n·e·ł.” ne$_i$s qanank!o·nɛ′łne·. qake′$_i$ne·: “ne$_i$s qa·`ke·łhaq!make·k.łetɛ′łe·k.” ta′x̣as wanaqna′łne· swʋ′t$_i$mo·. qanax̣a′mne· n′u′px̣ał ne$_i$s na′mke·. qak.ła′pse· swu′′e·s skɛ`n·ku·tsna′na: “ma kamatɛ′ktse·′s tɛtu′′ne·s qa′psins. ɛtkɛ′ne·n′.” ta′x̣as skɛ`n·ku·tsna′na naqte′$_i$te· qasq!mamu′x̣o·s. n′ɛsqa`x̣$_a$me·tɛ′łne·. qawunekɛ′t.se·ts łakanmiyɛ′t.se·. qak.ła′pse·: “a′$_a$ʿke· ma kamatɛ′ktse·s łaa′k!ła·ks·.” a′$_a$ʿke· ła$_a$aqte′$_i$te· n′ɛ′nse· hɛ′k!o·ks. qa.atsqa′$_a$ne· swʋ′t$_i$mu. ta′x̣as tsx̣ałtsᴀnk$_i$nɛ′łne·. qak.ła′pse· swu′′e·s skɛ`n·ku·tsna′na. “ta′x̣as ts!kakɛ′ne·n′ ᴀn kina′łke·n.” ta′x̣as ts$_u$k$^u$a′te· na`$_a$k!$_e$yuna′na ne$_i$s a$_a$ʿk!a′$_a$łmo·ks. ta′x̣as na`$_a$k!$_e$yuna′na naqte′$_i$te· k$_u$wᴀłmu′x̣o·s. ta′x̣as n′ɛsqax̣$_a$metɛ′łne·. nułpałnɛ′łne·. qa.atski·k$_i$notx̣onɛ′łe·k. qakiya′mne·: “łun·ɛk!łe′et.s skɛk$_i$notx̣onɛ′łe·k.” qanax̣a′mne·. ta′x̣as łax̣a′nx̣o′$_u$łne· skɛ`n·ku·tsna′na. tsᴀnkinɛ′łne·. n′ɛsqax̣$_a$mitɛ′łne· na`$_a$k!$_e$yuna′na. n′o·ła′se· ne$_i$s ktamu′x̣o·s. qakiłamna′mne·: “ma$_a$ts upɛ′łki·ł. tsx̣ał′i′n·e· kᴀnk.łᴀnq!oymo′k$^u$i·ł.” ta′x̣as łats!ᴀna′x̣e· na`$_a$k!$_e$yuna′na. ła·hałkɛ′n·e· a$_a$ʿka′$_a$łmo·ks. skɛ`n·ku·tsna′na ts$_u$k$^u$atɛ′łne·. n′ɛtuk!sa′$_a$łne· skɛ`n·ku·tsna′na. ta′x̣as łaq!u′mne·na′mne·. łats!ᴀna′x̣e· na`$_a$k!$_e$yuna′na. qa·na′x̣e·. kanmiyɛ′t.se· n′u′px̣$_a$ne· ma ktsᴀnkɛ′nłe·′s swu′′e·s. ma kułpalnɛ′te·t ma kqakɛ`łamna′me·s ma$_a$ts k.łupɛ′łe·s. ta′x̣as łaqa·na′x̣e· tsᴀłmiyɛ′t.se·. to′x̣^{u}ats kanmi·yɛ′t.se· ta′x̣as to′x̣^{u}ats łałax̣a′x̣e· a$_a$ʿkit.ła′e·s. ta′x̣as łaqa′yte· ne$_i$s a$_a$ʿka′$_a$łmo·ks. sukk^{u}ɛk.łe·tɛ′kse·. ta′x̣as n′u′px̣$_a$ne· ktsułpa′łnaps ałak$_i$nɛ′k!e·s. ta′x̣as nawasx̣o′$_u$me·k. qake′$_i$ne·:


skɛ′n·-ku·ts, skɛ′n·-ku.ts nu- pɛ- łe·′ł- ne· x̣a·ł e′′- ne·s.

skɛ′n·ku·ts qake′$_i$ne·: “hiˇyá· kanxa′łe·” a′$_a$ʿke. qake′$_i$ne:

na′$_a$k!$_e$yu, na′$_a$k!$_e$yu nupᴀłe·′łne· x̣ałe′′ne·s.[1]

qake′$_i$ne. skɛ′n·ku·ts: “tse$_i$ka′te·n′ ne$_i$s at ke·nqa·`k$_i$yukpu′ktse·′t x̣ałe′′ne·s. sᴀł′upɛłɛ′łne·.” a′$_a$ʿke· łaqake′$_i$ne· na`$_a$k!$_e$yuna′na:

skɛ′n·ku·ts, skɛ′n·ku·ts nupᴀłe·′łne· x̣ałe′′ne·s.[1]

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[1] Tune as before.

Then it did not touch the doorway. | If it had touched it, it would have given a loud sound. Then || they went out. There far off they just touched it a little, | and it gave a slight sound. The old couple at once got up quickly | when it sounded. They looked for the hoop, but the toy had disappeared. | The toy was called “hoop.” The old woman said: | “The hoop is gone. Some one stole it.” Then || both of them went out, and said: “Some one has stolen the hoop, some one has stolen the hoop!” | They shouted their words. Then the people in the town | said to one another: “Listen to what the old couple are saying!” They went out. | They were asked: “Which way has it been taken?” It was pointed out to them. | They said: “There was a little sound of it in that direction.” Then || the friends were pursued. The people went out. They saw them going. | Then Young Coyote was told by his friend: “Your father gave you | something, use it.” Then Young Coyote untied | Moonlight-just-touching-the-Ground, and their tracks were lost. It was not long before | it was daylight again. He said: “He gave you something, too.” The other one | then untied his moonlight. The friends were not visible. | When they were about to be caught, Young Coyote was told by his friend: | “Give me what you are carrying.” Then Young Fox took | the hoop. Then Young Fox untied | Darkness-of-Night. Then he was lost (to his pursuers). They heard only a rattling noise. || They said to one another: “The other way is a rattling noise.” | They went that way and overtook Young Coyote. | He was caught. Young Fox was lost because he had the | Darkness-of-Night. The people spoke to one another. “Don't kill him! He shall be your | toy.” Then Young Fox went back, carrying || the hoop. Young Coyote was captured. | Young Coyote was tied up. Then they slept again. Young Fox started back | and went along. In the morning he knew | that his friend had been taken. He heard them talking together and saying | not to kill him. Then he went along at night. When it was almost || morning, he almost arrived at his tent. Then | he began to roll the hoop. It made a good sound. Then he knew | that his parents would hear it. He sang, and said: |

“Coyote, Coyote, your child has been killed!” |

Coyote said: “Hiya', my son!” Then he said: ||

“Fox, Fox, your child has been killed!” |

Coyote said: “See! You didn't send your son to get manitou power, | and now he has been killed.” Young Fox said | again: |

“Coyote, Coyote, your child has been killed!” ||

qake′$_{i}$ne· skɛ′n·ku·ts: “hyá′·, kanx̣ałna′na.” qake′$_{i}$ne· na′$_{a}$k!$_{e}$yu: “qa′psin kɛnse′$_{i}$łtsx̣a skɛ′n·ku·ts? ma$_{a}$ts he′$_{i}$tsx̣an′. ta′x̣ta· ława′x̣a·′m hutsx̣a·ł′upx̣$_{a}$nała′$_{a}$ne· qa′ła n′ɛ‘snił′upɛ′ł·e·s x̣ałe·′e·s.” ta′x̣as skɛ′n·ku·ts łaqatsx̣a′ne·. tsɛnanqa′me·k. ta′x̣as nułpa′łne· swɔ′t$_{i}$mo skɛ′n·ku·ts a$_{a}$′kik.łite·yeɛ′se·s a$_{a}$′k!a′$_{a}$łmo·ks. suk$_{u}$nikɛ‘te·nała′pse·. a′$_{a}$‘ke· to′x̣$_{u}$a at łae·ła′n·e· nułpałnɛ′te·t kqakiya′mne·s k!upɛ′ł·e·s x̣ałe·′e·s. ta′x̣as aqa′t!a·ks łaqaskakik.łe·tɛ′łe·k a$_{a}$‘k!a′$_{a}$łmo·k. qakiłɛ′łne· skɛ′n·ku·ts: “ok!^{u}ɛnkɛ′ne·n′ laq!anx̣o′$_{u}$nał·” ta′x̣as skɛ′n·ku·ts nowu′k$_{u}$ne·. n′uk!^{u}e·nkɛ′n·e·, ła.ɛsak$_{i}$nu′n·e·. ta′x̣as waqa′yne· a$_{a}$‘k!a′$_{a}$łmo·k. tkaqa′yne· ne$_{i}$s a$_{a}$‘kɛt.łana′me·s. qawa·kaqa′yne·. sła:tkikqa′$_{a}$ne· na′$_{a}$k!$_{e}$yu. qawanx̣a′‘mne· ne$_{i}$s kułpałnɛ′te·t kawasx̣omeya′me·s. qaox̣aqa′yse· yaqakqa′$_{a}$ke· na′$_{a}$k!$_{e}$yu ne$_{i}$s a$_{a}$‘k!a′$_{a}$łmo·ks. to′x̣^{u}a qanax̣u′se· qakx̣aqa′yse· skɛ′n·ḳu·ts yaqa‘hanqame′$_{i}$ke·. qa′oˇx̣ałqanax̣u′se· ne$_{i}$s a$_{a}$‘k!a′$_{a}$łmo·ks. ta′x̣as sɛłtsx̣anata′pse· k!ɛs′nɛ′ł′e·ps x̣ale′e·s skɛ′n·ku·ts. qa·wax̣amitnax̣wa′te·k k!e′′la. qake′$_{i}$ne·: “hiyá′· kanx̣ałna′na, kanx̣ałna′na.” ta′x̣as ława′x̣e· na‘$_{a}$k!$_{e}$yuna′na. łatkax̣a′′mne·. qake′$_{i}$ne·: “hoq^{u}a.u′px̣$_{a}$ne· ka·n′aqanɛ′ke·t mɛ′ksa·′n honułpałnetɛ′t$_{i}$ne· ne$_{i}$s ktsɛnkɛ′n·e·ł. k!u′px̣a·ł ta′x̣as ku‘sɛłɛsq$_{a}$x̣amɛ′té$_{i}$ł qakɛłamna′mne·: ‘ma$_{a}$ts upɛ′łki·ł, pał kɛnsɛłɛsq$_{a}$x̣$_{a}$mɛ′tki·ł kɛnk.łɛnq!o‘ymo′$_{u}$k^{u}i·ł tsx̣ał′ɛnqa′pte·k kɛnk.łɛnq!oymo′$_{u}$k^{u}i·ł.’ ta′x̣as kuł·ats!ɛ′ka·m.”

Ta′x̣as qa·nɛt.ła′$_{a}$ne· swɔ′t$_{i}$mo· skɛ′n·ku·ts at ła‘$_{a}$psiłqake′$_{i}$ne· skɛ′n·ku·ts: “ta′x̣as hułts!ɛnał′anax̣akana′ła.” naqa‘sɛnwunɛ′ke·ts qak.ła′pse· swu′′e·s: “ta′x̣a·s hułts!ɛna·ł′anax̣akana′ła. ta′x̣as łɛnłaqao·k^{u}i$_{i}$qa′$_{a}$ne· aqłsma′k$_{i}$nɛk!.” ta′x̣as ts!ɛnakɛ′k$_{i}$ne· swɔ′t$_{i}$mo·. nuk!qape′$_{i}$ne· na‘$_{a}$k!$_{e}$yuna′na pał ka′qa·ps kk.łɛnq!o′ymo· qao‘k.łikpa′me·k. ta′x̣as łax̣a′x̣e· swɔ′t$_{i}$mo· a$_{a}$‘kɛk.łuna′me·s. qawitsa′x̣e· qa$_{a}$kɛsu·wɛsaˇqa′$_{a}$ne·. k!unanu′qkwa·s nułpałnetɛ′t$_{i}$n·e. tsx̣anamɛ′s$_{i}$ne· qo$_{u}$s a$_{a}$‘kik.łuna′me·s. qakiyamɛ′s$_{i}$ne.: “ta′x̣as anax̣a′′mki·ł kɛnłik.łinq!o′yke·ł.” qawunɛkɛ′t.se·, ta′x̣as n′akax̣a′mnamɛ′s$_{i}$ne·. q!a′pe·′s ne$_{i}$s at yaqanekɛ′tske· ne$_{i}$s a$_{a}$‘k!a′$_{a}$łmo·ks tsx̣ałk.łɛnq!oymu′łe·′s qanikɛ′tse·. ta′x̣as ɛłna·′haks n′akax̣a′mnałɛłɛ′s$_{i}$ne· x̣ałe·′e·s. nałqo·ma‘tiłɛ′s$_{i}$ne·. n′u′px̣$_{a}$ne· na‘q!apq!łi·sa′kse· ma′ wuq!ła′′mse·, k!a‘qaˇqa′pqaps. ta′x̣as qa‘naqkupłi‘kx̣ałɛ′s$_{i}$ne·. nutsɛnqkupek$_{i}$na′kse·, ta′x̣as mitex̣ałɛ′s$_{i}$ne·. łax̣a′nx̣o′$_{u}$łe·s at qanaqłɛ‘kx̣ałɛ′s$_{i}$ne·. ta′x̣as skɛ′n·ku·ts k!umna‘nłɛkpakta′pse·. qake′$_{i}$ne.: “ta′x̣as hułqonax̣a′ła·, kuł·atsuk^{u}ata′ła.” qake′$_{i}$ne· na′$_{a}$k!$_{e}$yu: “ma′qa·k. hutsx̣ał′ɛtkɛ′n·e·.” naq!a·naq!ne′$_{i}$ne· na′$_{a}$k!$_{e}$yu. ta′x̣as skɛ‘n·ku·tsna′na n′o·k!$_{u}$niłhałnokupqa′$_{a}$ne·. łaqa′łax̣a·′nx̣o′$_{u}$łne·. łats!ɛnaq!anaq!ne′$_{i}$ne· na′$_{a}$k!$_{e}$yu. łats!ɛna′x̣e· skɛn·ku·tsna′na. łaqa‘łax̣a·′nx̣o′$_{u}$łne·. łało‘q^{u}ałqa′$_{a}$tse·. ta′x̣as na′$_{a}$k!$_{e}$yu ts!e·q!a‘naq!ne′$_{i}$ne·. ta′x̣as skɛ‘n·ku·tsna′na nutsqa‘nkaqupe·kɛ′me·k. ta′x̣as q!a′pe· n′umats!na′mne· k.łaqałax̣a′$_{a}$nx̣o$_{u}$ł

Coyote said: "Hiya', my little son!" Fox said: | "Why did you talk, Coyote? Don't talk! Later on, | when he arrives, we shall know whose child has been killed." | Then Coyote said no more. He was just sitting there. Then | Coyote and his friend heard the noise of the hoop. || They felt glad, but they also almost cried when they heard some one saying | that his child had been killed. Then there was noise of | the hoop. Coyote was told to open the door. | Then Coyote arose and opened it. | He sat down, and the hoop came rolling in. It rolled || into the tent. It came along rolling. Fox was lying down. | He did not move. Then they heard some one singing. | The hoop rolled to where Fox was lying. It almost | fell down, but went rolling on to where Coyote was sitting down. | There the hoop fell down. Then they told him || that Coyote's son was dead. He fell down crying, | and said: "Hiya', my little son, my little son!" Then Young Fox arrived. | He entered the tent, and he said: "I do not know what has happened, | but I heard that he was taken. | He was seen when they lost sight of me. They said among themselves: 'Don't || kill him! Since you have lost sight of your toy, he shall | become your toy.' Then I went back." |

Then Coyote and his friends lived in the tent. Coyote often said: | "Let us make war on them!" After some time | his friends said to him: "Now let us make war on them! || Probably the people are no longer uneasy." Then the two friends started. | Young Fox was left alone. Because he had the toy, | he was not lonesome. Then the friends reached the town. | They did not go near. The two stopped. | When the sun was going down, they heard talking there in the town. || It was said: "Now go out to play!" It was not | long before they came out. Everything that | used to be done with the hoop when they were going to play with it was done now. | Then his son was taken out. They were all around him. | They saw that his hair was all cut. || He used to have long hair, but now he was changed. Then they kicked him hard. | He started to run, and they pursued him. When they caught up with him, he was kicked again. | Then Coyote pitied him. He said: | "Let us go nearer! Let us take him back!" Fox said: | "Wait, I'll do something!" He made a sign with his head. || Then all of a sudden Young Coyote ran fast. They could not overtake him. | Fox again made a sign with his head, and Young Coyote started again. | They could not catch up with him. He made a turn. | Fox made a quick sign with his head. Then Young Coyote ran their way. | Then all laughed because they could not overtake ||

skɛ`n·ku·tsna'na. me'ka yaka`łnoku'pqa łaqałax̣a·'nx̣o'$_{u}$ne, sła˘qaqa'$_{a}$ne· k!omats!nata'mnam. qawaka'x̣e· skɛ`n·ku·tsna'na; ta'x̣as tsᴇma`k!ił·aqamɛte·x̣a'łne· ne$_{i}$s yaqa·`kɛsosaqa'pske· ałak$_{i}$nɛ'k!e·'s. łałax̣a'x̣e·. nowok^{u}ɛ'ste·k swʋ't$_{i}$mo· na'$_{a}$k!$_{e}$yu. n'upx̣a'łne· pał sɛł·ats$_{u}$k^{u}a'te·x̣ałe·'e·s. qakiłamna'mne·: "ta'x̣as ma$_{a}$ts tse$_{i}$ka'tke·$_{i}$ł swʋ't$_{i}$mo· skɛ'n·ku·ts. at sa˘ha'ne·. xma ts!upława's$_{i}$ne." ta'x̣as łats!ɛna'x̣e· swʋ't$_{i}$mo·. Ħiyá·', q!a'pe· n'iłana'mne·. k.ła`łok.łɛnq!o'ymo·ł ne$_{i}$ a$_{a}$`kɛk.łu·'na·m. ta'x̣as łaqa·na'x̣e· skɛ'n·ku·ts swʋ't$_{i}$mo·. łałax̣a'x̣'e·. ta'x̣as so$_{u}$k^{u}iłq!o'k$_{u}$ne·.

(*b*) COYOTE GAMBLES WITH SALMON

Qa·nɛt.ła'$_{a}$ne· swʋ't$_{i}$mo·. ta'x̣as naqa'pse· kk.łɛnq!o'ymo. nułpałne·tɛ't$_{i}$ne· qaye$_{i}$k!ɛna'mo[1] qa'qa$_{a}$ps a$_{a}$`k!a'$_{a}$łmo·ks swʋ't$_{i}$mo's skɛ'n·ku·tsts na'$_{a}$k!$_{e}$yu's. ts!ɛna'x̣e·. ts!ɛnałuwa'ts!x̣ne·. qałwi'yne· ktsx̣ałho·'q$^{u}$a ne$_{i}$s a$_{a}$`k!a'$_{a}$łmo·ks. suk^{u}a$_{a}$kɛ'n·e· qaye$_{i}$k!ɛna'mo, sł·aqaq$_{a}$na'$_{a}$ne· kts!ɛnałuwa'ts!x̣a. pɛ'k!a·ks n'upx̣ałɛ's$_{i}$ne· suk^{u}a$_{a}$kɛ'n·e· skɛ'n·ku·ts at qawułax̣a''mne·. ta'x̣as sɛłtspo·łwiynatɛ'łne·, mɛ'ksa·'n na'$_{a}$k!$_{e}$yu at qa·hałwa'ts!ne·. qałwiynamɛ's$_{i}$ne· ksa$_{a}$na'$_{a}$ki·n. ta'x̣as łax̣a'x̣e· qaye$_{i}$k!ɛna'mo. naqu'łne· nɛtsta`hałnɛ''nte·k, nok!$^{u}$e'$_{i}$se· ał'ałɛtskɛ'ł'e·s· qsama'łne·. k.ła'x̣a·m qakɛ'łne· swʋ't$_{i}$mo·'s skɛ'n·ku·ts: "ho'ya's huła`ł$_{u}$wats!na'ła." qake'$_{i}$ne· skɛ'n·ku·ts: "qa'psin kutsałwats!na'ła?" qakiłɛ'łne·: "kałq!a'ha·łt." qake'$_{i}$ne· skɛ'n·ku·ts: "so'$_{u}$k$_{u}$ne·. hutsałwats!nała'$_{a}$ne·." ta'x̣as n'anał'ɛtku'łne·. ta'x̣as nał$_{u}$wats!na'mne·. qake'$_{i}$ne· na'$_{a}$k!$_{e}$yu: "ma$_{a}$ts łha'ł$_{u}$wats! x̣ałe·''ne·s. kanx̣a'łe· hɛnts!ɛsni·łk$_{i}$ne·ma'łne·." ta'x̣as nałwats!na'mne·. qawunikɛ't$_{i}$ne· nuq^{u}a'łne· skɛ'n·ku·ts. a'$_{a}$`ke· ła·ha`ł$_{u}$wats!na'mne· a'$_{a}$`ke· łahoq$^{u}$a'łne· skɛ'n·ku·ts. ta'x̣as q!a'pe·łuq$^{u}$a'łne· x̣a'$_{a}$t$_{i}$mo na`$_{a}$k!$_{e}$yuna'na. peɛ'k!a·ks nuq^{u}a'łne· a$_{a}$k!a`$_{a}$łmo·k$^{u}$a'e·s. pał ne$_{i}$sts k!o·'t$_{i}$mo·ł. ta'x̣as qa·nqa'me·k skɛ'n·ku·ts. qakɛ'łne· na`$_{a}$k!$_{e}$yuna'nas: "ts!ɛnamɛ'łe·n' tɛtu''ne·s, hɛntsx̣ałqakɛ'łne· k.łamatɛ'ktsap kmału'q!^{u}li·łs." ts!ɛna'x̣e· na`$_{a}$k!$_{e}$yuna'na. qakɛ'łne· tɛtu''e·s: "qake'$_{i}$ne· ka'x̣a kɛnłama'$_{a}$tke·ts kmału'q!^{u}li·łs." qałwi'yne· na'$_{a}$k!$_{e}$yu: "qa'psins k!ɛ'łke·t? ksɛłqaha·matɛ'ktsa·p qa'psins k!aqa'ke·." qakɛ'łne· x̣ałe·'e·s: "ts!ɛnamɛ'łe·n', kɛnłqa'ke·ł qa'psins n'ɛ'łk·et." łats!ɛna'x̣e·. qakiłɛ'łne· skɛ'n·ku·ts: "qake'$_{i}$ne· katɛ'tu qa.u'px̣a qa'psins hɛn'itkɛ't$_{i}$mi·ł." qake'$_{i}$ne· skɛ'n·ku·ts: "a: x̣ma łqsa·nmu'ki·łqa.u'px̣a? ts!ɛnamɛ'łe·n' kɛnłqa'ki·ł, ma$_{a}$ts kłtsłakɛ'łktsa·p." łats!ɛna'x̣e· ne$_{i}$ łka'm·u łaquna'x̣e· tɛtu''e·s. qakɛ'łne·: "qake'$_{i}$ne· ma$_{a}$ts ke·nłtsłakɛ'łki·ts kinłama'$_{a}$tki·ts. mi'ka hɛnwiłɛ`łwiyna'$_{a}$tme$_{i}$ł. ktsx̣a·łstɛ'łe·k." n'u'px̣$_{a}$ne· na'$_{a}$-

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[1] Story name of salmon; modern name *swa'q!mo*.

Young Coyote. Even the fastest runners could not catch up 140
with him. | Therefore they laughed about it. Young Coyote came
along. | They could not catch up with him at all. Then he came
to | where the parents were. Fox and his friend arose. | Then it
was known that he had taken back his son. They told one another: ||
"Don't look at Coyote and his friend! They are bad. | They might 145
kill us." Then the friends started back. Hiya! they all | cried,
because they had no toy in that town. | Coyote and his friend went
on. They arrived at home, and | they were glad. ||

(*b*) COYOTE GAMBLES WITH SALMON

Then the friends lived in their tent. They had the toy. | The Salmon 150
heard that the friends | Coyote and Fox had the hoop. He started
to gamble with them. | He thought he would win the hoop. Salmon
was a good | gambler, therefore they started to gamble. Long ago || it 155
was known that Coyote was a good gambler, but he did not keep it
up. | Therefore they tried their luck with him; but Fox never gambled.
| They thought he was a bad gambler. Then Salmon arrived, |
traveling by canoe. They were young men, and one (woman) their
sister | went with them. When they arrived, (Salmon) said to Coyote
and his friend: "Let us || play!" Coyote said: "What shall we play?" | 160
He was told: "The hiding game (lehal)." Coyote said: | "Well, let
us gamble!" Then they made a fire outside, | and they began to
gamble. Coyote said: "Don't | let him gamble! Your son and my
son shall be partners." Then || they played. It was not long before 165
Coyote lost the game; and | he played again, and Coyote lost. Then |
he lost everything. Young Fox and his uncle had lost | the hoop.
That is what they wanted to get. Coyote sat down, | and said to
Young Fox: "Go to your father || and tell him to give me the thing 170
striped crosswise." Young Fox went. | He said to his father: "Uncle |
says you shall give him the thing striped crosswise." Fox thought:
"What | does he mean? He did not give me anything. Why should
he say that?" He said | to his son: "Go to him and ask him what
he means." || He went back, and Coyote was told: "My father says he 175
doesn't know | what you mean." Coyote said: "Oh, how should |
he not know it? Go to him and tell him not | to keep it from me
because he likes it." The child went back and came to his father. | He
said to him: "He says you should not keep it back because you like it,
but give it to him, || even if you should like it very much. He wants 180
to bet with it." Then Fox knew (what it was). | Then he gave it to

k!$_e$yu pɛ'k!a·ks ma kamatɛ'ktsaps t!a'nqo·ts· a$_a$ʻkɛnuq!^{u}ma'$_a$na's. "kłtsx̣ał'ɛ'łki·ts." nakakɛ'n·e· ne$_i$s t!a'nqo·ts· a$_a$ʻkɛnuq!^{u}ma·'na·'s. namatɛ'ktse·. qakɛ'łne·: "x̣ma haʻk!a·mx̣one'$_i$ke· na·s·tsłɛnts!iłɛ'kte·." łats!ɛnałkɛ'n·e·. namatɛktsɛ'łne· skɛ'n·ku·ts. qakiłɛ'łne·: "qake'$_i$ne· katɛ'tu na$_a$sts hɛn·aqan'ɛłkɛ't$_i$mi·ł." qake'$_i$ne· skɛ'n·ku·ts: "ka$_a$ xma ku.ɛ'łke·t." qake'$_i$ne· na'$_a$k!$_e$yu: "ma$_a$tsɛntsaʻq!mał·ahaʻłwats!kɛ'łne·. huts!ts!ɛna'x̣e·." qakiłɛ'łne· skɛ'n·ku·ts: "qake'$_i$ne· katɛ'tu kɛntsaʻwɛtskpa'ya't ktsx̣ałts!ɛ'ka." ta'x̣as n'ɛʻtiłmoʻmałqana'me·k na'$_a$k!$_e$yu. qawunekɛ't.se· skɛ'n·ku·ts na·ʻqa·nke'$_i$ne·. qake'$_i$ne·: "a: hɛnk!utsta'pne·. pɛ'k!a·k x̣ma huła·q^{u}a'me·k." qao˘x̣a'x̣e· na'$_a$k!$_e$yu. qakɛ'łne· skɛʻn·ku·tsna'na's: "huts!asnała'$_a$ne·." ta'x̣as quna'x̣e·. ta'x̣as nał$_u$wa'ts!ne·. na·nɛłkɛ'n·e·. nawasx̣o'$_u$me·k. qałq!anɛ'łne·.

"hun'a·ʻqa˘na˘me˘nɛ'łe·łts k.łqaʻe·nwu'n·e·."

Łaa·'k!ła·ks a'$_a$ʻke· nawasx̣o'$_u$me·k. qałq!anɛ'łne.:

"huno'q^{u}a·łts k.ł'u'p$_i$na·m."

Qawunekɛ't.se· nu˘q^{u}aka'$_a$ne·. łae·tetɛ'le·k qaye$_i$k!ɛna'mo. a'$_a$ʻke· ła·ł$_u$wa'ts!ne·, a'$_a$ʻke· łaoq^{u}aka'$_a$ne·. n'ɛʻsniłhanɛłkɛnma'łne· skɛʻn·ku·tsna'na's, mɛ'ksa·'n naʻ$_a$k!$_e$yuna'na skɛ'n·ku·ts n'ɛʻsɛnłhoq^{u}a'łne·. ta'x̣as q!aʻpiłhoq^{u}a'łne· qaye$_i$k!ɛna'mo. qake'$_i$ne· qaye$_i$k!ɛna'mo: "x̣ma ke·nqawakate'$_i$ki·ł ałkaaʻłe·tskiłna'ła." qake'$_i$ne· na'$_a$k!$_e$yu: "so'$_u$k$_u$ne·; pał kɛʻnsiłqake'$_i$ki·ł." ta'x̣as stɛʻle·k, a'$_a$ʻke· ła.uq^{u}a'łne· qaye$_i$k!ɛna'mo. ta'x̣as łałitstɛ'łe·k. łats!ɛna'x̣e· n'ɛła'n·e· o·'k!^{u}q$_u$na ku'q^{w}a·ł nana''e·s. qake'$_i$ne· na'$_a$k!$_e$yu: "x̣ałe''ne·s tsx̣ał'ɛ'nse· tɛłnamu''e·s, kanx̣a'łe· pał k!uʻpskiłtsa˘qu'n·a." ta'x̣as skɛ'n·ku·ts naqa'pse· papa''e·s. nałałitɛ't.se· x̣ale·''e·s.

(*c*) SALMON WOMAN TRIES TO DROWN COYOTE

Qa·nɛt.ła'$_a$ne· swᴜ't$_i$mo·. ta'x̣as naqa'łte· skɛʻn·ku·tsna'na. n'o·'k!^{u}ni·ł'iła'n·e· ne$_i$ pa'łke$_i$. pał ka'qa·ps yaqso'mɛ'ł'e·s. o·'k!^{u}q$_u$na ko·q^{u}a'ka na'$_a$k!$_e$yu sɛł'a˘qa˘qa'pse· qa'qa·ps yaqso·''mi·łs. n'ok!^{u}ini·ł'e·taq$_a$na'me·k ne$_i$ pa'łke$_i$. n'u'px̣$_a$ne· skɛ'n·ku·ts pał tsx̣aʻłsił·ats!ɛna'se· ne$_i$s papa''e·s, a'$_a$ʻke· n'itaq$_a$na'me·k skɛ'n·ku·ts tsx̣ałqsama'łne· x̣ałe·''e·s ne$_i$s ktsts!ɛ'na·s. qałwi'yne· na'$_a$k!$_e$yu: "ma ksa$_a$nłe'et ne$_i$ a$_a$ʻkɛnmɛ'tuk. hułqsa'ma·ł. x̣ma ktsx̣a'ł'e·p x̣ałe't$_i$mo skɛ'n·ku·ts." ta'x̣as a'$_a$ʻke· n'itaq$_a$na'me·k na'$_a$k!$_e$yu. ta'x̣as łao·qox̣ax̣a''mne· ne$_i$ pa'łke$_i$ yaqso''mi·łs. qakełɛ'łne·: "ma'qa·k, huts!oqo·x̣ax̣a·''mne·." ta'x̣as n'ɛła'n·e· ne$_i$ pa'łke$_i$. qakɛ'łne· x̣ale''e·s na'$_a$k!$_e$yu: "hɛntsqaʻo˘sa˘qa'$_a$ne·. hutsx̣ałqsama'łne·. x̣ma tsx̣ał'upełɛ'łne· x̣ale'$_i$t$_i$mu skɛ'n·ku·ts." ta'x̣as n'oqo·x̣ax̣a''mne· na'$_a$k!$_e$yu. ta'x̣as ts!ɛnaqu'łne·. n'us·moka·n-

him. | "He must mean the partridge tail." Then he took out the partridge | tail and gave it to him. He said to him: "I think he meant just this. | He must have meant it." (The boy) took it back and gave it to Coyote. ‖ He was told: "My father says you must have meant this." | Coyote said: "What else should I mean?" | Fox said: "Don't gamble for a while. I shall go." | Coyote was told: "My father said you should wait for him. | He is coming." Then Fox got ready. ‖ It was not long before Coyote shouted, saying: "You | let me wait. I ought to have back already what I have lost." Fox arrived there, | and said to Young Coyote: "Let us be partners!" Then | he went there, and they gambled. He moved his hands in the game and sang. | He sang thus: ‖

"Whenever I am pointed out, the gambling bone will disappear." |

And he sang also another song. He sang thus: |

"If I lose, they'll die." |

It was not long before he began to win. Salmon bet again. | They gambled, and Fox won another game. Young Coyote was his partner. ‖ While Young Fox and Coyote themselves had lost, | now Salmon lost everything. Salmon said: | "You ought to stake against our sister." | Fox said: "It is well, since you say so." | They staked, and Salmon lost again. They had nothing else to stake. ‖ He started home, and cried because he had lost his younger sister. | Fox said: "She shall be your son's wife. My son | is still too young." Then Coyote had a daughter-in-law. | She married his son. |

(c) SALMON WOMAN TRIES TO DROWN COYOTE

The friends lived together. Then Young Coyote had a child. ‖ At once the woman began to cry. She had a canoe. | Because Fox had won, therefore they had | a canoe. The woman got ready at once. Coyote saw | that his daughter-in-law was going home. Then | Coyote also got ready to accompany his son where ‖ he was going. Fox thought: "There are bad places in that | river. Let me go along. Coyote and his son might die." | Then Fox also got ready. | The woman went aboard the canoe. She was told: | "Wait; I'll get aboard." Then the woman cried. ‖ Fox said to his son: "You stay here; I'll go along. | Coyote and his son might be killed." Then | Fox went aboard, and the canoe started. | The woman was seated in the

qa'me·k ne$_i$ pa·'łke$_i$. qa:naqu'łne·. sanłax̣apqłe'$_i$se. łax̣aqu'łne·. qake'$_i$ne· skɛ'n·ku·ts: "maqaʽ$_a$k upaqu'łe·n' hutsx̣ał'ɛntanałx̣o'$_u$ne· łka'm·u." qaqałwi'yne· ne$_i$ pa'łke$_i$. n'iła'n·e·. ta'x̣as łax̣aqu'łne· ne$_i$s a$_a$ʽkax̣a'pqłe·'s. n'u'px̣$_a$ne· na'$_a$k!$_e$yu ksɛłsa·nɛłwiyna'$_a$taps ne$_i$s pa'łke$_i$s. naqa'pse· a$_a$ʽkuktsɛ'ke·ns na'$_a$k!$_e$yu. qakɛ'łne· ne$_i$s x̣ałe'$_i$t$_i$mo·'s skɛ'n·ku·ts·: "qanax̣a''mke·ł na a·'kuktsɛ'ki·n." ta'x̣as qanax̣a''mne· x̣ałe'$_i$t$_i$mo skɛ'n·ku·tsts na'$_a$k!$_e$yu. maʽnwitskax̣$_a$nɛ'łe·k ko·'s na'$_a$k!$_e$yu. ta'x̣as wat!aqu'n·e· yaqso''mi·ł. n'iktsɛnoqu'n·e·. qałwi'yne· ne$_i$ pa'łke$_i$ ta'x̣as kts!u'pił. ne$_i$ a$_a$ʽkuktsɛ'ki·n yo·kuqu'n·e·. a:nk!o·nanmɛ'tuks ła'wa·kaqu'n·e· yaqso''mi·ł. manwɛtskɛ'k$_i$ne. ne$_i$ pa'łke$_i$ sła·tke·k!aqo·matɛ'tse· pał qa.u'pse·.

Ła:ts!ɛnaqu'łne·. qa·wułe·ɛ't.se· a'$_a$ʽke· ła·'psanłax̣apqłe'$_i$se·. a:n·ɛʽse·kałetɛtne'$_i$se·. qake'$_i$ne· skɛ'n̩·ku·ts: "ma·'qa·k, hutsx̣ałɛntaʽnałx̣o'$_u$ne· kapa'pa." qaʽtsekata'pse· ne$_i$s pa'łke$_i$s. ta'x̣as łax̣aqu'łne·. a'$_a$ʽke· ła.ɛtkɛ'n·e· na'$_a$k!$_e$yu ne$_i$s a$_a$ʽkuktsɛ'ke·ns. łao·qox̣ax̣a·''mne· x̣ałe'$_i$t$_i$mo skɛ'n·ku·tsts na'$_a$k!$_e$yu. łama:'nwɛtskax̣nɛ'łe·k ko·'s, a'$_a$ʽke· łaɛktsɛnuqu'se· yaqso'mɛ'ł'e·s. a:nk!onanmɛ'tuks łaaʽwa·kkᴇmɛnx̣o·nu'q$_u$ne· yaqso''mił. łaakaqanx̣a''mne· na'$_a$k!$_e$yuts skɛ'n·ku·ts x̣ałe'ɛt$_i$mo. tse$_i$kata'pse· ne$_i$s pa'łke·s. sła·tke·k!aqo·matɛ't$_i$ne·, a'$_a$ʽke· pał·aqa.upła'pse·.

(*d*) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

Ta'x̣as słałax̣a'x̣e· a$_a$ʽkɛt.ła'e·s ne$_i$ pa'łke$_i$. qałwi·'yne·: "ta'x̣as kaałɛ'tske·ł ktsx̣ał'ɛsnił'o·'k^{u}i·t." qa·q!aʽnmoqts!ɛnu'kse·, qa'oˇx̣ał'upaqu'łne·. ła·e·łe·kx̣ax̣a''mne· ne$_i$ pa'łke$_i$. qanak.łɛ'kx̣$_a$ne· ne$_i$s yaqso''mi·łs. qałwi'yne· ktsx̣ałyɛʽk!tałqoku'm·o·. n'asqaʽnałhotsinqa'$_a$tse· sahanłeɛ't.se·. qaaʽłoqaq$_a$na'$_a$ne· ałswʋ't$_i$mo· pał ksahanłe'ɛt.s. na'$_a$k!$_e$yu qaoˇx̣aqaʽnme·tx̣o'$_u$ne· ya'q!e$_i$ts. ta'x̣as qana'x̣e· ałswʋ't$_i$mo. yo$_u$x̣a'x̣e·. sɛnt.łanamɛ's$_i$ne·. k.łat$_i$na'x̣a·'m ne$_i$ pa'łke$_i$ qake'$_i$ne·: "husiłwam·a'łne· kɛnł'ok^{u}ɛ'tki·ł." n'e·łɛ'kte· ta't!e·s. ta'x̣as ktina'x̣a'm ne$_i$ ałswʋ't$_i$mo ne$_i$s qa$_a$kqa'pse· nɛtsta'ha·łs, nuwu'kse· n'anax̣a''mse·. nuwu'kse· n'a's·e· tɛłna'mo·'s ts$_u$k^{u}a't.se· a'tsu·'s n'anax̣a''mse·. wunekɛ't.se· łatkaʽkɛsx̣a''mse· nałkɛ'nse· n'ɛt!qa'pse· a$_a$q!uł'ɛ'se·s x̣a'$_a$łtsins. x̣onałye·ʽk!tałɛ's$_i$ne·. ta'x̣as q!aʽpe·ł'ɛłɛnk!omatiyamɛ's$_i$ne·. n'itx̣oniyamɛ's$_i$ne·. ta'x̣as naq!ako'$_u$ne· ne$_i$s a$_a$ʽq!u'ł'e·s x̣a'$_a$łtsin. ta'x̣as sahanoqu'n·e·. a$_a$ʽkiłaqakɛ'n·e· ne$_i$s a$_a$ʽkuktsɛ'ke·ns na'$_a$k!$_e$yu. wunekɛ't.se·, ta'x̣as łaqasa·hanoqu'se·. łao·ʽk!^{u}inkinɛ'łne· se'it!. tse$_i$katɛ'łne· na'$_a$k!$_e$yu. sła·tke·k!aqo·matɛ't$_i$ne·. pał a'$_a$ʽke· sɛł·aqaʽtał'oktɛ'łne·.

Ta'x̣as tsɛłmiyɛ't.se·. qak.ła'pse· ne$_i$s nuł'a'q$_a$na·'s: "ło'$_u$ne· qaye$_i$k!ɛna'mo. tsɛłmi'yet hɛntsałnuʽq^{u}akɛ'łne·. hɛnts!e·kɛ'łne·." ta'x̣as tsɛłmi·yɛ't$_i$ne·. ta'x̣as ts!ɛna'x̣e· na'$_a$k!$_e$yu, tsx̣ałhaqu'łne.

bow. They traveled along. There was a cascade. They came to
it. | Coyote said: "Wait; paddle ashore! I'll carry the child along-
shore." || The woman did not want to do it. She cried. | Then they 225
arrived at the cascade. Fox knew | that the woman was angry with
them. Fox had a bladder. | He told Coyote and his son: "Go into
this | bladder." Then Coyote, his son, and Fox went in. || Fox had his 230
pipe in the hole of the bladder. Then | the canoe upset and sank.
The woman thought | they were dead, but the bladder floated.
Farther down the river | the canoe came up again. The woman
looked back, | and there they were sitting together. They were not
dead. ||

She turned back. Not far away there was another cascade, | a still 235
more terrible one. Coyote said: "Wait; I'll | carry my grandchild
along the shore." The woman did not look at him. Then | they
arrived there, and Fox worked again at his bladder. | Coyote, Fox,
and the boy went in again. || He held the pipe at the edge of the 240
hole. Then their canoe went down again. | A little farther down the
river the canoe emerged again. | Coyote, Fox, and the child came
out. The woman looked at them, | and they all sat down together,
and again she had not killed them. |

(*d*) SALMON WOMAN TRIES TO KILL COYOTE IN HER TENT

Then the woman got back to her tent. She thought: || "My brother 245
shall kill all of them." There was a smooth precipice there. | They
went ashore. The woman landed, and kicked | the canoe. She thought
she would upset it. | Then they climbed up a bad place. The friends
did not know what to do | when they came to the bad place, but Fox
had thrown tobacco on it. Then || they went on, and the friends 250
reached the top. There was a tent. When the woman entered, | she
said: "I bring them all; kill them all." She meant (spoke to) | her
elder brother. When the friends arrived there, a young man was
lying down. | He arose and went out. Two old women also arose. |
Each took a dish and they went out. After some time || the two 255
came back again, carrying (the buckets) filled with dog manure. |
They threw it into the fire. Then all the people covered their heads
and | lay down. The dog manure was burning, | and there was bad
smoke in the house. Fox did the same thing with the bladder. |
After some time there was no smoke. They took off || their blankets 260
and they looked at Fox. They were all sitting there together, | and
again they had been unable to kill them. |

Then at night they were told by an old man: "There is no | salmon.
At night you shall carry torches. Then you shall eat." | In the even-

skɛ`n·ku·tsna′na. tsx̣ał’a$_a$ko′$_u$ne· n’o·k!$^u$e′$_i$ne· nɛtsta`hałna′na. tsx̣ałhałnu′q$_u$ne· skɛ′n·ku·ts· tsx̣ałqawu˘sa˘qa′$_a$ne·. qakiłɛ′łne· skɛ′n·ku·ts: “ma$_a$ts hɛntsq!u’mne′$_i$ne hɛnts!upsa`t$_i$yiłtse$_i$ka′te· a$_a$′kɛnq!o′ko·. hɛnq!u′’mne· tsx̣ał’upłɛ′s$_i$ne·.” ta′x̣asts!ɛnaqu′łne· na′$_a$k!$_e$yu n’ɛ′n·e· ka′qo·ł·. skɛ`n·ku·tsna′na tsx̣ał’ɛ′n·e· k!a′$_a$ko· qaye$_i$k!ɛna′mo·’s. ne$_i$ nɛtsta`hałna′na tsx̣ał’ɛ′n·e· kawɛtsnu`q^{u}aku′pk!o·. ta′x̣as skɛ′n·ku·ts qao˘sa˘qa′$_a$ne·. ta′x̣as wune·kɛ′t.se· at łaa·na·`wɛtskɛ′k$_i$ne· skɛ′n·ku·ts. qakiłɛ′łne· skɛ′n·ku·ts: “hɛn’u′px̣a łaqawɛł$_a$nq!u′ko·, ta′x̣as hɛntsłaa·nax̣a′’mne·. ta′x̣as hu`tsił’upɛłamnała′$_a$ne·; tsx̣atsił’aq$_a$qa′$_a$ne· ne$_i$ a$_a$′kɛnq!u′ko·.” qawunekɛ′t.se· łaa·na`wɛtskɛ′k$_i$ne·. n’u′px̣$_a$ne·, ta′x̣as łaqawɛł$_a$nq!uko′pse· qo$_u$s yaqso·′’mi·łs. ta′x̣as n’u′px̣$_a$ne·. ta′x̣as k.ł’upɛ`łamna′me·s. qo$_u$s a$_a$′k!a`łax̣we′ets ya·wɛsqa′pse· tɛłna′mo·’s nawɛts’nułx̣omuna′pse· po′po·’s. ła·qa′nam tsx̣ałyaqx̣a·`łałta′pse·. ne$_i$šts k!u′px̣a ktsᴇqapqu′na·’s a$_a$′k!ałmokuwa′e·ts qo$_u$s yaqso′’mi·łs, qałwi′yne· ta′x̣as ktsłaa·na′x̣am. qawunekɛ′t.se· łatɛk$_a$muqkup$_i$no·`x̣unaqna′kse· ne$_i$s nɛtsta`hałna′na·’s. qakɛ′kse·: “n’ɛpława′s$_i$ne· nö′pɛ′k!a.” ta′x̣as skɛ′n·ku·ts qałwi′yne·: “qaɛ′n·e· hułtsqa′e·p, pał ksɛł·ɛse·ka′te· qo po′po·. mɛ′ka ke′e·n tɛłna′mo qo k^{u}awɛ′tske·n, mɛ′ksa pał ke′e·n no′$_u$k^{u}ey qo po′po·. ktsx̣ał’o`piłmu′na·p.” ta′x̣as łaqao˘x̣aqu`młasx̣u′n·e· skɛ′n·ku·ts. qałwi′yne·: “huł’a′q$_a$ne·ts.” k!o·′px̣$_a$na·ps ne$_i$s tɛłna′mo·’s ta′x̣as ktsx̣ałtsɛł·aana′x̣a’m. ta′x̣as ne$_i$ tɛłnamuk^{u}ɛ′ste·k yu·waka`łat!x̣unia′$_a$te· x̣a′tsɛnł’asq$_a$wa`x̣$_a$me·tɛnsaq!x̣u`neya′$_a$te· skɛ′n·ku·ts ktsx̣ałq!akpakɛ′tx̣o·. ta′x̣as łała`x̣aqu`młasx̣u′n·e· skɛ′n·ku·ts. n’itqkupq!a`nwɛsqa′$_a$ne·. ta′x̣as tɛłnamuk^{u}ɛ′ste·k qałwi′yne· ta′x̣as ktsx̣ałsɛł·aqayaqa’wa`$_a$qumła′$_a$sx̣o·s, ta′x̣as qana`qkupła′łte·, pał skɛ′n·ku·ts k!itqkupq!anwɛ′sqa. ta′x̣as ne$_i$ tɛłnamuk^{u}ɛ′ste·k ya`hałqanaqku`płałta′mne·. qaha·′łe·n a$_a$′k.ła′m’e·s qao˘x̣ałx̣una′mne·. x̣a`tsɛniłq!akpakitx̣ona′mne·. ta′x̣as łats!ɛna′x̣e· skɛ′n·ku·ts. qo$_u$s yaqa`hał·a.upaqłamɛ′ske· łaqao˘x̣a′x̣e·. łax̣a′x̣e·. ta′x̣as na′$_a$k!$_e$yuts skɛ`n·ku·tsna′na ła.upaqu′łne·. qa′$_a$łe·n sɛłqa`kiła`mnamɛ′s$_i$ne·: “qaɛ′nse· łqa`q!a·kpakitx̣o′$_u$na·ps tɛłna′mu’s skɛ′n·ku·ts, sɛł’aqał·aqawa′x̣e· na$_a$s ɛ′nta·’s.” sɛłtsx̣a′n·e skɛ′n·ku·ts, qake′$_i$ne·: “a: husɛł·awa′x̣e·, qa.upła′p$_i$ne· tɛłnamuk^{u}ɛ′ste·k. hułuq^{u}a·łk!umna′’nte·.” ta′x̣as n’uma′ts$_i$ne· wɛłke′$_i$ne·. at qakq!u′n·e· skɛ′n·ku·ts: “x̣o:x̣o:x̣o:” n’u′px̣$_a$ne· na′$_a$k!$_e$yu k.ł’u′pe·łs tɛłna′mu’s, k!u′pske·ks k!u′m·a·ts. qakɛ′łne·: “ta′x̣as woa˘sa′q$_a$nan’ ła˘oqo·`wakax̣a′m’e·n’. to′x̣$^u$a łe·′wam kwa`n$_a$qnana′wa·s.”

(*e*) FOX KILLS SALMON

Ne$_i$sts wa′łk$_u$wa·s· ke·′$_i$wam na′$_a$k!$_e$yu ne$_i$sts kt$_i$na′x̣a·’m a$_a$′kɛt.łana′me·s, ma k!u′px̣a nɛtsta′hałs ma k!aka′x̣a·’ms. ta′x̣as ne$_i$ nɛtsta′ha·ł x̣una′x̣e· ne$_i$s a$_a$′kɛnmɛ′tuks. ta′x̣as n’itkɛ′n-

ing they started. Fox was to paddle, || Young Coyote was to spear (the fish), and the boy was to carry the torch. | Coyote was to remain (in the tent). Coyote was told: | "Don't sleep. Look at the | fire. If you should fall asleep, they will kill you." Then they paddled away. | Fox paddled. Young Coyote was the one to spear || the salmon, and the boy was to hold the torch. | Coyote remained (in the tent) for some time. | Coyote looked out. Coyote was told: | "If you should see a small fire, then come out. Then | we are about to kill one another. For that reason the fire will be thus." || It was not long before he looked out again. Then he saw that the fire | in the canoe was small. Then he knew that they were about to kill | one another. There on each side of the doorway stood an old person. | They were holding a hammer each, ready to strike with it | if any one should want to go there. Then they would strike from each side. When he saw the light in the canoe getting smaller, || he intended to go out. It was not long before | the boy came running in, and said: | "The manitous have killed us!" Coyote thought: | "I shall certainly die. That hammer is terrible. Although only an old woman | is holding it, nevertheless the hammer is made of stone, and she will || kill me with it." Coyote jumped there. He thought: | "I'll fool them!" When that old woman saw that he | was about to go out, then the old people lifted their hammers | to hit him. They both stood with legs apart, ready to strike Coyote. | They were about to knock him down. Then Coyote jumped there. || He stopped quickly. The old people thought | he would jump through between them, and they struck; | but since Coyote stopped quickly, the old people | struck each other right on their heads. They | hit each other and killed each other. Then || Coyote started to go to the place where they had landed. He went there | and got there. Then Fox and Young Coyote paddled ashore. | They were just telling each other: "Certainly the old woman has knocked down | Coyote, therefore he has not come to the shore." | Then Coyote talked, and said: "I am here. The old people have not killed me. || I have made trouble for them." Then he laughed aloud. | He laughed thus: "So, so, so!" Fox knew now | that he had killed the old people, and that he laughed for this reason. He said to him: | "Hurry up! Come aboard! Those who | make war on us are coming." ||

(*e*) FOX KILLS SALMON

Then Fox saw a youth coming out—the same one | whom he had seen the day before when he arrived and entered the tent. | The youth went down to the river. Then | he transformed himself into a salmon.

me·k, n'ɩnqa'pte·k qaye·k!ɩna'mo·'s. tsx̣ałsa·niłwiyna'$_{a}$te· swʊ't$_{i}$mo·s na'$_{a}$k!$_{e}$yu's. qałwi'yne· ktsx̣ał'u'pi·ł ma kqa'ke·łk!umna''ntaps ne$_{i}$s k.ł·a'x̣ałwa'ts!x̣a. (pał husła'ˋt$_{i}$yiłtsɩk!maˋłɩnkɩ'n·e·. mɩ'ka skɩ'ˋn·ku·tsna'na n'ɩ'ˋs$_{i}$ne·łhaqu'łne·; na'$_{a}$k!$_{e}$yu n'ɩ'ˋs$_{i}$ne·ła$_{a}$ko'$_{u}$ne· qaye·k!ɩna'mo's.) ta'x̣as ne$_{i}$s kułqo·ł. qanaqu'łne·. n'u'px̣$_{a}$ne· qaye$_{i}$k!ɩna'mo's. no'h$_{u}$ne· na'$_{a}$k!$_{e}$yu ke'e·ns ne$_{i}$s wa'łk$_{u}$wa·'s ma k!aka'x̣a·'ms nɩtsta'hałs. n'u'px̣$_{a}$ne· k.ł'e·nqapta'ke·s qaye$_{i}$k!ɩna'mo's·. tsx̣ał'a'$_{a}$ko· at ne$_{i}$s łuq^{u}aq!aˋłkɩ'n·e· ne$_{i}$ nɩtstaˋhałna'na a$_{a}$ʿkɩnq!u'ko·ps. saˇq$_{a}$na'$_{a}$ne· ma$_{a}$ts k.łsukqaˋoˇx̣ał'a'$_{a}$ko·'s na'$_{a}$k!$_{e}$yu·'s. pał ke'e·ns ta't!e·s ne$_{i}$s ktsx̣a·ł'a$_{a}$ko·'łe·s. n'u'px̣$_{a}$ne· na'$_{a}$k!$_{e}$yu ya·ˋqaq'na'pske· ne$_{i}$s nɩtstaˋhałna'nas. qałwi'yne·: "huł'a'q$_{a}$ne$_{i}$ts." ne$_{i}$s łuk^{u}i·ka'se· ne$_{i}$s kia'kx̣o·'s ne$_{i}$s łuˇq^{u}ank!onɩ'łne·. qakɩ'łne· ne$_{i}$s nɩtsta'hałs ne$_{i}$s n'ɩ'n·e· ka'mke· qaye$_{i}$k!ɩna'mo. sɩł'aq$_{a}$nɩ'tse· ne$_{i}$s yaqaka'ske·. qanaq!ałkɩ'n·e· a$_{a}$ʿkɩnq!u'ko·ps ne$_{i}$ nɩtsta'hał. ta'x̣as suk.ła$_{a}$ko'$_{u}$ne· na'$_{a}$k!$_{e}$yu. k!u'px̣a ne$_{i}$ nɩtsta'hał pał słaˋqane·tsa'pse· na'$_{a}$k!$_{e}$yu's qakɩ'łne·: "ma$_{a}$ts qa'oˇx̣ał'a'$_{a}$ko·n' a$_{a}$ʿk$_{u}$wu'm'e·s. qaˋoˇx̣ał'a'$_{a}$ko$_{u}$n' a$_{a}$ʿqa't!e·s." a'$_{a}$ʿke· ne$_{i}$ nɩtsta·hał sɩłqałwi'yne· ktsx̣ał'u'pi·ł na'$_{a}$k!$_{e}$yu's. ne$_{i}$sts qaˋoˇx̣ał'a'$_{a}$ko· a$_{a}$ʿqat!ɩ'se·s na'$_{a}$k!$_{e}$yu. ta'x̣as x̣ma yɩk!ta'se· yaqso'mɩ'ł'e·s. ne$_{i}$s kqa'k.łaps: "ma$_{a}$ts a$_{a}$ʿk$_{u}$wum'ɩ'se·s." qatsɩˋnk!apałtiya'x̣$_{a}$ne· qaoˇx̣ał'a$_{a}$ko'$_{u}$ne· a$_{a}$ʿk$_{u}$wum'ɩ'se·s. n'u·ˋk!^{u}ni·ł'u·k^{u}!q$_{a}$nux̣onu'q^{u}ne· qaye$_{i}$k!ɩna'mo. n'u'px̣$_{a}$ne· ne$_{i}$ nɩtsta'hał pał sɩł'upɩłɩ's$_{i}$ne· ta't!e·s. ta'x̣as qaoˇx̣aq!ankɩ'me·k ne$_{i}$s o·k!^{u}e'haks yaqso''miłs. yɩk!tałqok^{u}ɩ'n·e·. ta'x̣as n'ɩnqa'pte·k qaye$_{i}$k!ɩna'mo's ne$_{i}$ nɩtstaˋhałna'na. ta'x̣as łats!ɩˋnał'upa'x̣e· a$_{a}$ʿkɩt.ła'e·s k.łała'x̣a·'m. ta'x̣as sɩł'aq$_{a}$ke'$_{i}$ne·: "n'upława's$_{a}$ne·," qałwi'yne· mɩ'ksa ta'x̣as ktsupɩ'łe·'s ne$_{i}$s k!uk!qa'pe·'s. a'$_{a}$ʿke· n·a·ˋsił'upła'pse·, ta'x̣as qałsaˋkiłkina'pse·. ta'x̣as na'$_{a}$k!$_{e}$yu swʊ't$_{i}$mo łats!ɩnaqu'łne· ne$_{i}$s k!u'pił nɩtsta'ha·łs. naqa'pse· a$_{a}$ʿkoˋk!^{u}atsk!ak!o.ɩ'se·s. łołama'$_{a}$ne· n'oqox̣akɩ'n·e· yaqso·'mɩ'ł'e·s. a'$_{a}$ʿke· wu·q!ła''mse·. (at qaq$_{a}$na'$_{a}$ne· ne$_{i}$s pɩ'k!a·ks aqłsma'k$_{i}$nɩk!. waˋnaq$_{a}$na'nam qa'ła n'u'pił naso'$_{u}$k^{u}e·ns at łułama''ne· at łats!ɩnałkɩ'n·e· am·a'k!e·s.) ta'x̣as sɩłkanmiyɩ't.se· qakiłɩ'łne· x̣ałe'$_{i}$t$_{i}$mo skɩ'n·ku·ts: "ma$_{a}$ts hɩntsłamaˋn$_{u}$wɩtski·kɩ'łne·." qa·naqu'łne·. ta'x̣as yuwa·ˋkmɩnuqka'se·, ta'x̣as yu·naqa'$_{a}$ne· ne$_{i}$ aqłsma'k$_{i}$nɩk! ne$_{i}$ ha$_{a}$k.ło$_{u}$'k^{u}e·. tax̣as wanaq$_{a}$na'n·e· na'$_{a}$k!$_{e}$yu's. qałwi'yne· skɩ'n·ku·ts: "mɩ'ka pɩ'k!a·k hunaˋqanła.ɩłqanaˋqułna'$_{a}$ła." łamaˋn$_{u}$wɩtskɩ'k$_{i}$ne·. qake'$_{i}$ne·: "suk^{u}akate'$_{i}$ne· k$_{u}$waˋnaq$_{a}$nana'wa·s." qak.ła'pse· na'$_{a}$k!$_{e}$yu's: "qa'psin at kɩnsɩłqatso'$_{u}$k^{u}at ko'$_{u}$tsx̣a ma huq^{u}ak.łɩ's$_{i}$ne·: ʿma$_{a}$ts kɩnłaˋqanawɩ'tske·k.'" ta'x̣as n'ɩtwɩtsqu'łne· swʊ't$_{i}$mo skɩ'n·ku·ts. mɩ'ka k!ałsɩ'nte·k ka'qoł qatał·awanx̣a''mse· yaqso'mɩ'ł'e·s. ta'x̣as łax̣a'se· k$_{u}$wanaqna'naps. tsuk^{u}a'te· ne$_{i}$s a$_{a}$ʿk.łam'ɩ'se·s ne$_{i}$s nɩtsta'ha·łs.

He was going to attack | Fox and his friends. He thought he would kill them, because he had been beaten || when he had gone to play with them. (I have been all the time making a mistake. | It was Young Coyote who paddled, and Fox | who speared the salmon.) Then they paddled along. | They saw a salmon. Fox knew it was | the youth who had come out the day before. He knew || that he had turned into a salmon. When Fox was ready to throw his spear, | the boy put the torch to the other side. He did this so | that Fox should not hit the salmon, | for the one to be speared was his elder brother. Fox knew what | the boy was doing. He thought: "I'll fool him!" || The fish was coming along on one side, but he pointed the other way. | He said to the youth: "Salmon is coming there." | He fooled him in regard to the side whence it was coming. | The youth turned the torch, and Fox speared him. | When the youth saw that Fox had fooled him, || he said to him: "Don't hit it in the belly; | hit its tail!" The youth thought | the salmon would kill Fox if he should hit its tail, | because then he would upset the canoe. When Fox was told: | "Don't hit its belly," he would not listen, but he hit it || in the belly. The salmon at once turned sideways. | The boy saw that his brother was killed. Then | he stepped on one side of the canoe, fell into the water, | and became a salmon. | Then he went back to his tent and arrived there. Then || he said: "They have killed us." He thought the one remaining might also be killed, | as two had been killed. Then three had been killed.[1] | Then Fox and his friends went on paddling. | The youth who had been killed wore ear ornaments. They cut off his head | and put it into the canoe. He also had a long braid. || (In olden times the people used to do this. When they made war and some one killed | a chief, they cut off his head and took it back to their country.) | Then in the morning Coyote and his son were told: "Don't | look back!" They paddled on. At sunrise | many people from a large camp || came to make war on Fox. Coyote thought: | "They are already paddling after us." He looked back | and said: "A great many are making war on us." | Fox told him: "Why don't you obey me and do | what I tell you? Don't look back!" Then || Coyote and his friends stopped. No matter how hard they tried, | they could not move their canoe. Then the warriors arrived. | (Fox) took the head of the youth. | He lifted it up and

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[1] The two old people and the Salmon.

n’ᴇktkakᴇ′n·e· qakᴇ′łne·: “a: na· kᴇn’o·′tki·ł?” pᴇsuqkᴇ′n·e·. n’iktse·nuqu′se·. łahaqu′łne·. n’u·k!^{u}nił·awa′nx̣a′′mse· yaqso’mᴇ′ł’es. pał słx̣atkᴇnu′k$_u$ne·. ne$_i$ k$_i$yu·na′qa ta′x̣as qa‘o˘x̣ał’ᴇ‘t$_u$witsqu′łne· ne$_i$s ya·qa‘nał’ᴇktsenoqu′ske· a$_a$‘k.łam’ᴇ′se·s nᴇtsta′hałs. ta′x̣as na′$_a$k!$_e$yu sᴇł·ats!ᴇna′x̣e· łaqatse$_i$katᴇ′łne·.

(*f*) TURTLE RESCUES THE SALMON HEAD

Qake′$_i$ne$_i$ ne$_i$ yaqa‘sᴇnqa′łtke· ne$_i$s nᴇtsta′hałs: “qa′ła łatso′$_u$k^{u}a·t na$_a$s a$_a$‘k.łam’ᴇ′se·s kanx̣ałe·′′mi·ł. ma ko‘o·k!qa′pqa·łt na.u′te·. tsx̣ałsałe·tᴇ′t$_i$ne·.” ta′x̣as q!a′pe· aqłsma′k$_i$nᴇk! n’an$_u$wa′ts!ne·. pał k!o′$_u$ło· qatak$_i$nᴇ′łne·. ta′x̣as qa:′łᴇn kiyu′k$_i$yit qake′$_i$ne· ka′x̣ax̣—n’uk!^{u}e′$_i$ne· nᴇtsta′ha·ł qał’atᴇ′łne· ka′x̣ax̣s—: “hutsx̣ałk!an$_u$wa′ts!ne·. qak.ła′p$_a$ne· ka′x̣ax̣ ne$_i$ tuq!tsqa′mna ka′x̣ax̣, at ku·tsqaq$_a$na′pmił, pał k$_i$nupx̣a′kił ka′x̣ax̣ at kqasts!u’mqa′qa k!a′n$_u$wats!. hutsx̣ał’ako·k^{u}ᴇnmᴇ′łne·, ke′$_i$tsx̣a ka′x̣ax̣.” ta′x̣as ne$_i$ nᴇtsta′hał qake′$_i$ne·: “hutsx̣ałk!an$_u$wa′ts!ne·. ta′x̣as hᴇntsła.upa‘qułkᴇ′łne· a$_a$‘kᴇt.łanᴇ′ski·ł. kanmi′yᴇt, qa·łᴇn kiyu′k$_i$yit ta′x̣as hutsłaa‘wa$_a$kawa′ts!ne·. ta′x̣as he$_i$n·tsłaqo‘kwaqo·łkᴇ′łne·.” ta′x̣as łats!ᴇnax̣a′′mne·. kanmi′yit qa·′łin kiyu′k$_i$yit qakiya′mne·: “ta′x̣as ma ktsx̣ał·aa‘wa$_a$ka′wa·ts! ka′x̣ax̣. ta′x̣as łaqunamᴇ′łkił.” ta′x̣as q!a′pe· łahołqła′mne·. na‘wᴇtskpayatᴇ′łne·. qa:′łin kiyu′k$_i$yit łaa‘wa$_a$kawa′ts!ne·. łahałkᴇ′n·e· a$_a$‘k.łam’ᴇ′se·s ne$_i$s nᴇtsta′hałs. ta′x̣as ts$_u$k^{u}a′te· ne$_i$s na.u′te·s. naqsanme·′yᴇt.s ke′e·ns tᴇłnamu′′e·s. naqan’o̜kunmi′yᴇt.s a·′s at qatsx̣a′se·. ta′x̣as at tsᴇn·małatikᴇ′n·e· k.łe′$_i$tsx̣a·s at qat!aq!tała′pse·. ta′x̣as q!utse′$_i$te·. n’uma′tse· pał n’uktuk^{u}e′$_i$se· a$_a$‘k!ałma.ᴇ′se·s. łama′te·.

Ta′x̣as husᴇłq!apqałq!anux̣wa′te· qaye$_i$k!ᴇna′mo.

59. Coyote and the Ducks

Ho′ya’s, hutsx̣ałhaqałq!anux̣^{u}a′te· skᴇ′n·ku·ts x̣ałe′$_i$t$_i$mo ne$_i$s pᴇ′k!a·ks ya$_a$qałetkᴇ′nke· kia′q!ła·′s.

Qahana′x̣e skᴇ′n·ku·ts. nałx̣o′$_u$ne· x̣ałe′e·′s. x̣una′x̣e·. skᴇkq!$_a$nu′kse·. qak.łayi′ᴇ′t$_i$ne· ya$_a$qa‘wᴇsiłqo‘$_u$k!awa‘ts!e·kina‘x̣$_a$namna′mke·. n’u′px̣$_a$ne· skᴇ′n·ku·ts qo$_u$s łu′n·qo’s yunaqa′pse· kia′q!ła·′s. nonu‘q!$_u$witsta′pse·. qaa‘ło·qałnu′k!$_u$ne·. qałwi·′yne·: “ho′yas huł’a′q$_a$ne·ts kia′q!ła.” qakᴇ′łne· x̣ałe·′e·′s: “ho′yas, e$_i$′·′ła·n’. qało′$_u$k^{u}in’: ‘a:łská·′t!es ·katᴇtó:′.’” ta′x̣as ne$_i$ łka′m·u qake′$_i$ne· ne$_i$s yaqak.ła′pske· tᴇtu′′e·s. ta′x̣as skᴇ′n·ku·ts a′$_a$‘ke· n’e$_i$‘ła′n·e·. qało′$_u$k$_u$ne·: “a:ł·ka′skat, a:ł·ka′skat.” ta′x̣as n’uk!^{u}e′$_i$ne· kia′q!ła qo$_u$·s a:nᴇłqa′ha·ks qawᴇsqu′łe·k. qakᴇ′łne· ałaqa′łt!e·s: “ma′qa·k tsᴇnk!apa·łte$_i$x̣a′ki·ł qo$_u$s n’ᴇ′n·e· nŏpᴇ′k!a yo·q^{u}ake′$_i$ke·.” ta′x̣as ne$_i$ k$_i$yuna′qa kia′q!ła tsᴇnk!apałtᴇ′łe·k pał słᴇła′se· qo$_u$s nŏpᴇ′k!a·′s. qakiła′′mne: “ts!ᴇ‘nał’upamᴇ′łki·ł,

said to them: "Is this what you want?" He put it into the water. | It sank. Again they paddled, and their canoe moved right away. ‖ They were saved. Then the crowd stopped | on the water when the head of the youth sank. | Fox went on. They did not look back again. |

(*f*) TURTLE RESCUES THE SALMON HEAD

Then the one who was the father of the youth said: "Who | will get this head of my son? I have one more child, ‖ a daughter. He shall marry her." Then all the people | dived. They went into the water, but could not get it. Just at | noon Turtle—a young man called | Turtle—said: "I'll dive. Turtle, | the animal, said to me | I should do it, because you know | Turtle is an expert diver. I'll try." | Thus said Turtle. Then that youth said: | "I'll dive. You shall paddle back to the shore to your tents. | To-morrow, just at noon, I'll come out of the water; | then paddle back here." Then they went back. | On the following day, just at noon, they said to one another: | "Turtle was to come up at this time. Go back to him." Then | they all paddled back and waited for him. Just at noon | he emerged, carrying the head of the youth. | Then he took the girl. For several days she was | his wife. For one or two days she did not talk. Then | he teased her to make her talk, but she wouldn't talk with him. Then | he tickled her, and she laughed. Her mouth had a bad smell. | He left her. |

Now, I have told you about the Salmon. |

59. Coyote and the Ducks[1]

Well, I'll tell you about Coyote and his children |—what they did, a long time ago, to the Ducks. |

Coyote was going along, carrying his son. He went down to a lake. | It is named Where-they-fight-with-Broken-Pieces-of-Wood in-the-Lake. | Coyote knew that far away there were many | Ducks. He was hungry for them, but had no way of getting at them. He thought: | "I'll fool the Ducks." He said to his son: "Go on; | shout, 'O my father's brothers-in-law!'" Then the child | said what his father had told him. Then Coyote also ‖ cried. He shouted: "O my brothers-in-law! O my brothers-in-law!" Then | one Duck was swimming farther away on the water. He said | to his children: "Wait; listen [to] what the manitous | are saying!" There were many Ducks. They listened | to what the manitous were crying.

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[1] See p. 19.

hɛntsx̣ałˑaˋk.łiłkɛ'łne· qaˋpsins." ta'x̣as n'ok!ᵘe'ᵢne· ts!ɛˋnałˋupa'x̣e·. qakɛ'łne·: "qa'psin kɛnske'ᵢke·ł?" qake'ᵢne· skɛ'n·ku·ts: "ha: hɛnsɛłyɛłna'nstawa'sᵢne· k!aqa'ₐłsoᵤk ke·nk.łɛnq!o'yke·ł. koaˋqa·łqaˋtałhołqatsa'ła." łats!ɛna'x̣e· neᵢ kia'q!ła·. qake'ᵢne·: "pało·ˋsiłỵɛłna'nstała'ₐne· kok.łɛnq!oyała'e·s." qake'ᵢne· neᵢ k!u'k!ᵘe·: "łu'n·o·'s upamɛ'łki·ł. hɛntsx̣ałtsukᵘatkɛ'łne·. kɛnłk.łɛnq!oyma'tki·ł." ta'x̣as n'upa'x̣e· kia'q!ła. n'ɛtkɛ'n·e· x̣ałe'ᵢtᵢmo's skɛ'n·ku·ts ktsx̣ałqa.ɛktsᵢnu'qos mɛ'ksa·'n qa·hamatɛ'ktse· aₐʻkɛnqowa.ɛ'se·s. qakiłɛ'łne· skɛ'n·ku·ts x̣ałe'ᵢtᵢmo: "ta'x̣as hułqsana'ła." ta'x̣as qsama'łne· kia'q!ła·'s skɛ'n·ku·ts x̣ałe'ᵢtᵢmo. ta'x̣as k.łunq!oyma'łne· kia'q!ła·'s. naₐkiłk.łɛnq!u'łik kia'q!ła at nułqan·ox̣u'n·e· neᵢs k.łoha'kq!ₐnuᵤks n'ałoᵤx̣aqaˋn·ux̣u'n·e·. skɛ'n·ku·ts at ła.upa'x̣e· at n'ɛntana'x̣e·. x̣o'na·m at nułu'qᵤne·, at łaho·ˋłqaˋn·ux̣u'n·e· kia'q!ła. at ła'tsᵢne·'s łałoˋᵤx̣aqaˋn·ux̣u'n·e·. tse:n·oˋk!ᵤniłˋɛtnuˋmo·tstɛ'łne· skɛ'n·ku·ts. qakɛ'łne·: "saha'n·e· at kɛnhułqaˋn·ox̣o'kᵘi·ł. ta'x̣as at maₐts łaqa˘qa˘na'pki·ł. ata'qki·ł pał k!ohoˋpsi·łqayaₐqa'ₐłha·k. at neᵢ qaˋłˋaał·qałaqa'pki·ł, at q!a'pe· hɛn·tsawats!kɛ'łne·." ta'x̣as qakiła'mne· kia'q!ła: "pał sɛłso'ᵤkᵘse· qoᵤs yaₐqake'ᵢke· nŏpɛ'k!a. hułqaˋqₐnawała'e's." ta'x̣as kia'q!ła at qaqₐna'ₐne·. neᵢs tsɛłmi·'yɛt.s at ła.upa'x̣e· skɛ'n·ku·ts. at qusqaₐkᵢyiksɛ'łe·k ɛ'nta·s. ta'x̣as n'ɛtkɛ'n·e· skɛ'n·ku·ts a'ₐʻkɛts n'ałqanamx̣onɛ'łne· neᵢs aₐʻkɛnux̣o'ᵤnuks. ta'x̣as kia'q!ła qaha'wats!. at qaqoᵤqakɛ'n·e· u's'me·ks. at q!a'pe·'s n'ɛtuk!sa'ₐne·. a'ₐʻke· łaqaha'wats!s qaqakɛ'n·e·. ɛłna'haks łaqaha'wats!s at ła.ɛˋtuk!sa'ₐne·. qakɛ'łne· kia'q!ła·'s: "ta'x̣a neᵢ hɛnts!ɛnawa'ts!ki·ł at ts!upᴇna·qłɛ'łki·ł. maₐts ataˋkiłwi·tske'ᵢki·ł." ta'x̣as sɛł'ɛłkɛłwi'yne· skɛ'n·ku·ts. x̣ma ktsx̣ałwo'ᵤkats aₐʻkak!o''e·s kia'q!ła·'s. ta'x̣as naqsanmi·'yɛt.s kqa'keᵢn, ta'x̣as yunaqa'pse· ke'e·k skɛ'n·ku·ts. tse:n n'u'px̣ₐne· kia'q!ła pał łaqasoˋkᵘaₐkate'ᵢne·. qakiła'mne·: "pałuˋsɛłtsaˋmnaqaptaˋteyała'ₐne·." qake'ᵢne· k!o·'k!ᵘe· kia'q!ła: "neᵢ qakało'ᵤme· yaₐqaₐnit.ła'ₐke· skɛ'n·ku·ts at ts!anɛˋmse· k!aˋłikwa.ɛ'tᵢne·. ho'yas, ts!ɛnamɛ'tki·ł, kɛnłtseᵢkatmɛ'łki·ł aₐʻkɛt.ła''e·s." ta'x̣as n'uk!ᵘe'ᵢne· kia'q!ła qał'atɛ'łne· mɛ'tsoᵤk ts!ɛnawa'ts!ne·. k.ła'x̣a·'m aₐʻkɛt.ła.ɛ'se·s. n'upa'x̣e·. n'u'px̣ₐne· yunaqa'pse· k!ɛtma'se·'ts kia'q!ła·'s. n'u'px̣ₐne· pał n'ɛ'nse· skɛ'n·ku·ts·. łats!ɛna'x̣e·. k.łała'x̣am qake'ᵢne·: "pal n'ɛ'n·e· skɛ'n·ku·ts pał sɛło·ktawa'sᵢne·." ta'x̣as n'ɛła'n·e· kia'q!ła. qakiła'mne· kia'q!ła: "kanmi·'yɛt.s a'ₐʻke· łaqaqₐna'was. hɛntsx̣ałhakɛłwɛˋtskiˋᵢkɛ'łne·. neᵢ hɛnts!ɛnawa'ts!ki·ł hɛntstseˋᵢkatkɛ'łne· qa'psin naₐqantsx̣a'ₐło neᵢs aₐʻkɛnox̣o'ᵤnuks." ta'x̣as kanmi·'yɛt.s ts!ɛnałᵤwa'ts!te·k kia'q!ła neᵢs k.łua'kq!nuks.[1] neᵢ u's'me·k q!a'pe· nakɛłwɛtskɛ'kᵢne·. qawiłe.ɛ't.se· n'u'px̣ₐne·

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[1] Barnaby: *k.łuha'kq!nuks.*

Some one said: "Go ashore | and ask him something." Then one of them went ashore. | He said to him: "Why do you say that?" Coyote said: | "We wanted you. You are playing nicely. | We are not able to go on the water." The Duck started, and said: | "They are wishing for us. They want to have our way of playing." Then || one of them said: "Go ashore. Take them | and play with them." Then the Ducks went ashore. They made it so that | Coyote and his son should not sink, but they did not give them | their feathers. Coyote and his son were told: "Now | let us go together!" Then they went out together—Coyote, his son, and the Ducks. || Then they played with the Ducks. While they were at play, all the Ducks | flew along to another lake. They flew there. | Coyote went ashore overland. When he came to the water, he swam, | but the Ducks flew again to the other lake. | All at once Coyote laid down a rule. He said to them: || "It is bad for you to fly away. Don't do it any more. | Swim there through the middle of the water. | Arrange yourselves in a line right across, and all of you dive together." Then | the Ducks said to one another: "It is good, what the manitou says. | Let us do it!" Then the Ducks did so. || At night Coyote went ashore. He stepped on shore. | Then Coyote made something to stretch across | the brook. Then the Ducks came diving along, and did not do anything. | The first one he tied, the next one that came diving along | he let go, and the last one that dived coming along he tied again. He said || to the Ducks: "When you start diving, close your eyes. | Don't look!" Coyote was clever. | (He thought) they might see his trap. They | did so for several days. Then Coyote had much food. | The Ducks just knew that they ceased to be many. They said among themselves: || "We are getting few in number." One Duck said: | "The wind is blowing from the place where Coyote's tent is. | It gives a smell of burnt fat. Now go and look into his | tent." One Duck was called Great Diver.[1] | He dived and came to Coyote's tent. He went ashore, and saw || many dried ducks. Then he knew that it was | Coyote. He went back; and when he came back, he said: "It is | Coyote. He is killing all of us." Then the Ducks cried. | The Ducks said among themselves: "He will do the same to us to-morrow. | Look out when you dive! You will see || whether there is anything in the stream." Then | on the following day the Ducks started diving to another lake. | The first ones all looked, and it was not long before they saw | something right across

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[1] Mot-head (?).

sał’alqaqoˇna′kse· qa′psins. łałuqawa′ts!ne·. qake′ᵢne· skɛ′n·ku·ts: “a: hɛnaˋłᵤwiyktseᵢkɛ′łne·[1] ma.ots!oᵤktɛskɛ′łne·.” ta′x̣as łaqaˋqaˇqna′ₐne· kia′q!ła. ta′x̣as at łaho′łnox̣u′n·e·.

Qaₐnit.ła′ₐne·[2] k!o·′q!ᵤne·. n’anax̣a′′mne· neᵢs qakałomɛ′se·. n’aqłu′k!ᵤne· ts!anɛ′mse· k!aˋlikwa.ɛ′tse·. ts!ɛn·mek!u′n·e·. łax̣a′x̣e· neᵢs aₐʽku′q!ᵘnoᵤks. n’u′px̣ₐne· pał snɛłax̣na′kse· skɛ′n·ku·ts. qonaˋₐkᵢna′x̣ₐne· q!u′mne·′′nis. x̣aˋtsᵢnilq!u′mne′ᵢne· x̣ałe′ᵢtᵢmo skɛ′n·ku·ts. tsukᵘa′te· neᵢs kia′q!ła·′s k!o′q!ᵤne·. qonya′x̣ₐne· aₐ′qat!ɛ′se·s skɛ′n·ku·ts. nakunkɛ′n·e·. woˋqapqa′t.se· a′ₐʽke· x̣ałe.ɛ′se·s. qakɛ′n·e·. tsukᵘa′te· aₐʽkaq!ₐne.ɛ′se·s. nakunkɛ′n·e·. woˋqapq!ₐne′ᵢse·. łats!ɛna′x̣e·. naq!ama·łe′ᵢtse· x̣ałe′·e·s skɛ′n·ku·ts. tseᵢkata′pse· sak.łe′ᵢtsne·. n’upx̣ₐna′pse·. wo′qapq!ne′ᵢne·, woˋqapqa′tᵢne·. ta′x̣as n’umatsᵢnata′pse· x̣ałe·′′e·s neᵢs k!aqaqa′pka. naq!nukaˋłmax̣wata′pse·. tseᵢka′te· x̣ałe·′′e·s. n’u′px̣ₐne· k!aₐqaˇqa′pqaps neᵢs yaₐqaˇqa′ₐke·. a′ₐʽke· qaˇqa′pse·. tseᵢka′te· neᵢs kia′q!ła·′s. łało′ᵤse· ke′e·k. qahaoˇsaˇqa′ₐne·. qakɛ′łne· x̣ałe·′′e·s: “neᵢ hu·tsqana′x̣e·.” ts!ɛna′x̣e· skɛ′n·ku·ts. n’u′px̣ₐne· sanɛt.łanamɛ′sᵢne·. n’u′px̣ₐne·. n’ɛsnit.ła′ₐse· k·!oq!ᵘne·′s. n’u′px̣ₐne· pał n’ɛsᵢnił’aynɛła′pse· ki′e·k. q!u″mne·tse′ᵢte·. łatsukᵘa′te· neᵢs kia′q!ła·′s. qonya′x̣ₐne· aₐʽqat!ɛ′se·s tsaqanakɛ′ne·. a′ₐʽke· qakɛ′ne· x̣ałe·ɛ′se·s. tsɛn qasɛłakaqaˋpᵤwɛtsqatnana′se·. qonya′x̣ₐne· aₐ′kaq!ne.ɛ′se·s neᵢs qałyaptsakɛ′ne·. k!oᵤqaˋpq!nenana′se·. łats!ɛna′x̣e·. naq!amałe′ᵢtsᵢne· x̣ałe′ᵢtᵢmo k!o·′q!ᵤna, n’u′px̣ₐne· yaₐqaqapqa′ₐke· łało′ᵤse· ki′e·k. ta′x̣as słaqaqa′ₐne· skɛ′n·ku·ts kᵤwok!u′nka·k kᵤwo′qa·t. n’uła′se· k!o·′q!ᵘne·′s. saˇqaˇqa′ₐne k!o·′q!ᵘne· kk!o·qu′na·′s aₐʽk!unka′k!e·s kk!oqu′na·′s aₐʽqa′t!e·s. n’uła′se· skɛ′n·ku·ts.

Ta′x̣as husɛłq!apqałq!anux̣wa′te· skɛ′n·ku·ts yaqał’ɛtkɛ′nke· kia′q!ła·′s neᵢs pɛ′k!a·ks.

60. Coyote Kills Panther and Liberates the Salmon

Ho′yas, hutsqałq!anux̣wa′te· swa’ k!u′pła·ps skɛ′n·ku·ts·.

(*a*) COYOTE KILLS PANTHER

Qa·nɛt.ła′ane· skɛ′n·ku·ts sałetɛ′tᵢne· x̣a′ₐłtsins. tsɛłmi·′yɛt.s qake′ᵢne· x̣a′ₐłtsin: “kanmi·′yit.s x̣ma hɛnts!naˋmełkɛ′łne· ałatsa·nɛ′ski·ł neᵢ sanɛt.ła′ₐne·. qa′k.łe·k swa’s. at qahuwa′sᵢne· mɛ′ksa·′n at n’uˋpᵢyit!e′ᵢne·.” kanmi·′yit.s no·kunox̣a′′mne· skɛ′n·ku·ts. qake′ᵢne·: “ts!kakɛ′ne· ka·ku′qła·′nt.” ta′x̣as x̣a′ₐłtsin namatɛ′ktse· n’ɛtuqła·′ntɛ′k.łe·k skɛ′n·ku·ts. ta′x̣as ts!ɛna′x̣e·. łax̣a′x̣e· sanɛt.ła′e·s swa’s. tᵢnaxa′′mne·. ha: yunaqa′pse· aₐʽku′ła·ks. tɛłnamo.ɛ′se·s sła·tɛnts!ɛłko′se·. ała·qałt!ɛ′se·s ła:łɛ′tkins a·′qu′qt!e·s, swa’s ła·tᵢniłkax̣anɛ′kse·. qatseᵢkata′pse·.

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[1] Barnaby: *hɛn·aˋłᵤwiᵢktseyckɛ′łne·.*

[2] Barnaby: *qahanɛt.ła′′ne·.*

the water. They dived and went back. Coyote said: | "Oh, you have a (good) mind! I was going to kill you all." || The Ducks did not do it any more, but flew again. |

There was the tent of Lynx. He went out. The wind was blowing this way, | and he smelled the burning fat. He started, following the smell, | and arrived at the lake. He saw that Coyote had much to eat. | Then he made him sleep; and both slept, | —Coyote and his son. Lynx took the Ducks. | He took Coyote by his tail and pulled it. Then he had a long tail; | and he also took his son. He took his face and pulled it | so that he had a long face. Then he started back. Coyote's son woke up, | and he saw (his father) sleeping. He saw that he had a long face || and a long tail. Then the son laughed at him | because he was that way. He woke him up. He looked at his son, | and he saw that he was different from what he had been; | and he looked at the Ducks, and there was no food. They staid there. | He said to his son: "I'll go that way." Coyote started || and saw a tent. He knew it was the tent of Lynx. | He knew that he had stolen the food. He made him sleep, | and he took back the Ducks. He took hold of his tail | and pushed it in, and he did the same to his son. Just a little piece of the tail remained sticking out. | He took his face and pushed it in, || and he had a short face. Then he went back. Lynx and his son awoke. | They saw how they were, and that there was no food. | Therefore Coyote has a long nose and a long tail. | Lynx did it. And therefore Lynx | has a short nose and a short tail. Coyote did it. ||

Now I have told you about Coyote, what he did to | the ducks long ago. |

60. COYOTE KILLS PANTHER AND LIBERATES THE SALMON

Well, I'll tell you a story how Panther was killed by Coyote. |

(*a*) COYOTE KILLS PANTHER

Coyote had a tent. He was married to Dog. In the evening | Dog said: "To-morrow you shall go to your uncle. | His tent is there. His name is Panther. He is not hungry, but || he is very stingy." On the following morning Coyote arose. | He said: "Give me my clothes." Dog gave | Coyote his clothing. Then he started, and arrived | where the tent of Panther was. He entered. Oh, there was much meat. | His wife was scraping fat off a skin. His children were cleaning guts. | Panther was putting feathers on his arrows. They did not look at him. He sat down, and | thought:

qa:nqa′me·k. qałwi′yne·: "łɛnqawo·ˋkata′pne·." ła·anax̣a″mne. łaqaˋo˘x̣ałkɛkq!owasx̣oneyikɛ′me·k. łat$_i$nax̣a″mne·. pał sɛłqatse$_i$kata′pse·. qa·’nqa′me·k. nanuq!$_u$wɛ′łe·k. pał ko·′was. ne$_i$s k!u′px̣a a$_a$ʻku′ła·ks tsᴇma′k!iłuwa′s$_a$ne·. łaa·nax̣a″mne·. sɛłats!ɛna′x̣e· łɛtqawumx̣o′$_u$me·k. k.łała′x̣a·m a$_a$ʻkɛt.ła′e·s.

Tsɛłmi·′yɛt.s qake′$_i$ne·: "kanmi·′yit hutsuqnaˋneyała′$_a$ne·. naqa′$_a$ne· kak$_u$wɛ′se·. hoq^{u}ats!kałx̣o′$_u$ne·." qałwi·′yne· x̣a′$_a$łtsin: "ma n’up$_i$yit!e′$_i$ne· k.łaqa′q$_a$na." kanmi·′yɛt nuq$_u$na′me·k. k.łax̣ało″ne·s qakɛ′łne· skɛ′n·ku·ts tɛłnamu″e·s: "a: waˋsiłqunyax̣amɛ′łin’ a$_a$ʻku′ła·ks. lɛn’ɛ′k$_i$ne·." ta′x̣as x̣a′$_a$łtsin ts!ɛna′x̣e· qo$_u$s a$_a$ʻkɛt.łana′me·s. t$_i$nax̣a″mne·, qatseˋ$_i$katɛ′łne·. qa·’nqa′me·k·, qake′$_i$ne.: "husiyax̣amɛ′łne· k$_u$wɛsɛ′n’e·s skɛ′n·ku·ts·." qatse$_i$katɛ′łne·. kwune′$_i$ke·ts ła.aˋnax̣a″mne·. nonoq!wɛ′łe·k, pał ko·′was ne$_i$sts k!u′px̣a a$_a$ʻku′ła·ks k!umnaqaqa′$_a$ne·. łałax̣a′x̣e·. qake′$_i$ne·: "hoq^{u}a·mate·ktsɛ′łne·."

Qake′$_i$ne· skɛ′n·ku·ts: "pa·′mek kɛnłamatɛ′ktse·ł. ɛs a$_a$ʻk!ałax̣awu′e·ts ma ksaˋq!a·nqakiłhoł’itkinɛ′łne·." łaqao˘x̣a′x̣e· x̣a′$_a$łtsin. t$_i$nax̣a″mne· a′$_a$ʻke· łaqaˋtse·katɛ′łne·. wa·ha˘wɛtskɛ′k$_i$ne·. n’up′x̣$_a$ne· na$_a$s pał sq!a′nse·. pał nułuˋksałɛ′s$_i$ne·. qake′$_i$ne·: "nasts ke′e·ns?" ta′x̣as tsuk^{u}a′te·. łuq^{u}awɛtskɛ′k$_i$ne· swa’. nu′px̣$_a$ne· pe·ɛ′k!aks pał tsx̣aˋłtsił’o·k^{u}akɛ′nse·. na$_a$s qa·kqa′pse· no′$_u$k^{u}eys. ts$_u$k^{u}a′te·. pał k$_u$waha′ła·t! x̣a′$_a$łtsin qanaqkupłałt$_i$mu′łne· ne$_i$s no′$_u$k^{u}eys. qa·′łɛn tsuo·″e·s qao˘x̣aqkupiłx̣o′$_u$łne·. qake′$_i$ne· swa’: "a: ksa·nłaˋt$_i$ya·ka′te· hułɛn’ɛ′ste·. ałkaqa′łt$_i$mi·ł at koˋsił’anakɛ′ts$_i$mi·ł." łaa·ˋnmuqkupnox̣oˋnilkikwakɛ′me·k x̣a′$_a$łtsin.

K.łała′x̣a·’m kułpa′łe·n skɛ′n·ku·ts tɛłnamu″e·s. nałɛnq!oˋyło·k^{u}a′$_a$me·k. n’anmuqkupnuˋx̣oqa′me·k. tsɛkqłopnaˋx̣naktse′$_i$te·. n’ɛtkɛ′ne· t!awu′e·s; a′$_a$ʻke· x̣ałe·″e·s n’ɛtkɛ′ne· t!awunana.ɛ′se·s; tɛłnamu″e·s n’ɛtkɛ′ne· popoɛ′se·s; a′$_a$ʻke· swɛ′n’e·s n’ɛtkɛ′ne· poponanaɛ′se·s. qakɛ′łne·: "ta′x̣as hułts!ɛnax̣ała′e·s. hutsx̣ał’ute·ma′łne· ka′ntɛtqa′t!ma·ł; nɛ′nko· hɛntsx̣ał’ute·ma′łne· pa′łke$_i$ma′łne·’s; nɛ′nko· hɛntsx̣ał’ute·ma′łne· nɛtstaˋhałnaˋnama′łne·’s; nɛ′nko· hɛntsx̣ał’ute·ma′łne· na.uˋte·naˋnama′łne·’s." ta′x̣as ts!ɛna′x̣e·. qao˘x̣a′x̣e·. qakɛ′łne· tɛłnamu″e·s: "hɛntsx̣ało·ˋk!^{u}e·ła:tikiniktsa′p$_a$ne· łaq!anx̣o″na·ł." ta′x̣as x̣a′$_a$łtsin o·k!^{u}ɛnkenɛ′ktse· nułaq$_a$na′e·s. tɛnaq!ax̣o′$_u$x̣$_u$ne· swa’s; a′$_a$ʻke· łat$_i$naq!ax̣o′$_u$x̣$_u$ne·. ta′x̣as tɛnmit$_i$ya′x̣$_a$ne· swa’s skɛ′n·ku·ts. tsɛnkɛ′ne·. qa·wɛtski′ne·. ta′x̣as n’u′px̣$_a$ne· pał sɛł’ɛ′pse·. pɛskɛ′ne·. tse$_i$ka′te·. qa·ha′łe·n pał sɛł’wak$_i$niłɛ′s$_i$ne· tɛłnamu″e·s popo.ɛ′se·s. tsx̣ałsɛłqanłałt$_i$mułɛ′s$_i$ne·. mit$_i$ya′x̣$_a$ne· ławak$_i$nɛ′łne· ne$_i$s pa′łke$_i$s. ławak$_i$nɛ′łne· qanaqkupła′łte·. q!akpaˋkitx̣o′$_u$ne·. tse$_i$ka′te·. qa·ha′łe·n pał tsx̣ałsɛłmiˋtx̣amułɛ′s$_i$ne· t!awu.ɛ′se·s x̣ałe″e·s. wak$_i$nɛ′łne· ne$_i$s łka′m·u. mɛ′tx̣$_a$ne· a′$_a$ʻke· n’upɛ′łne·. tse$_i$ka′te· swɛ′n’e·s. n’u′px̣$_a$ne·

“Maybe they did not see me.” He went out again. He went back coughing. | He went in again. They did not look at him. | and he sat down. They did not give him anything to eat, and he was hungry when he saw the meat. | He was very hungry. He went out and went home without anything to eat. || He arrived at his tent. |

In the evening he said: “To-morrow we will move. | My food is there. I did not bring it.” Dog thought: | “He was stingy, therefore he did so.” On the following morning they moved their camp. | When they got there, Coyote said to his wife: “Oh, go quickly || and get meat, that you may eat!” Dog left | for that tent. She entered, but they did not look at her. She sat down. | She said: “I came for the food that you gave to Coyote.” | They did not look at her. After a long time she went out. She did not get anything to eat. | She was hungry when she saw the meat. She was poor. She went back || and said: “They didn’t give me anything.” |

Coyote said: “Try again. It may be given to you. It is | hanging ready made by the doorway.” Dog went there again. | She entered, and they did not look at her. She looked up. | She saw it hanging here. It was all tied up. || She said: “Is this it?” Then she took it. | Panther looked around, and saw that she was taking it down. | A stone was lying there. He took it; and when Dog put her arm up, | he struck her with the stone. He struck her hard right on the breast. | Panther said: “Oh, you bad-looking one! || This is not for you. I am hunting for my children.” | Then Dog ran out quickly, howling. |

When she came back, Coyote heard his wife. He uttered his war cry | and ran out quickly. He split a young tree | to make a bow, and made a small bow for his son. || He made a hammer for his wife, and for his daughter | a small hammer. He said to them: “Let us go now! | I’ll go against my fellow man;—you go against | your fellow woman.—You shall go against | your boy companion,—and you shall go against your girl || companion.” Then they started. They reached there, and he said | to his wife: “Open the door for me.” | Then Dog opened the door for her husband, and he shot into the tent of | Panther. He shot in again. Then Coyote attacked Panther. | He took him and held him. When he knew that || he was dead, he put him down. He looked, and just then (the female Panther) was taking | the hammer from his wife. She was about to strike her with it. | Then he attacked her and took it from that woman. He took it from her and | struck her down. He looked, and just then his son was about to shoot | with his bow. (The Panther boy) took it from him. || (Coyote) shot him and killed him. He looked at his daughter, and saw |

qa′$_{a}$łe·n pał tsx̣a`lsɛlqanlalt$_{i}$mulι′s$_{i}$ne· po`ponana.ι′se·s. mit$_{i}$ya′x̣$_{a}$ne· q!akpakitx̣o′$_{u}$ne· ne$_{i}$s na.ute·na′nas. ta′x̣as nao′kte·.

Qakι′łne·: “ta′x̣as kɛnła`qłakι′n·ki·ł. ma$_{a}$ts umιtskι′n·ki·ł.” ta′x̣as n’ιtkι′ne·. q!apɛl·uqla′$_{a}$te·. ta′x̣as qanax̣a’′mne· ts!ɛnawɛs’nok$^{u}$e′$_{i}$te· qo$_{u}$s qa$_{a}$nk!ału`k!o·poka′mse·. ta′x̣as t$_{i}$nałunι′s$_{i}$ne· ne$_{i}$s a$_{a}$‘kιt.ła.ι′se·s swa’s skι′n·ku·ts. ta′x̣as n’ιtkax̣$_{a}$nι′łe·k. tɛlnamu’′e·s sła:tɛnts!ɛłk!o′$_{u}$se·; ałaqa′łt!e·s sła:tɛl’ι′tkɛns a$_{a}$‘qu′qt!e·s.

(*b*) COYOTE PRETENDS TO BE PANTHER

Ta′x̣as tsɛłmi′yιt.s n’u′px̣$_{a}$ne· x̣a′$_{a}$łtsin at yaq$_{a}$na′pske· swa’s. ta′x̣as tsx̣ana′$_{a}$te· skι′n·ku·ts. ta′x̣as qaq$_{a}$na′$_{a}$ne· ne$_{i}$s at yaqaq$_{a}$na′pske· swa’s. nowo′$_{u}$k$_{u}$ne· q!a′pe·. ta′x̣as naqanke′$_{i}$ne·. naqankι′łne· iya′m·o·’s. qake′$_{i}$ne·: “o: kumᴇno·`ktsa′yki·ł.” n’o·′k!$_{u}$nilhułpalnitι′t$_{i}$ne· ne$_{i}$s a$_{a}$‘k$_{u}$wok.łe′e·ts nak.łe.ι′tse· ·x̣unanoqokupkι′n·e·. tka′x̣ams iya′m·o; ne$_{i}$s u′s’me·ks mι′tx̣$_{a}$ne·. ta′x̣as tsx̣a′ki·łtkax̣a’′mse·. ɛna′ha·ks a′$_{a}$‘ke· łamι′tx̣$_{a}$ne·. ta′x̣as sɛł·ało′$_{u}$se·. q!u′mne′$_{i}$ne·. kanmi′yit n’anax̣a’′mne·. ske·kɛsqa′pse· nι′łya·ps. nomιtse′$_{i}$te·. ta′x̣as n’itkax̣$_{a}$nι′łe·k skι′n·ku·ts. x̣a′$_{a}$łtsin łots!ɛłk!o′$_{u}$ne·; ałaqa′łt!e·s n’ιtkι′nse· a$_{a}$‘qu′qt!e·s. tsɛłmi·′yιt.s a′$_{a}$‘ke· łaqaq$_{a}$na′$_{a}$ne·. qake′$_{i}$ne· skι′n·ku·ts: “a:, ksakqa·nq!$_{a}$łe·łnι′ke·t.” ta′x̣as łaha·`qankι′łne· iya′m·o·’s. ta′x̣as ktka′x̣a’ms mι′tx̣$_{a}$ne·. ta′x̣as tsx̣akiłmι′tx̣$_{a}$ne·; q!a′pe·’s mι′tx̣$_{a}$ne·, mι′tx̣$_{a}$ne·, mι′tx̣$_{a}$ne·. ne$_{i}$s yisa′ske· a′$_{a}$‘k!e·s qa·′łe·n łało′$_{u}$se·, a′$_{a}$‘ke· k.ła′ło$_{u}$s ne$_{i}$s iya′m·o·’s. q!u′mne′$_{i}$ne·. kanmi·′yιt.s n’anax̣a’′mne·. n’askikqa′pse·, ne$_{i}$s ma ksuk^{u}aka′te·’s ło′$_{u}$se·.

Tsɛłmi·′yιt nulpałnitι′łne· a$_{a}$‘k.łuk.łe·′it.s ne$_{i}$s a$_{a}$‘k$_{u}$wok.łe·′ets. nɛłkι′kse· ne$_{i}$s ma kmι′tx̣a sɛłukax̣a·`nmetι′t.se·. ta′x̣as ktsɛłmi·′yιt.s qak.ła′mne· iya′m·o: “łɛnqa.ι′n·e· swa’. sɛł’aqak$_{i}$nawa′s$_{i}$ne·. ts!ɛna′ki·ł. hɛntstse$_{i}$katkι′łne· qa′ła ke′e·n.” ts!ɛna′x̣e· kanu`q!łaqłena′na. k.ła′x̣a·m ne$_{i}$s qa·na′x̣e· yaqanawi·tsomι′ske·. n’aqłu′k!$_{u}$ne· n’u`ktok.łe.ι′t.se·. qaoˇx̣a′x̣e·. n’u′px̣$_{a}$ne· sanmox̣una′kse· swa’s ałaqałtι′t$_{i}$mo’s. qaoˇx̣a′x̣e· a$_{a}$‘kιt.ła.ι′se·s. tɛnawɛtskι′k$_{i}$ne·. n’u′px̣$_{a}$ne· pał n’ι′nse· skι′n·ku·ts. ta′x̣as łats!ɛna′x̣e· łaqawu`li·lqana′x̣e· t!anukqło′$_{u}$k^{u}ne·. qake′$_{i}$ne· skι′n·ku·ts: “hóy, qa′psins k!u′pski iya′m·u.” a:nuwunikι′t.se· a:n’iłqa·′haks a′$_{a}$‘ke· łat!a`nukqło′$_{u}$k$_{u}$ne·. a′$_{a}$‘ke· łaqake′$_{i}$ne· skι′n·ku·ts: “hóy, k!o·′k$_{u}$na·k iya′m·u.” ta′x̣as łałax̣a′x̣e· ka`nuq!łaqłena′na. a′$_{a}$‘ke· n’ιk!namu·’′e·s qakι′łne·: “pał łaqa.ι′n·e· swa’, pał n’ι′n·e· skι′n·ku·ts. huwu′kq$_{u}$ne· swa’ ała·qałtι′t$_{i}$mu· sa·nmox̣o′$_{u}$me·k. pał n’o·$_{u}$ktι′łne·.”

Qake′$_{i}$ne· q!a′pe· iya′m·u: “hułsa·niłweynata′ła skι′n·ku·ts.” q!a′pe· qake′$_{i}$ne·: “ho′ya.” ta′x̣as łaowo·′k$_{u}$ne· skι′n·ku·ts

that she was about to be struck with her little hammer. | (Coyote) attacked that girl and knocked her down. He had killed them all. |

He said to them: "Now pull their skins off. Don't tear them." | They did so. They skinned them entirely. Then they put them outside. || They dragged them to an old fallen stump, and | Coyote moved into Panther's tent. Then he put feathers on his arrows. | His wife scraped the fat off the skin, and his children cleaned | the guts. |

(*b*) COYOTE PRETENDS TO BE PANTHER

Then it was evening. Dog knew what Panther used to do, || and she told Coyote about it. Then they did | what Panther used to do. He arose, and called all of them. | He called the Game. He said: "Oh, | come down quickly!" At once they heard noise coming down from the mountains. | They put pitchwood on the fire, and the Game came in. || The first one he shot. They began to come in, and the last one | he also shot. Then there was no more. They slept. | The following morning they went out, and there were two sheep lying there. He skinned them. | Then Coyote put feathers on his arrow. Dog cleaned | the fat off the skin, and the children cleaned the guts. When it was dark, Coyote || did the same. He said: "Oh, it's no use to try to do what you ought to do!" | Again he called the Game. Then, | when it came in, he shot. He kept on shooting all. | He shot, he shot, he shot, until his arrows were spent | and there was no more game. Then he slept. On the following morning || he went out. There were only two of them. The big number (which he had shot) were not there. |

In the evening he heard a sound on the mountains. | Those whom he had shot were making a noise. It was the noise of their suffering. | Then in the evening the Game Animals said to one another: "That is not Panther. Why does he do that to us? | Go and look and see who it is." Little Flathorn started. || When he arrived, he went where the wind was blowing. | He smelled a stench. He went there, and saw | Panther and his children piled up. He came to his tent, | looked in, and saw that Coyote was there. Then | he started back. He was not far away when he began to snort. Coyote said: || "Oh, what does the Game say?" After a little while, | when he was farther away, he snorted again: and Coyote said again: | "Oh, the Game found something!" Then Little Flathorn got back | and told his relatives: | "That is not Panther; it is Coyote. I found Panther || and his children piled up there, all killed." |

Then all the Game Animals said: "Let us make war on Coyote!" | All said: "Well." Then Coyote and his children arose. | He called

ała·qałtɩ′t$_i$mu. ta′x̣as łaha·qankɩ′łne· iya′m·u·’s. ta′x̣as nułpałnetɩ′t$_i$ne· a$_a$ʻkik.łe′et.s ne$_i$s n’a′$_a$ta·’s a$_a$ʻk$_u$wok.łe·′et.s. qałwi′yne· skɩ′n·ku·ts: “ktsx̣ałsɩłts!ka·Ł’o′k^{u}as iya′m·u·’s.” n’ok!uniłwat!no′k!$_u$ne·. q!a′pe· iya′m·u q!aˋpiłwat!noˋk!^{u}inx̣a′łne· skɩ′n·ku·ts. ta′x̣as n’u′px̣$_a$ne· skɩ′n·ku·ts pał sɩłsa·niłwiynata′pse· iya′m·u·’s. ta′x̣as n’oˋk!$_u$nɩŁ’ɩtɩłᴇmuˋma·łqana′me·k ne$_i$s at yaqaqana′$_a$ke· wanaq$_a$na′me·k. nutsqanq!łałaˋ$_a$kinx̣a′me·k. n’apaˋk!e·nło$_u$k!onemu′ne· ma′$_a$ka·’s a$_a$ʻkɩnuq!ma′$_a$na’s. ta′x̣a·s naˋłat.łɩnq!oyło·ka′me·k. ta′x̣as naqaˋnkikqa′me·k. ta′x̣a·s q!a′pe·Ł’omi′tsit.łax̣umu′łne· no′$_u$k^{u}eys. ta′x̣as q!akpakitx̣o′$_u$łne· q!uta′ptse·k!. ta′x̣as qałsaqa′pte·k mɩsqoło′$_u$wum ała·kinɩ′k!t$_i$mo. qaˋkqanq!łaˋła′nk!a′te·k. tax̣as a′$_a$ʻke· q!akpakitx̣o′$_u$łne· mɩsqoło′$_u$wum. ta′x̣as n’asqa′pte·k tɩłnamo′$_u$t$_i$mo skɩ′n·ku·ts. qaˋ$_a$kɩsqank!a′te·k. ta′x̣as a′$_a$ʻke· q!akpakitx̣o′$_u$łne· x̣a′$_a$łtsin. n’uk!qape′$_i$ne· skɩ′n·ku·ts. qakqa·nke$_i$kqa′me·k. ta′x̣a·s łało′$_u$ne· no′$_u$k^{u}ey ne$_i$s n’a′$_a$ta·’s a′$_a$ʻkuk.łe·′e·t.s. ta′x̣as łaqawaˋt!e·no′$_u$k!$_u$ne· iya′m·u. ta′x̣as at łatsukok^{u}ɩ′n·e·, at wune·ke·′t.se· ławu′k^{u}qa no′$_u$k^{u}eys. ta′x̣as łało′$_u$ne·. qa·wɩsqa′$_a$ne· skɩ′n·ku·ts. ta′x̣as sɩłqataˋnuk!nɩ′łne·.

Qo$_u$s łaqana′x̣e· kanuq!łaqłe·na′na. qa·kqa′pse· a$_a$ʻkɩnuqła′$_a$nuks tsaqona′se· ts!ɩnał’unałałt$_i$mu′n·e· skɩ′n·ku·ts. qake′$_i$ne·: “ho′ya, hakɩłwɩtskɩ′tki·Ł skɩ′n·ku·ts.” qa·wɩsqa′$_a$ne· skɩ′n·ku·ts. nułpa′łne· nałuk.łee·′tse·. qake′$_i$ne·: “hóy.” pał kpaqtsena′na ne$_i$ no′$_u$k^{u}ey nałaˋt.ło$_u$k.łitɩ′łe·k n’iłkɩ′kse· ne$_i$s qałmaq!ała′′mne· skɩ′n·ku·ts. sqaˋnq!a·łk!apałt$_i$ya′x̣$_a$ne· ne$_i$s kałuk.łitɩ′ke·s. maqkuˋpła·’mx̣omo′łne·. q!akpakitx̣o′$_u$łne· skɩ′n·ku·ts. sa·ka’x̣mox̣u′n·e. a$_a$ʻk$_i$nɩnmox̣o′′e·s qake′$_i$ne·: “kuŁ’inqa′pte·k a$_a$ʻkɩnuˋq!^{u}ła·k!a′$_a$ko·.” qakax̣$_a$mox̣u′ne· a$_a$ʻkɩnuˋq!^{u}ła·k!a′$_a$ko·. sɩnmɩtu′kse· qa·ˋox̣ałx̣unaku′n·e· ne$_i$ a$_a$ʻkɩnuˋq!^{u}łak!a′$_a$ko·.

(*c*) COYOTE STEALS THE SALMON

Ts!ɩnaqu′ne·. qa·naqu′ne·. sa·k.łunamɩ′s$_i$ne·. sɩnkɩtsqa′pse·. qaoˇx̣ałtsinoqoˋ$_u$me·k. at yaqaˋoˇx̣ałqsa·k!ołɩ′ske·. qawɩsaqa′$_a$ne· na.utekɩ′ste·k. ts!ɩnyax̣ha·k!o′$_u$ne·. n’u′px̣$_a$ne· ne$_i$s ło$_u$k!$_u$s so′$_u$kse·. qake′$_i$ne·: “ho′ya·’s hułtsu′$_u$k^{u}a·t. ktsx̣a′Ł’ẹ·n’ kaa′tsu.” ts!ɩnałkɩ′n·e·. ta′x̣as n’o·qo·x̣akɩ′n·e· kia′kx̣o·’s ne$_i$s atsu′′we·s.[1] qao·ka′x̣$_a$ne·. tsɩłmi·′yɩt q!ayakɩ′n·e·, ktsiłm·i′yɩt ta′x̣as n’ɩ′k$_i$ne· skɩ′n·ku·ts ne$_i$s kia′kx̣o·’s. n’aqsanax̣a′′mne· ne$_i$s na.u′te·s. kanmi·′yɩt.s n’u′px̣$_a$ne· ne$_i$s atsu′′we·s n’aqsa·kɩłkɩ′n·e· nao·′k!^{u}e·. qak.ła′pse· ała′e·s: “qe·′na·, nɩłɩn’o·k^{u}a′x̣$_a$ne· ka·k$_u$wɩsen·a′ła.” ta′x̣as ła.uˋpkaqk$_i$nɩ′łne· ya′qa. łae·kɩ′łne·. tsɩłmi·′yɩt.s a′$_a$ʻke· łaq!a·yakɩ′n·e· k$_u$wɩsɩ′n’e·s. kq!u′′mne· skɩ′n·ku·ts a′$_a$ʻke· łaɩ′k$_i$ne· ne$_i$s kia′kx̣o·’s k!oqoha′kqa·ps. k!o·′kx̣a n’aqsa-

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[1] Felix Andrew: *atsu′e·s.*

again for Game. Then | noise was heard high up on the mountains.|| Coyote thought the Game would begin to come down, | but all at once all the Game Animals threw down stones. They all threw stones at | Coyote. Then Coyote knew that | the Game Animals were making war on him. At once he got ready. | He did as he always does when going to war. He put stripes on himself || and pinned tail feathers of the red flicker on himself. | Then he gave a war cry and jumped sideways. | His whole tent was torn up by the stones. | His son Q!uta'ptsek! was knocked down. Then three, Misqolo'wum | and her parents, were left over. They were jumping back and forth. Then || Misqolo'wum was knocked down. Now two were left, Coyote and his wife. | They two jumped back and forth. Then Dog also was knocked down, | and Coyote alone was left over. He was jumping back and forth. | Then there were no more stones up on the mountain, | and the Game Animals did not roll down any more. They picked up some more, || and after some time they found stones. Then there were no more. Coyote was standing there. | They could not kill him. |

Little Flathorn went that way. There a small sharp flat stone was lying. | He hit Coyote with it. He said: | "Well, look out, Coyote!" Coyote was standing there. || He heard a noise. He said: "Hey!" It was a | thin stone which made the noise. Then he put his | head sideways quickly. He was listening for the noise. | He was hit hard on the head and was knocked down. | He began to fall, and as he was falling he said: "I'll turn into || a piece of wood." Then a piece of wood fell from his body, and he fell | into the river in the form of a plank. |

(c) COYOTE STEALS THE SALMON

He drifted down. He drifted along. He came to a town. There was a fish trap. | He stopped where they went to dip water. There were | two girls, who went to get water. They saw a good piece of wood, || and one said: "Well, let me take it to use it for my dish!" | She carried it and put fish into her dish. She did not eat all. | In the evening she put it up. At night | Coyote ate the fish. He went under the girl's blanket. | On the following morning the one looked for the dish, and it was with her. || Her friend said to her: "Oh, you must have eaten all that was left over!" | They took the fish trap ashore and ate again. At night they again | put up the food that was left. When they were asleep, Coyote | ate again the fish that was in the dish; and when he had eaten all, | he went under the

nax̣a′′mne· ne$_i$s nao·′k!^{u}e·s na.u′te·′s. wɛ′łna·ms k!ok$_u$nu′x̣^{u}a·′m łatsnao·′k!^{u}e· na.u′te·′s. naqsakɛłk$_i$na′pse· ne$_i$ a$_a$‘kinu`qła·k!a′$_a$ko·. qakiła′mne· ne$_i$ na.u′te·: “qiná$_a$ niłin’ok$^u$a′x̣$_a$ne· ka·k$_u$wɛse·na′ła.” qake′$_i$ne·: “atoq$^u$a`e·k$_i$nała′$_a$ne·. at k!aqa′qa?” qałwi′yne· skɛ′n·ku·ts: “a: qake′$_i$ki·ł, ‘kɛnłqa′e·n skɛ′n·ku·ts,’ kɛnłx̣unmitqła′pki·ł.” qake′$_i$ne· ne$_i$ na.u′te·: “a: kɛnłqa′e·n skɛ′n·ku·ts.” łax̣unmitqu′łne·. łats!ɛnaqu′n·e· skɛ′n·ku·ts. qa·naqu′ne·.

(*d*) COYOTE LIBERATES SALMON

N’u′px̣$_a$ne· n’a′se· na.u′te·′s sakɛłhałq!at!e′$_i$se· n’upa′x̣e· skɛ′n·ku·ts. n’ɛtkɛ′nme·k łka′m·u·′s qo$_u$s qana′x̣e·. at łaˇqa·`nax̣u′n·e· pał ktsaˇqu′na ne$_i$ łka′m·u. nupx̣ana′pse· ne$_i$s na.u′te·′s. qake′$_i$ne· ne$_i$ na.u′te·: “qo$_u$s n’ɛ′n·e· łka′m·u pał sɛłso′$_u$k$_u$ne·. hułmiti`yax̣na′ła qa′łam·a′tka tsx̣ałsqa′łte·.” ta′x̣as mit$_i$ya′x̣$_a$ne· ne$_i$ ała′t$_i$mu. nao·′k!^{u}e· qa′k.łe·k p!e·q!s; nao·′k!^{u}e· qa′k.łe·k wu′tswi·ts. pe·q! ho′paks n’ɛsnił·ax̣a′x̣e·. ts$_u$k^{u}a′te· ne$_i$s łka′m·u·′s. qake′$_i$ne·: “hutsx̣ał’asx̣omu`neyała′$_a$ne·.” ta′x̣as łats!ɛnałkɛ′n·e· ne$_i$s łka′m·u·′s. su`k^{u}iłq!u′k$_u$ne· ka′qa·ps a$_a$‘qa′łt!e·s ke·′e·ns nɛtsta`hałna′na·s. kts!ɛtak.łe′$_i$kin wɛ′łqaps at kts!a′$_a$na·s. ta′x̣as k.łała′x̣a·′m, ta′x̣as qawɛsaqa′$_a$ne·. kanmi·′yɛt.s qa·łq!at!e′$_i$ne·. kanmi·′yɛt.s a′$_a$‘ke. łaqa·łq!at!e′$_i$ne·. sɛłk!utsx̣o·na′pse· ne$_i$s a$_a$‘qa′łt!es, pał k!anɛ′ke·′s· sɛłqatałhałx̣o′$_u$ne· a′$_a$‘ke· pał k!upskiłqa′e·ns x̣ma ł’u·k!qa′pe·′s. ta′x̣as słaqaqa′pse· k.łaqa`ta·łhałq!a′t!e·. n’u′px̣$_a$ne· skɛ′n·ku·ts yaqaq$_a$na′pske· nao·′k!$^u$e·′s at łan·taqahe′yse· at q!akpa`kitx̣o′$_u$se· s$_u$wa′q!$_a$mo·′s. at n’ɛk$_i$nała′pse· wałk$_u$wa′yi·ts. łats!ɛnao·′k!^{u}e·′s at ła·ntaqahe′yse· at q!akpakitx̣o′$_u$se·. tunwaka′kins at n’ɛ′nse· a$_a$‘kɛnq!u′tsa·ks. at n’ɛk$_i$nała′pse·. so′$_u$kse· ne$_i$sts k!aqa′qa·ps. ta′x̣a·s yuna·nmiyɛ′t.se· k.łaqa`hałq!a′t!e· ne$_i$ na.u`te·kɛ′ste·k, o·′k!^{u}q$_u$na ke′e·ns a$_a$‘qa′łt!e·s. ne$_j$s tsɛłmi·′yɛt.s nao·′k!^{u}e· at n’a`skik.łe$_i$tsma′łne·, łatsɛłmi·′yɛt.s łats!ɛnao·′k!$^u$e· at n’askik.łe$_i$tsma′łne·. qakiła′mne·: “ta′x̣as sɛłtsa`mnaqapta′te·k a$_a$‘kuq!łe′e·t kuek$_i$na′ła. ho′ya·′s hułtse$_i$kata′ła na łka′m·u x̣ma n’a·`qa·′nhoq!u′tsko· ne$_i$s hoła`q!at.łak$_u$wała′e·s.” nao·′k!^{u}e· qo$_u$s qa`ox̣anq!okupko′$_u$ne·. qakɛ′łne· ne$_i$s łka′m·u·′s: “ho′ya′s hoq!u′tsko·n’.” ne$_i$ łka′m·u ts$_u$k$^u$a′te· a$_a$‘kɛnq!a′wo·ks; nuq!u′tsk$_u$ne·. qake′$_i$ne· ne$_i$ na.utekɛ′ste·k: “pa·ł siłqa`sts!o·’mqaqa′$_a$ne·. ta′x̣as łqaosa′qa kuła`łq!at!nała′e·s.” ta′x̣as ts!ɛna′x̣e· ła·hałq!at!e′$_i$ne·. tse$_i$ka′te· skɛ′n·ku·ts qo$_u$s ła′′nta·′s. n’u′px̣$_a$ne· pał skɛkq!nu′kse· pał słit!qa′pse· s$_u$wa′q!$_a$mo·′s. qaoˇx̣a′x̣e· nao·′k!^{u}e·′s. tse$_i$ka′te· qo$_u$s ła′′nta·′s. n’u′px̣$_a$ne· pał słɛt!qa′pse· a$_a$‘kɛnq!u′tsaks. ta′x̣as qałwi′yne·: “hułe′ay!” ta′x̣as n’ɛtk!a·mok!o′$_u$ne·. qa`oˇx̣ak!amok!o′$_u$ne· ne$_i$s a$_a$‘kɛnmɛ′tuks. k$_u$wałk$_u$wa·′yɛt.s ława′se·

blanket of the other girl. Early the other ‖ girl arose. The plank 140
was with her. | Then the girls said to each other: "Oh, you must
have eaten all the food that was left!" | They said: "We did not eat
it. How does it happen?" | Coyote thought: "Oh, say: 'May you not
be Coyote?' | Throw (the dish) into the water!" Then the girls said:
"Oh, may you not be ‖ Coyote?" and they threw it into the water. 145
Coyote swam on and | drifted along. |

(*d*) COYOTE LIBERATES SALMON

He saw two girls picking berries. Coyote went ashore | and transformed
himself into a baby. He went there. | A small child fell
from his body, and a girl saw him. ‖ The girl said: "There is a child. | 150
It is nice. Let us run for it, and the one who gets there first shall
have it for her child!" | Then the friends ran for it. One was
named Night Hawk, | the other was named Snipe.[1] Night Hawk
reached there first | and took the child. She said: "We will both
own it." | Then she carried the child back. She was glad | to have 155
the child. She was going to raise the boy; | and when he was big, he
was to hunt. Then they got home and | staid there. In the morning |
she did not pick berries, and also the following day | she did not pick
berries. She was prevented by her child. ‖ It was heavy. She 160
could not carry him on her back, and | he could not stay alone.
Therefore she could not pick berries. | Coyote saw what the one was
doing. She put her hands behind | the tent and knocked down
salmon. Then she ate with him. | In the evening the other one put
her hand back behind the tent. She knocked at it, ‖ and she took out 165
a fawn. He ate with her. | That was a nice way. For many days
the two girls | did not go to pick berries on account of that child. |
When it was dark, he staid with the one; | and when it was dark
again, he staid with the other one. (The girls) said to each other: ‖
"There are not many berries left for us to eat. Let us | see whether 170
the boy can put out a fire if our home should be on fire." | The one
then started a fire, and said | to the child: "Now put out the fire."
The child | took a stick and put out the fire. Then the two girls said: ‖
"He is clever. He may stay here. | Let us go and pick berries." 175
Then they started to pick berries. Coyote looked | there at the back
of the tent, and he saw a lake | there which was filled with salmon.
He went to the other side and looked | behind the tent, and he saw
that it was full of fawns. Then ‖ he thought: "Let me steal them." | 180
He dug a ditch along toward the river. In the evening | his mother

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[1] The species is uncertain. It was described as a bird smaller than a snipe, whose call is "Hust!"

ma′e·s. suk^{u}iłq!u′kse· kqaha·ʻq!at.ła′$_a$ko·. naqsanmi·′yɛt.s at qaq$_a$na′$_a$ne·. ta′x̣as skɛ′n·ku·ts qayaʻqak!amok!o′$_u$ne· tsɛłmi·′yɛt.s. qałwi′yne· skɛ′n·ku·ts. "ta′x̣as kanmi·′yɛt.s kutsx̣a′ł′ay." tsɛłmi·yɛt.s. kkanmi′yɛt.s łats!e·nałq!at!e′$_i$ne·. ta′x̣as łaqaʻpitsqałwi′yne· pał ta′x̣as kqasts!u′mqa′qaps x̣ałe′e·′s. skɛ′n·ku·ts no·yɛ′t!te· s$_u$wa′q!$_a$mo·′sts a$_a$ʻkɛnq!u′tsa·ks. ta′x̣a·s tuno·x̣a′x̣e· ne$_i$s k!aʻłma·nmɛ′tuks s$_u$wa′q!$_a$mo. ṅ′o·ʻk!^{u}iłq!aʻkpakitx̣o′$_u$ne· a$_a$ʻkɛnq!u′tsa·ks. ta′x̣as naq!akuptse′$_i$te· ne$_i$s a$_a$ʻkɛt.łana′me·s. ne$_i$s a$_a$ʻkɛnq!u′tsa·ks x̣unmɛ′te·. ta′x̣as ts!ɛna′x̣e·. qa$_a$kiłhałq!at!e′$_i$ne. ała′t$_i$mo·. nao·′k!^{u}e· łaqana·witskɛ′k$_i$ne·. n′u′px̣$_a$ne· a$_a$ʻkɛnq!u′kups a$_a$ʻkɛt.ła′e·s. qake′$_i$ne·: "a:ma ko$_u$px̣a′mi·ł to′x̣^{u}a ktsx̣ałqała′łke·n′s łka′m·u·′s. tse$_i$ka′te·n′ yo·q^{u}ałe.ɛ′tke· kakɛt.łana′ła naq!$_a$ko′$_u$ne·." ta′x̣as łats!ɛna′x̣e·. łałax̣a′x̣e·. n′u′px̣$_a$ne· łało′$_u$se· a$_a$ʻkɛt.ła′e·s q!apku′pse·. qo$_u$s qayaqa′wo·′s swɛsku′pse· x̣ałe′·′e·s mak!ɛ′se·s. pał noku′pse·. qa.u′px̣$_a$ne· ne$_i$s ke′e·ns a$_a$ʻkɛnq!u′tsa·ks mak!ɛ′se·s. ta′x̣as n′ɛła′n·e·. nao·′k!^{u}e· qaoˇx̣a′x̣e· ne$_i$s ke′e·k. tse$_i$ka′te· ła:ło′$_u$se· a$_a$ʻkɛnq!u′tsa·ks. nao·′k!^{u}e· qaoˇx̣a′x̣e·. tse$_i$ka′te· a′$_a$ʻke· ła$_a$ło′$_u$se· s$_u$wa′q!$_a$mo·′s· k!a$_a$qałe′e·t.s pał sɛłqakx̣anmitu′kse· qaoˇx̣anmitu′kse· ne$_i$s k!ałmanmɛ′tuks. tse$_i$ka′te·. n′u′px̣$_a$ne· qo$_u$s słuyɛt!ɛ′t.se· skɛ′n·ku·ts ne$_i$s ke′e·k pał sɛł′ay′nła′pse·. qakiła′mne·: "pal n′ɛ′n·e· skɛ′n·ku·ts ne$_i$ łka′m·u qo$_u$s n′ɛ′n·e· pał sɛł′aynɛława′s$_i$ne·." ta′x̣as mitiya′x̣$_a$ne·. nao·′k!^{u}e· qananłukpqa′$_a$ne· naqaps łka′m·u′s. nao·′k!^{u}e· qananłukpqa′$_a$ne·, a′$_a$ʻke· naqa′pse· łka′m·u′s. qa.u′px̣$_a$ne· ne$_i$s at ma k!askik.łe′$_i$tsmał pał sɛłhaqaʻł·taˇła′pse·. qakɛ′łne· skɛ′n·ku·ts·. qake′$_i$ne·: "hóy, pa·′me·k łae·sawa′s$_a$no. naqa′$_a$ne· łka′m·u." skɛ′n·ku·ts n′anux̣o·′nłat$_i$mo′me·k. tsamna′se· łałuqałqa·′$_a$tse·. ne$_i$s yɛsa′ske·. qakɛ′łne·: "hayó:, hó." ta′x̣as q!a′pe·′s noyɛ′t!e·t. ta′x̣as n′iła′n·e· ne$_i$ ała′t$_i$mo. k!aynɛ′łaps skɛ′n·ku·ts ke′e·k.

(*e*) COYOTE MEETS THE FISHERMAN WOLVERENE

Ta′x̣as qa·na′x̣e· skɛ′n·ku·ts. n′u′px̣$_a$ne· sa·nkɛtsqa pse·. qakɛ′łne· s$_u$wa′q!$_a$mo·′s "ma′qa·k, hutsx̣ał′u′px̣$_a$ne· na aqłsma′k$_i$nɛk!." ta′x̣as s$_u$wa′q!$_a$mo qahaqa′$_a$ne·. qaoˇx̣a′x̣e· skɛ′n·ku·ts qakiłhaqawi′łse·. łax̣ax̣e·. n′upx̣$_a$na′pse· ne$_i$s na.uʻtenɛ′nta′ke·s. łax̣a′x̣e·. n′upx̣$_a$na′pse·. nok!^{u}e′$_i$ne· nɛtstaʻhałna′na qak.ła′pse· ałtsu′′e·s: "lu′n·u·′s ła tsɛ′na·′n titu′′e·s. tsx̣ałqakɛ′łne· ke′′wa·s nŏpɛ′k!a·s." łats!ɛna′xe·. k.łała′x̣a·′m. qakɛ′łne· titu′′e·s: "wa′x̣e· nŏpɛ′k!a. qake′$_i$ne· ałka′tsu kułatska′mi·ł." qake′$_i$ne· a′ts!pu: "ka′s k!aqa′qa?" qake′$_a$ne$_i$· ṅe$_i$ nɛtsta′hałna′na: "słama′łne· a$_a$ʻq!u′na·qs, n′apaʻk!inłuk!unemu′ne· ma′$_a$ka·′s a$_a$ʻkinuq!$_u$ma′$_a$na·′s. nutsqanq!łałakɛ′nme·k." qake′$_i$ne· a′ts!pu: "n′i′n·e· skɛ′n·ku·ts. at qa.apɛse′$_i$ne·. ma$_a$ts tse·ka′tke.$_i$ł." łats!ɛna′x̣e· ne$_i$

arrived. She was glad, for the tent was not burned. It happened thus several days. | Then Coyote had completed the ditch. At night | Coyote thought: “To-morrow I shall steal them.” || It was night. On the following day they went again to pick berries. | They were not afraid now, because their child was clever. | Then Coyote began to drive the salmon and the fawns. | The salmon reached the large river. At once he knocked down | the fawn. Then he burned || the tent. He threw the fawn into the fire. Then | he started. The friends had gone to pick berries. One of them | looked back and saw their tent on fire. She said: | “Oh, I almost knew what would happen to the child! | Look how our tent looks! It is burning.” Then || they went back. When they arrived there, they saw that their tent was gone. | It was all burned, and there in the middle the child's bones | were burning. He was burned. They did not know that they were the fawn's | bones. They cried. The one went to get food. | She looked, and there were no more fawns. The other one went there, || and she also saw that there were no more salmon, | and she saw the water running down in a stream to the wide river. | She looked, and she saw that Coyote was driving their food | which he had stolen from them. Then they said to each other: “Oh, that child was Coyote, | he who robbed us!” Then || they pursued him. The one ran along, and gave birth to a child. | The other one was running along, and also gave birth to a child. They did not know | that he had slept with two. They said to Coyote, | they said: “Coyote, oh, leave us something to eat for this child! There are | children.” Coyote shook his blanket, and a few turned back. || He said to the others, “Hayo ho!” Then | he drove all of them. Then the friends cried because | Coyote had stolen their food. |

(*e*) COYOTE MEETS THE FISHERMAN WOLVERENE

Then Coyote went along. He saw people fishing. | He said to the Salmon: “Wait until I see the people!” || Then the Salmon stopped. Coyote went there, | and arrived where they were dancing. Some girls saw him; | and when he arrived, a boy was told by | his elder sisters: “Go to your father and tell him that | a manitou has arrived.” The boy went back. When he came there, he said to his father: || “A manitou has arrived. My elder sister told me to come.” Wolverene said: | “How does he look?” The boy said: | “He has a white blanket, and tail feathers of the flicker are pinned to it. | He is striped.” Wolverene said: “That is | Coyote. He is not straight.

nᴇtsta‘hałna′na. łała′x̣a·′m. qakᴇ′łne· ałtsu′′e·s: “qakᴇ′kse· katitu′mił ke′e·ns skᴇ′n·ku·ts. ma$_a$ts k.łtse′$_i$ka·t at kqaapᴇ′se·′s.” ta′x̣as łahaq$_u$wᴇ′łne·. łats!ᴇna′x̣e· skᴇ′n·ku·ts. qakᴇ′łne s$_u$wa′q!$_a$mo·′s: “ta′x̣a·s ts!ᴇna′ki·ł. tsak.ł$_u$wa′s$_a$ne· a′ts!pu.” ne$_i$ ta′x̣a hak.łuna′mke· qa′k.łe·k naso′$_u$k^{u}e·n ats!pu.

(*f*) COYOTE MEETS THE FISHERMAN SPARROW.

Qa·na′x̣e· skᴇ′n·ku·ts. łax̣a′x̣e· sa·k.łunamᴇ′s$_i$ne·. ne$_i$ ta′x̣a hak.łuna′mke· qa′k.łe·k naso′$_u$k^{u}e·n mᴇts!qa′qa·s. qakᴇ′łne· s$_u$wa′q!$_a$mo·′s: “ma′qa·k hutsqonamᴇ′łne· na aqłsma′k$_i$nᴇk!” qaoˇx̣a′x̣e· skᴇ′n·ku·ts. n′u′px̣$_a$ne· sakiłaq$_u$wᴇ′łse· na.utenᴇ′nta′ke·s. k!u′px̣$_a$na·ps no·k!^{u}e·′′se· nᴇtstahałna′nas. qakiłᴇ′s$_i$ne·: “łats!ᴇ′na·′m tᴇtu′′e·s tsx̣ałqakᴇ′łne· ke′′wa·s nŏpᴇ′k!a·s.” łats!ᴇna′x̣e· ne$_i$ nᴇtsta‘hałna′na. k.łała′x̣a·′m tᴇtu′′e·s qakᴇ′łne·: “wa′x̣e· aqłsma′k$_i$nᴇk!.” qak.ła′pse· tᴇtu′′e·s: “ka·′s k!a·qa′qa·?” qakᴇ′łne·: “słama′łne· a‘q!o·′$_u$na·qs setsa′$_a$ne· ma′$_a$ka·′s. nutsqa′nq!ła‘łakᴇ′nme·k.” qakeᴇ′$_i$ne· mᴇts!qa′qa·′s: “łu′n·u·′s łats!ᴇnamᴇ′łne· ałtsu′′ne·s. tsx̣ałts$_u$k^{u}a′te·. n′ᴇ′nse· skᴇ′n·ku·ts. ka·′as n′ałkᴇłkᴇ′n·e· k!ᴇ′k.łe·′s·.” ta′x̣as łats!ᴇna′x̣e·. łała′x̣a·′m qakᴇ′łne· ałtsu′we·′s: “pał n′ᴇ′nse· skᴇ′n·ku·ts; qakᴇ′kse· su′′e·s k.łtsu·′k^{u}at. ka·′a·s atkkᴇ′łke·ns k!ᴇ′kłe·′s.” ta′x̣as ts$_u$k^{u}a′te· a$_a$‘key′ᴇ′se·s skᴇ′n·ku·ts· ne$_i$ na.u‘tenᴇ′′nte·k. yawᴇtsłat!kᴇ′n·e·. ta′x̣as naq$_u$wiłma′łne·. ne$_i$.sts ka′q$_u$wił qałq!anᴇ′łne·: “pał n′ᴇ′n·e· skᴇ′n·ku·ts; hułsałᴇ‘te·tna‘ła.” ta′x̣as kuła′q$_u$we·ł. ta′x̣as łats!ᴇna′x̣e·. łaqaoˇx̣ałx̣una′x̣e· skᴇ′n·ku·ts. qakᴇ′łne· s$_u$wa′q!$_a$mo·′s: “hoq^{u}a‘tsakᴇ‘łnałatᴇ′łne·.”

(*g*) COYOTE LEADS THE SALMON INTO THE FISH TRAP

Ta′x̣as qaoˇsaqa′$_a$ne·. tsᴇłmi·′yᴇt.s na‘wasx̣o′$_u$me·k skᴇ′n·ku·ts. qake′$_i$ne·: “x̣ma łqsa·nma·k$_i$nᴇ′ke·t; x̣ma łqsa·nma·k$_i$nᴇ′ke·t; kqa′k$_i$yam ksano·‘kts$_i$yᴇnkᴇ′tsqa x̣ma ktsqa′qx̣ałx̣atk$_i$nu′k$_u$nam.” ta′x̣as kqu′′mne· skᴇ′n·ku·ts. wᴇ′łna·ms qakᴇ′łne· s$_u$wa′q!$_a$mo·s: ’“hᴇntsx̣ał′o·k!^{u}iło·‘qox̣akᴇ′łne· ne$_i$ a$_a$‘kᴇ′tsqa.” wᴇ′łna·ms qakᴇ′łne· tᴇłnamu′′e·s: “qakᴇ′łe·n′ su′′ne·s k.łqo′$_u$na·m a$_a$‘kᴇtsqa′e·s.” qakᴇ′łne· ne$_i$ pa′łke$_i$ su′′e·s. qakiỵa′mne·: “kᴇnłx̣u′na·′m a$_a$‘kᴇtsqa′′ne·s.” ts!ᴇna′x̣e· mᴇts!qa′qa·s. x̣una′x̣e·. n′u′px̣$_a$ne· n′o·k!^{u}e′′se· s$_u$wa′q!$_a$mo·′s sawᴇsqa′pse·. ta′x̣as ła.upa′x̣e·. tsx̣a′n·e·. qake′$_i$ne·: “upkaqk!o′$_u$ke·$_i$ł s$_u$wa′q!$_a$mo. n′o‘k!$_u$wᴇsqa‘$_a$ne· a$_a$‘kᴇ′tsqa·ps.” ta′x̣as n′a$_a$ko′$_u$łne·. ta′x̣as n′ᴇt!qa‘oˇx̣ał′ᴇkᴇ′łne·. tsᴇłmi·′yᴇt.s a′$_a$‘ke· łaha·‘wasx̣o′$_u$me·k skᴇ′n·ku·ts. qakᴇ′łne· s$_u$wa′q!$_a$mo·s. “tsᴇłmi·′yᴇt hᴇntsx̣ał′a·sᴇło·qox̣akᴇ′łne· a$_a$‘kᴇ′tsqa.” wᴇ′łna·m′s qakᴇ′łne· tᴇłnamu′′e·s: “qakᴇ′łe·n′ su′′ne·s k.łx̣u′na·′m a$_a$‘kᴇtsqa′′e·s.” qaoˇx̣a′x̣e· mᴇts!qa′qa·s. n′u′px̣$_a$ne· n′aswᴇsqa′pse· s$_u$wa′q!$_a$mo·′s. ła.upa′x̣e·. tsx̣a′n·e·. qake′$_i$ne·: “a$_a$‘ko′$_u$ke·ł s$_u$wa′q!$_a$mo. n′a·swᴇsqa′$_a$ne·. ta′x̣as x̣o·nax̣a′′mne·. n′ako′$_u$łne·.

Don't look at him." The boy went back. || When he came back, he said to his sisters: "Father said, 'That is | Coyote. Don't look at him. | He is not straight.'" They continued to dance, and Coyote started on. | He said to the Salmon: "Go ahead! Wolverene does not want us." | The chief of that town was named Wolverene.||

(*f*) COYOTE MEETS THE FISHERMAN SPARROW

Coyote went along. He came to a town. | The chief of that town was named Sparrow. He said to | the Salmon: "Wait! I'll go to the people." | Coyote went there, and he saw the girls dancing. | When they saw him, they said to a boy: || "Go to father and tell him that a manitou has arrived." | The boy started; and when he arrived at his father's, | he said to him: "A person has arrived." His father said to him: "How | does he look?" He said to him: "His blanket is white, and he has tail feathers | of the flicker pinned to it. He is striped." Then Sparrow said: || "Go back to your sisters and tell them to take him. It is | Coyote. Sometimes he carries food." Then the boy went back. | When he arrived, he said to his sisters: "That is Coyote. | Your father says you should take him. Sometimes he carries food." | Then the girls took Coyote's hand. || They took him by the arms and danced with him; and while they danced, | they sang, "This is Coyote; we will marry him." After | they had danced, they went there. Coyote went back to the river, | and said to the Salmon: "They want us here." |

(*g*) COYOTE LEADS THE SALMON INTO THE FISH TRAP

Then they staid there. In the evening Coyote sang. || He said: "It would look strange (?). | Although they have a trap, they are starving. They ought to be saved (?)." | Then Coyote slept. Early he said to the Salmon: | "One of you shall go into the trap." Early | he said to his wife, 'Tell your father to go to his trap.'" || The woman said so to her father. She said: "Go to the water, | to your trap." Sparrow started and went down, and he saw one | salmon in it. Then he went ashore and spoke, | and said: "Take the salmon ashore. There is one in the trap." | Then it was speared. They assembled and ate it. || In the evening Coyote sang again, he said to the Salmon: | "In the evening two of you shall go into the trap." | In the morning he said to his wife, 'Tell your father to go down | to his trap.'" Sparrow went there, and he saw the salmon in the trap. | He went ashore, spoke, and said: "Go and spear || the salmon in the trap." Then they went to the water. The two were

n'upkakɛsiłk$_i$nɛ'łne·. a'$_a$ʻke· ła.ɛt!qaoˇx̣ał'ikɛ'łne·. tsɛłmi·'yɛt a'$_a$ʻke· łaha·ʻwasx̣o'$_u$me·k skɛ'n·ku·ts. qakɛ'łne· s$_u$wa'q!$_a$mo·'s: "tsɛłmi·'yɛts hɛntsx̣ałqałsało·qohakɛ'łne· a$_a$ʻkɛ'tsqa." ta'x̣as q!u'mne'$_i$ne· skɛ'n·ku·ts. wɛ'łna·ms qakɛ'łne· tɛłnamu''e·s: "qakɛ'łe·n' su''ne·s k.łx̣u'na·'m a$_a$ʻkɛtsqa'e·s." qaoˇx̣a'x̣e· mɛts!qa'qa·s. n'u'px̣$_a$ne· qałsa'se· s$_u$wa'q!$_a$mo·'s. ła.upa'x̣e·. tsx̣a'n·e·. qake'$_i$ne·: "a$_a$ko'$_u$ke·ł s$_u$wa'q!$_a$mo qałsa'n·e· a$_a$ʻkɛ'tsqa·ps." x̣unax̣a''mne·, n'a$_a$ko'$_u$łne·. a'$_a$ʻke· ła.it!qaʻoˇx̣ał'ikɛ'łne·. ta'x̣as to'x̣^{u}a· nowumna'mne· o·'k!^{u}q$_u$na kqa'łsa s$_u$wa'q!$_a$mo·. tsɛłmi·'yɛt x̣una'x̣e· skɛ'n·ku·ts. qakɛ'łne· s$_u$wa'q!$_a$mo·'s: "ta'x̣as hɛntsx̣ał'ɛt!qapkɛ'łne· a$_a$ʻkɛ'tsqa." wɛ'łna·ms qakɛ'łne· tɛłnamu''e·s: "qakɛ'łe·n' su''ne·s k.ł$_u$waʻsiłx̣u'na·m' a$_a$ʻkɛtsqa'e·s." wɛ'łna·ms x̣una'x̣e· mɛts!qa'qa·s. n'u'px̣$_a$ne· n'ɛt!qa'pse· s$_u$wa'q!$_a$mo·'s ne$_i$s yɛsłe.ɛ'tske·. ła.upa'x̣e·, tsx̣a'n·e·. qake'$_i$ne·: "nɛtstaʻhałnɛ''nte·k, tsuk^{u}a'te·n' kɛn'a$_a$ko''mo· s$_u$wa'q!$_a$mo·. kɛnłupkanu'qk!o· s$_u$wa'q!$_a$mo·. to'x̣^{u}a tsx̣ał'omɛtsłuʻx̣o·natɛ't$_i$ne· a$_a$ʻkɛ'tsqa·ps. suk^{u}akate'$_i$ne·." ta'x̣as x̣unax̣a'mne·. n'upx̣a'łne· tu'x̣^{u}a tsx̣ał'omɛtsłux̣o·natɛ't$_i$ne· s$_u$wa'q!$_a$mo·. ta'x̣as n'a$_a$ko'$_u$łne· q!a'pe· tɛ'tqa·t!. pa'łke$_i$nɛ''nte·k n'upkawɛʻsiłx̣o'$_u$ne·. ta'x̣as n'itk!a·nełɛ'łne·. ta'x̣as suk^{u}akate'$_i$ne· k!ɛt$_i$mase'$_i$tił. qaoˇsaqa'$_a$ne· skɛ'n·ku·ts. pɛ'k!a·ks naqaʻnqoʻ$_u$q^{u}a·ł'a'sqa·łt.

Qake'$_i$ne·: "ta'x̣as hutsłaqo$_u$qana'x̣e·." ta'x̣as sɛł·amatka'$_a$ne·. ta'x̣as ktsłama'tka skɛ'n·ku·ts maʻniłyaqkɛ'nme·k.[1] qakɛ'łne· s$_u$wa'q!$_a$mo·'s: "ma$_a$ts at na$_a$ hintsqanakɛ'łne·. na$_a$ k.łuq^{u}an·mɛ'tuk atɛnsqanakɛ'łne."

Ta'x̣as husɛłq!apqałq!aʻnux̣wa'te·.

61. Origin of the Seasons

Ho'yas, hutsx̣ałhaqałpałne'$_i$ne· ne$_i$ pɛ'k!a·k yaqałeɛ'tke· na a'm·a·k. qa·hakiłaq$_a$wu'mne· ne$_i$ pɛ'k!a·k at wuku't$_i$ne· wanu·yɛtna'mots aqsu·ʻk!witna'm·o.

Qa·hak.łuna'mne·. n'ɛ'n·e·. wanu·yitna'm·o. n'ok!^{u}e'$_i$ne· tɛ'tqa·t! qak.łe·k skɛ'n·ku·ts. tɛnax̣a''mne· tɛłna'mu's namatiktsa'pse· ke·'e·ks. ta'x̣a ne$_i$ tɛłna'm·u qa'k.łe·k ta'k!a·ts. qake'$_i$ne· ta'k!a·ts: "ta'x̣a·s si·ł·ało'$_u$ne· ko'e·k. pał k!uʻpski·łwunɛ'ke·t ktsx̣ał·uma'yit. ka$_a$ kuts!aqa'q$_a$na ła'ło$_u$ ko'e·k." qake'$_i$ne· skɛ'n·ku·ts: "ho'yas, e''łan'. ta'x̣as tkax̣a''mna·m hɛn·qakɛ'łe·ł: 'qa'psin kɛnsił'e'$_i$'ła?' atɛntsqatsx̣a'n·e·. łało'$_u$na·m hɛn'o·ʻkułqakɛ'łe·ł ta'x̣as ɛłna'hak hutsx̣ałqak.łɛ's$_i$ne·: 'kɛn'u'pske· k!aʻqa·łwunɛ'ke·t ktsx̣ał·uma'yi·t ksi·ł·a'ło· kɛ'n'e·k. hɛntsx̣ałqake'$_i$ne·: 'hé'i.'" ta'x̣as skɛ'n·ku·ts łaanax̣a''mne·.

Ta'x̣as ta'k!a·ts qałwi'yne· pał siłso'$_u$kse· nas yaqake'$_i$ke·. ta'x̣as n'i'ła'n·e·. wɛłke'$_i$ne· k!e'$_i$ła. ne$_i$ a$_a$ʻkɛk.łu''nam qaki-

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[1] This is the portage between Columbia Lakes and the Kutenai River.

speared | and were taken up. Then they assembled and ate them. In the evening | Coyote sang again. He said to the Salmon: | "In the evening three of you shall go into the trap." Then Coyote slept. | In the morning he said to his wife: "Tell your father || to go down to his trap." Sparrow went there, and saw | three salmon. He went ashore, spoke, and said: | "Spear the three salmon in the trap." They went down | and speared them. Then they assembled and ate them. Then they had almost | enough to eat, because there were three salmon. In the evening || Coyote went down and said to the Salmon: "Now | fill up the fish trap. In the morning he said to his wife, | 'Tell your father to go down early to his trap.'" In the morning | Sparrow went down. He saw that the fish trap was full at | that place. Then he went ashore, spoke, and said: "Boys, || take your spears and spear and throw | ashore the salmon. They are almost breaking the trap. | There are plenty of them." Then they went down. It was seen that the salmon almost | broke it. Then all the men speared them, | and the women carried them ashore. Then || they were cut. Then they were plenty, and they were dried. | Coyote staid there. He already had two children. |

He said: "Now I'll go to some other place." Then he left his wife. | When Coyote was about to leave, he put himself across the water. He said to the | Salmon: "Don't go this way. You shall go || the other way."[1] |

Now I have told the whole story. |

61. Origin of the Seasons

Well, I will tell you a story of what happened long ago in this | world. They were staying at a certain place a long time ago, | and summers and winters were long. |

There was a town. It was winter time. A man || named Coyote went into the tent of an old woman, who gave him | food. The old woman was named Squirrel. Squirrel said: | "There is no more food, and it is a long time | before spring will come. What shall I do? There is no more food." Coyote said: | "Well, cry. Then if the people come in and ask you, || 'Why do you cry?' don't answer. When they have all spoken to you, | I shall say to you, 'Do you say | that your food will be gone long before spring comes?' Then you will say, | 'Yes!'" Then Coyote went out. |

Squirrel thought that what he had said was good. || Then she cried. She cried aloud. The people in the town said: | "What is

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[1] This is the portage between Columbia Lakes and Kootenay River.

ya′mne·: “qa′psins k!u′pske· tɩłna′mu?” qunax̣amɩ′s$_i$ne·. n′ak.łiłɩ′łne·, at qatsx̣a′n·e· tsɩn o$_u$k!^{u}e′$_i$se· k!e′$_i$ła wɩłke′$_i$ne·. ta′x̣as q!a′pe·′s n′ak.łiłɩ′łne·. qatsx̣a′n·e· tɩłna′mu. quna′x̣e·skɩ′n·ku·ts. qakɩ′łne· ne$_i$s tɩłna′mu′s: “kɩn′u′pske· k!a′qa·łwu′ko·t ksɩł·a′ło· kɩ′n′e·k?” łaqa.iła′n·e· ne$_i$ tɩłna′mu. qake′$_i$ne·: “hê′.” qakiya′mne·: “ka$_a$s kuła·`qak$_i$na′łats k.łuma′yit.”

A′$_a$`ke· łaa′k!ła·k sa$_a$k.łuna′mne· qo$_u$sts qa`ha˘kiłk$_i$nɩ′łne· a$_a$`kiłk!aku′ko·t. ta′x̣a·s n′ɩt!womła′a·s nata′nɩk!, ta′x̣as qo aqłsma′k$_i$nɩk! at naqte′$_i$te· łuma`yitna′mo′s, aqsuk!^{u}itna′mo·′s, ts!upna`ku·tna′mo·′s. ta′x̣as at łaɩtuk!sa′$_a$ne· wanu`yitna′mo′s. sɩł′aqakiya′mne·: “ka$_a$s ts!a·`qakɩ$_i$n·i·ł.” qakiya′mne·: “hułts!ɩ`nałayna′ła.”

Ta′x̣as ts!ɩnax̣a′mne·. ta′x̣as ne$_i$ ħaq!a n·ukk^{u}a`ke·. sɩł′ɩn·misa′n·e· nata′nɩk! k$_u$wanu′yit, tsx̣ał·a.ɩ`nme·sa′n·e· nata′nɩk! ktsx̣ał·uma′yit. łax̣ax̣a′mne· ne$_i$ a$_a$`kɩk.łu′′na·m. qakiya′mne·: “qa′ła ya·k!a`tsq$_a$na, tsx̣ał′ɩ`s$_i$niłqana′x̣e·.” n′ok!$^u$e′$_i$ne· nɩtsta′ha·ł. n′upx̣a′łne· ke′e·n k!a′tsq$_a$na. qakiłɩ′łne·: ‘ ɩ`snił′a′yen′.” ta′x̣as ts!ɩna′x̣e·. to′x̣^{u}a ktsx̣ała′x̣am ne$_i$s a$_a$`kit.łana′me·s, n′ɩtkɩ′n·e· nöpɩ′k!a·s. ta′x̣a·s kuł′e′tke·n tsx̣anałta′pse· nöpɩ′k!a·s tsx̣ałya·qaq$_a$na′ke· t$_i$na′x̣a′m qo$_u$s yaqahaq!a′nske·. tsuk$^u$a′te· ɩ′łwa·s. tɩnax̣a′′mne· ne$_i$s a$_a$`kit.łana′me·s. ta′x̣a ne$_i$ k.łax̣a′x̣am qakiya′mne·: “ya:k$_u$wułɩ′łe·k tsx̣ał′ɩ`s$_i$niłtsuk$^u$a′te· ne$_i$s n′a·kałkɩ′nłe·s. tsx̣ał′ɩłqanmɩ′te·. ya$_a$ktsᴇma′k!qa$_a$ qo$_u$s tsx̣ałqa$_a$sa˘qa′$_a$ne· qo$_u$s ħaq!a`nuqłeɩ′tske· tsx̣ałqawax̣amɩt.łɩ′s$_i$ne·. natska′łke·n tsx̣ał′u`k!^{u}nił′o′mɩtskɩ′n·e·.”

N′ok!^{u}e′$_i$ne· tɩ′tqa·t! tsᴇmak!qa′$_a$ne· n′ɩ′nse· nöpɩk!a′e·s k.ła′wła′s. qakiłɩ′łne·: “nɩ′nko· hɩnts!ɩ`s$_i$nił′omɩtskɩ′n·e·.” ta′x̣as ne$_i$ nɩtsta′ha·ł ktina′x̣a′m. n′u′px̣$_a$ne· sawɩsaqa′pse· tɩłna′mu·′s. qak.ła′pse·: “ta′x̣as sɩł′ɩ′n·e· qayaqa`wok^{u}anu′ye·t.” qakɩ′łne·: “ka$_a$s ke′e·n łuma`yɩt$_i$na′mu.” qak.ła′pse·: “ne$_i$s q!a′n·e·.” qakɩ′łne·: “ka$_a$s ke′e·n aqsuk!$^u$itna′mu?” a′$_a$`ke· tsx̣aneta′pse·. nawɩtskɩ′n·e· ne$_i$s ɩ′łwa·s. qao˘x̣awɩtse′$_i$ne· a$_a$`kɩnq!o′kups. qałwi′yse· ne$_i$s tɩłna′mu′s ksɩł′u`t$_i$miyaku′mek pał k!ɩ`sqat!łe′et.s. qa.upx̣a′se· ne$_i$s ksɩł′ut$_i$mɩ′nko· ne$_i$s ɩ′ł·wa·s. wune·kɩ′t.se· ta′x̣as tsᴇma`k!ił·oq^{u}ɩnku′pse·. mit$_i$ya′x̣$_a$ne· ne$_i$s tɩłna′mu·′s, t!ap!ts!e′$_i$te· a$_a$`k!ałma.ɩ′se·s. ta′x̣a·s mit$_i$ya′x̣$_a$ne· ne$_i$s kqa′kiks ke′e·ns łumayitna′mu′s. łuk$^u$ɩ′n·e·, n′anałkɩ′n·e·. ta′x̣as ne$_i$ tɩłna′mu n′a`nmuqkupnux̣unqa′me·k. qałwi′yne· ktsx̣a·′łtsx̣a. qa`tałtsx̣a′ne·. pał kt!a′pts!e· a$_a$`k!ałma′e·s. Tse:n·upx̣ałɩ′s$_i$ne· pał qo$_u$s n′ɩ′n·e· tɩłna′m·u at wanła′t!ne· at ne·s qa`nank!unɩ′łne·. mɩte·x̣a′łne·. k.łax̣ax̣a′me·s qao˘x̣ank!unɩ′łne· a$_a$`kɩt.ła′e·s ne$_i$s qanank!unɩ′łne·, tɩnawɩtskɩknamɩ′s$_i$ne· ło′$_u$se· ne$_i$s łumayɩtna′mo·′s. tse$_i$katɩ′łne·, n′upx̣a′łne· pał qo$_u$s n′ɩ′n·e· aqłsma′k$_i$nɩk! nałkɩ′n·e·. wanaq$_a$na′łne·. qałwiyna′mne· ktsx̣ał′o·′kti·ł ne$_i$ ki′ay. ta′x̣as to′x̣^{u}a tsx̣ał·ax̣a′nx̣o′$_u$łne· pał qo$_u$s n′ɩ′ne· łaa′k!ła·k nuq!$_e$yu′n-

the old woman saying?" They went there | and questioned her. She did not speak. She was just crying aloud. | Then all had questioned her, but the old woman did not speak. Coyote went there. | He said to the old woman: "Do you say || that you will have no more food for a long time?" Then the old woman cried no more. She said: | "Yes!" The people said: "What shall we do to make spring come?" |

There was another town, and there they kept | the seasons. After twelve months had passed, these | people would untie the springtime and the summer time and || the fall of the year. Then they would tie up again the winter. | Therefore they said: "What shall we do with them?" They said among themselves: "Let us go and steal it!" |

Then they started. Now, those up in the sky counted that the winter would last six | months, and that six months more would pass || before spring came. They arrived at that town, and said: "Whoever | can walk secretly shall go there." There was a boy. | It was known that he could walk secretly. He was told: "You shall steal it." Then | he started. He almost came to the tent. He worked | his manitou power. After he had done so, his manitou spoke to him, and told him || what he was to do when he entered, and where it was hanging. He took some gum. | He entered the tent; and when he arrived, they said: | "Whoever can throw farthest shall take it, after it has been thrown out. | Then he shall throw it away; and the one who is strongest shall stay on | the prairie on the hillside. It will be thrown there; and when he catches it, || he shall tear it at once." |

There was one very strong man. His manitou was | Grizzly Bear. He was told: "You shall tear it." Then | the youth went in. He saw an old woman standing there. | She said to him: "It is midwinter." Then he said to her: || "Where is the springtime?" He was told: "It is hanging there." | He said to her: "Where is the summer?" and she told him. | He was holding the gum. He held it in his hand close to the fire. | The old woman thought that he was warming his hands, for it was cold. | She did not know that he was heating the gum. After some time || it melted. Then he attacked the old woman and stuck | (the gum) on her mouth. Then he went to get the thing in which she had said | the springtime was kept. He pulled it off and carried it out. Then the old woman | ran out quickly. She intended to speak, but could not speak. | (The gum) was stuck on her mouth. It was just seen that || the old woman was moving her arms, pointing in a certain direction. They went that way. | When they got there, she pointed to her tent. She pointed that way. | They looked in, and the springtime was gone. They looked for it. | and it was known that the people were carrying it away. | Then they made war on them. They wanted to kill all those who had stolen it. When || they were about to overtake them, another one |

kɩ′n·e· ne$_{i}$s kałkɩ′nło·s. ta′x̣as n’ɩ′n·e· ne$_{i}$ kwułɩ′łe·k pał ta′x̣as tu′x̣^{u}a ktsx̣ała′x̣a·s kwanaqna′naps. ts!ɩnmɩ′te· qo$_{u}$s aq!a`nuk.łe.ɩ′tske·. sła:twɩsqa′$_{a}$ne· ne$_{i}$ ktsᴇma′k!qa. n’ɩtkɩ′n·e· nŏpɩk!a′e·s. n’ɩnqa′pte·k k.ła′wła·’s. natskałkɩ′n·e·. pał ktsᴇma′k!qa tsᴇmak!e·′’se· ne$_{i}$s k!oqoha′kqaps n’umɩtskɩ′n·e. nałumɩ′se·. qa`tałyeku′ne· kqawunɩ′kit k.łałɩ′t.łu. ta′x̣as sɩł·umayɩ′t$_{i}$ne·. ta′x̣as at sɩł’aq$_{a}$qa′$_{a}$ne· k!ɩnmɩ′sa nata′nɩk! łuma′yit a′$_{a}$ʻke· at k!ɩn·mɩ′sa nata′nɩk! wanu′yit. nuła′n·e· ne$_{i}$ tɩłna′mu. k.ła′ło·s ke′e·k.

Ta′x̣as husłq!apqałq!anux̣$_{u}$wa′te· ne$_{i}$ pɩ′k!ak yaqałe.ɩ′tke· na·a′m·ak.[1]

62. Coyote Juggles with His Eyes

Ho′yas, hutsx̣altsx̣amɩ′łne· yaqaqa′pske· k!e·′tkin skɩ′n·ku·ts a$_{a}$ʻkaqłiłna′me·s ne$_{i}$s pɩ′k!a·ks.

Qa·na′x̣e· skɩ′n·ku·ts. n’u′px̣$_{a}$ne· tɩ′tqa·t!s qo$_{u}$s qaha`n·łukpqa′pse·. n’itwɩsqa′pse·. qaoˇx̣a′x̣e· skɩ′n·ku·ts. n’u′px̣$_{a}$ne· ne$_{i}$s tɩ′tqa·t!s nutsɩnqkupikna′kse·. ła·ɩtwɩsqa′pse·. n’u′px̣$_{a}$ne· pał ne$_{i}$’s qanałwa$_{a}$hakɩłwɩtskɩ′kse·. łahats!ɩna′se·.[2] ta′x̣as łax̣a′x̣e·. qa.upx̣$_{a}$na′pse·. n’u′px̣$_{a}$ne· ła.ɩtwɩsqa′pse·. pał sɩł’akakɩ′nse· a$_{a}$ʻkaqłɩł’ɩ′se·s. pał sɩł’ɩktikmɩ′t.se· ne$_{i}$s yaqanmox̣u′ske· a$_{a}$ʻkaqłɩł’ɩ′se·s qanmuqkup’nox̣onakna′kse·. n’ɩtwɩsqa′pse· ne$_{i}$s qanałwa·kɩłwɩtskɩ′kse·. łaqawa$_{a}$kał’ukax̣u′se· a$_{a}$ʻkaqłił’ɩ′se·s. łahaqłɩ′łse·.

Qałwi′yne· skɩ′n·ku·ts: “hoya`sułtsuk$^{u}$a′tme·ł a$_{a}$ʻkaqłɩ′ł’e·s.” ta′x̣as łunikqaoˇx̣a′x̣e·. qawo$_{u}$kata′pse· a′$_{a}$ʻke· ła.ɩt$_{u}$wɩsqa′pse·. n’akakɩ′nse·. n’iktikmɩ′t.se·. nutsɩnqkupikna′kse· a·′ʻke· skɩ′n·ku·ts mit$_{i}$ya′x̣$_{a}$ne·. n’atskałkɩ′n·e· ne$_{i}$s a$_{a}$ʻka`qliłna′me·s. ta′x̣a ne$_{i}$ tɩ′tqat! qanałwa·wɩtsła′’mne·. łaqao·`kax̣u′se· a$_{a}$ʻkaqłɩ′ł’e·s. pał sił·ałɩtqłɩ′łne·. ts!ɩna′x̣e·. ta′x̣a ne$_{i}$ k.łałɩ′tqlił qał’atɩ′łne· nu`ktsnaq!a′’nkam. łalitqłɩ′łne· nuktsnaq!a′’nkam. ts!ɩna′x̣e·. qo$_{u}$s u′s’me·ks qaoˇx̣a′x̣e· skɩ′n·ku·ts n’ɩtwɩsqa′$_{a}$ne·. qaka`wɩtsɩtsq!ahe′yne· qa·′h$_{a}$lin’ a$_{a}$ʻkax̣apak!ɩ′se·s. qaoˇx̣atsq!ahe′yne·. tu′x̣$^{u}$a qanax̣u′ne· nuktsnaq!a′’nkam. ła·hats!ɩna′x̣e· a′$_{a}$ʻke· łaqaq$_{a}$na′$_{a}$ne· skɩ′n·ku·ts, a′$_{a}$ke· tu′x̣$^{u}$a ła`q!akpakitk!o′$_{u}$ne· a$_{a}$ʻka`x̣apak!ɩ′se·s. qałwi′yne· nuktsnaq!a·′’nkam “pał sɩłqapsqaqa′$_{a}$ne· naqa′$_{a}$ne· nuła′n·e·. napit a·′ʻke· łaqa′qa, mɩ′ka n’ɩ′se· ma$_{a}$ts ku`tsx̣ałɩ′ntse$_{i}$t ku`tsx̣ałqanaq!a′łey.” a·′ʻke· łaqa$_{a}$haq!ana′$_{a}$ne·[3] skɩ′n·ku·ts mɩ′ka k!ɩ′se·s nuktsnaq!a′’nkam nas qana`qkupq!ałe′yne·. n’u′px̣$_{a}$ne· tɩ′tqa·t!s nałk$_{i}$ne′$_{i}$se· tsɩnkɩ′n·e·. k!u′px̣a skɩ′n·ku·ts ksɩłtsɩnkɩ′ne·ł qake′$_{i}$ne·: “a: ma$_{a}$ts qo$_{u}$qakɩ′nu. hutsx̣ał·ama`tiktsɩ′s$_{i}$ne· a$_{a}$ʻkaqłɩ′łne·s.” qatsɩnk!a`pałtɩ′łe·k nu`ktsnaq!a′’nkam. tsɩnk$_{i}$nɩ′łne· skɩ′n·ku·ts.

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[1] The youth who stole the spring was Lynx (*k!o′$_{u}$q^{u}ne·*).

[2] Pierre: *ła$_{a}$ts!ɩna′se·*.

[3] Pierre: *łaqa$_{a}$q!ana′$_{a}$ne·*.

took hold of what they were carrying. It was he who could throw farthest. When the pursuers were almost | about to overtake them, he threw it. There on the prairie on the hill | the strong one was standing. He worked his manitou power | and turned into a Grizzly Bear. He caught it because he was strong. || The thing that contained it was strong. He tore it. | There was wind. It was not long before there was no more snow, and it was spring. | Therefore spring has six months, and there are six | months winter. The old woman did it when there was no food. |

Now I have told you how || the world was long ago.[1] |

62. Coyote Juggles with His Eyes

Well, I'll tell you what Coyote did with | eyes long ago. | Coyote went along. He saw a man | running along and stopping. Coyote went there. He saw || the man running along and stopping again. He saw | that he was looking up. He went on and arrived there. | The man did not see him. He saw that he stopped again and that he was taking out | his eyes to throw them up. | Then he ran to the place where the eyes were going. The man stopped || and looked up. His eyes came back down, and | he had his eyes again. |

Coyote thought: "Well, I'll take his eyes." | Then he went behind him. (The man) did not see him. He stopped again. | He took them out and threw them up. He started to run. || Coyote also ran after them and caught the eyes. | Then the man looked up, but his eyes did not come down again. | He was without eyes. He went on. The one without eyes was named Snipe. | Now Snipe had no eyes. | He went on. Coyote went ahead there and started. || He stretched out his fingers and just put them into Snipe's orbits. | Snipe almost fell down. Then he went on, | and Coyote did the same again, and he almost put his fingers again | into his orbits. Snipe thought: "It is just as though | somebody was doing this. If it should happen again, || even if it hurts, I shall not mind it. I shall just stretch my hands out." | Coyote did so again. Even though it hurt him, | Snipe just stretched out his hands. He felt that there was a man, | and he took hold of him. When Coyote knew that he was caught, he said: "Oh, | don't do anything to me! I will give you your eyes." || Snipe would not listen. Coyote was caught. | His eyes were taken out, and

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[1] The young man who stole the bag containing the spring was Lynx.

nakaqłilk$_i$nɩ'łne·. t!apts!akɩ'n·e· nuktsnaq!a''nkam ne·$_i$s a'$_a$ʿkaqłɛł'ɩ'se·s skɩ'n·ku·ts. ta'x̣as ławo$_u$kat.łitɩ't$_i$ne·. n'u'px̣$_a$ne· s$_u$wɩtskɩ'n·se· a$_a$ʿkaqłɩ'ł'e·s. wak$_i$nɩ'łne· nutsɛnqkupekɩ'me·k nuk tsnaq!a''nkam. łałitqłɩ'łne· skɩ'n·ku·ts. łats!ɛna'x̣e· nuktsnaq!a''nkam a$_a$ʿkik.łuna'me·s. k.łała'x̣a·m qake'$_i$ne· huwałkɛnmɩ'łne· a$_a$ʿkaqłɩ'ł'e·s skɩ'n·ku·ts. qaha˘na'x̣e· skɩ'n·ku·ts. ta'x̣as k!umnaqaqa'$_a$ne·. n'u'px̣$_a$ne· k.łats!ła'e·ns. qałwi'yne· at ma ke'$_i$so$_u$ks· ɩ'ł·wa·s qakqankike'$_i$ne·. n'u'px̣$_a$ne· pał sq!a'n·se· ɩ'ł·wa·s. łuk^{u}ɩ'n·e· n'oqo$_u$x̣akɩ'n·e·. wo$_u$kat.łe·tɩ't$_i$ne·. n'ɛtskɩ'łne· łaa'k!łaks. ta'x̣as ke'$_i$so$_u$ks. tsuk^{u}a'te·. t!apts!akɩ'n·e·. łahaqłɩ'łne· skɩ'n·ku·ts. ts!ɛna'x̣e·. n'u'px̣$_a$ne· ya$_a$qake$_i$ka'ske· nuktsnaq!a''nkam. qahana'x̣e·. pał k!ut$_i$mele'it.s, łuq^{u}ɛn·ku'pse· ne$_i$s ɩ'ł·was. n'unax̣u'se·. łałɛtqłɩ'łne· skɩ'n·ku·ts. qa·hana'x̣e·. ta'x̣as łak!umnaqaqa'$_a$ne·. n'u'px̣$_a$ne· naknux̣onu'kse·. qałwi'yne· at ma ke'$_i$so$_u$k a$_a$ʿqo$_u$q!łɩ'łɔp. qanaqa·nkike'$_i$ne·. n'upx̣ałkɛne'$_i$te· t!apts!akɩ'n·e. łahaqłɩ'łne· skɩ'n·ku·ts. ts!ɛna'x̣e· qahana'x̣e·. pał at ktspu'q!^{u}e· ne· a$_a$ʿqo·q!^{u}łɩ'łɔp. paq!$_a$me'$_i$se· łaaʿpsiłaʿłitqłɩ'łne· skɩ'n·ku·ts. qa·na'x̣e·. nułpa'łne· łka'm·u's sqankɩ'kse·. qakɩ'kse·: “tsú'à:.” a'$_a$ʿke· naqankiyamɩ's$_i$ne·. “qa'psin?” qake'$_i$ne· ne$_i$ łka'm·u. “na$_a$s skɩʿkił'wɛłk!ałax̣apa'kse·.” qałwi'yne· skɩ'n·ku·ts: “k.łaʿqa ławi·'ya·ł.” qanaqankike'yne·. n'u'px̣$_a$ne· pał naqa'pse· ławi·'yałs. łuk^{u}ɩ'n·e· ne·'s kwɩ'łqaps. n'oqo$_u$x̣akɩ'n·e· a$_a$ʿkaqłɩ'ł'e·s. łahaqłɩ'łne· skɩ'n·ku·ts. ła$_a$psaqłɩ'łne· ławi·'yałs. qałwi'yne·: “ta'x̣a·s kuʿsɛł·aha'qłił.” qao˘x̣a'x̣e· ne$_i$s łka'm·u's ne$_i$s ma kaqa'nki·łs tsuɛ'se·s. qałwi'yne· ne·' łka'm·u ke'e·ns tsu''we·s. qatse$_i$ka'te·. ta'x̣as k.ła'x̣am skɩ'n·ku·ts tsɛnkɩ'n·e· ne$_i$s łka'm·u's. łuk^{u}ɩ'n·e· a$_a$ʿkaqłɛł'ɩ'se·s. ta'x̣a·s łahaqa'pse· a$_a$ʿkaqłɩ'ł'e·s. qo$_u$s qao˘x̣a'x̣e· qa$_a$kiłyunaqa'pse· ławi·'yałs. qake'$_i$ne: “tsú'à:'. na·s skiʿkiłwɛłk!ałaʿx̣a·pa'kse·.” ta'x̣as n'ɛsaknu'ne·. ta'x̣as qao˘x̣a'x̣e· ne$_i$ na.u'te·. n'ɛsqa·nak$_a$na'kse· tsiya''e·s. ta'x̣as nałq!at!e'$_i$ne·. n'owo'k$_u$ne· skɩ'n·ku·ts. qao˘x̣a'x̣e·. tsɛn·kɩ'ne· ne·'s na.u'te·s. nakakɩ'ne· a$_a$ʿkaqłɛł'ɩ'se·s.

Ts!ɛna'x̣e·. łax̣a'x̣e· a$_a$ʿkɛk.łuna'me·s. qo$_u$s a:n'iłqa'haks qa·nɩ't.ła's tɛłna'mu's. tɛnax̣a''mne·. ta'x̣as n'ɩ'k$_i$ne·. qakɩ'łne·: “ka at k!a$_a$qanɩ'kit na ha$_a$k.łuna'mke·?” qak.ła'pse· qakiłwałkɛnłɩ's$_i$ne· skɩ'n·ku·ts a$_a$ʿkaqłɩ'ł'e·s saʿkɛłk.łukmułɩ's$_i$ne·. a:nwunɩ'kit.s tsx̣ałwa'x̣e· ałkatɩ'te·. tsx̣ałts!ɛnałx̣una'p$_i$ne·. qakɩ'łne·: “at kinawasx̣o'$_u$me·k?” qake'$_i$ne· ne$_i$ tɛłna'mu. “pał ku'siłhuł·a'k.łe·; tsɛnya$_a$ke'$_i$so$_u$k tɩ'tqa·t!ts pa'łke$_i$ at n'ɩ's$_i$n'iłhaq$_a$wɩ'łne·.” q!akpakitx̣o'$_u$ne· ne$_i$s tɛłna'mu's. łuqła'$_a$te·. n'ɛłqanmɩ'te· ne·'s a$_a$ʿkułak!ɩ'se·s. a$_a$ʿkuqła.ɩ'se·s qanax̣a''mne·. n'ɛsaknu'ne·. qawunekɩ't.se· ta'x̣as wa'se· ne$_i$s tɛte.ɩ'se·s. n'a's$_a$ne· ne$_i$ na.u'te·. ke·'wam qakɩ'łne·: “katɩ'te· ta'x̣as husyax̣nawa's$_i$ne·. ta'x̣asts łahaʿq$_u$wɛłna'mne·. hutsts!ɛnałx̣unawa's$_i$ne·.” ta'x̣as nałax̣o'łne· skɩ'n·ku·ts. ts!ɛnałx̣o'$_u$łne·.

Snipe put on | Coyote's eyes. Then he could see again. He knew
(Coyote) | had taken his eyes from him. Then Snipe ran away, | and
Coyote had no eyes. Snipe went back || to his town. When he arrived, 35
he said: "I brought | here Coyote's eyes." Coyote went
along. | He was poor. He knew there were trees. He thought | the
gum would be good. He felt for it, and noticed gum hanging down. |
He took it off and put it in. He could see with it. He looked for ||
another one. Then it was good. He took it and stuck it on. | Then 40
Coyote had his eyes back. He started. He saw the place from which
Snipe | had come. He went along. It was hot, and the gum melted. |
It fell down, and Coyote was again without eyes. He went along.
Then | he was poor again. He knew there was a creek there. He
thought: || "The foam will be good." He felt for it. He found it 45
and | stuck it on, and Coyote had eyes again. He started and went
along. | The foam was soft. It burst, and Coyote was again without
eyes. | He went along and heard a child speaking. | He said:
"Sister!" He also heard some one calling. "What is it?" || said 50
that child. "Here is a big berry patch." | Coyote thought: "There
must be huckleberries." He felt for them with his hands. | He
knew there were huckleberries. He picked off a big one | and put it
in his eyes. Then Coyote had eyes again. He had huckleberries
for his eyes. | He thought: "Now I have eyes again." He went to
where || the child was calling for his sister. The child thought | that 55
his sister was coming. He did not look. When Coyote arrived, | he
took hold of the child, took out his eyes, and so | he had eyes again.
Then he went there where there were many huckleberries. | He said:
"Sister, here is a big berry patch." Then he || sat down. The girl 60
went there where | her younger brother was sitting. She picked berries.
Coyote arose and | went there. He took hold of the girl and
took out her eyes. |

Then he started and came to the town. There at one end | was
the tent of an old woman. He entered and ate. He said to her: ||
"What are they doing in this town?" He was told: | "Coyote's eyes 65
were brought here. They are using them to obtain good luck. |
After a little while my granddaughters will come. They will carry
me." | He said to her: "Do you sing?" The old woman said: | "I
am old. Only young men and women dance." || Then he killed the 70
old woman, took off her skin, | and threw away her body. He went
into her skin | and sat down. After a short time her granddaughters, |
two girls, came. When they arrived, they said: "Grandmother, | we
came to get you. They are dancing again. We will take you over
there." || Then they took Coyote on the back. He was carried 75

k.łaẋa′lẋo$_u$ł qakɩ′łne· ne$_i$s na.u′te·s: “hutsẋałhawasẋo′$_u$me·k, a′$_a$ʿke· hutsẋałhaq$_u$wɩ′łne·.”

Ta′ẋas k.ła′ẋa·m qake′$_i$ne· ne$_i$ na.uʿtekɩ′ste·k; qake′$_i$ne·: “tɩ′łna· a′$_a$ʿke· ktsa′q$_u$wi·ł.” qake′$_i$ne· nuktsnaq!a·″nkam: “so′$_u$kse· a′$_a$ʿke· tsẋałhaq$_u$wɩ′łne· tɩłna′mu.” ta′ẋas naq$_u$wiłna′mne. ta′ẋas skɩ′n·ku·ts n′u′pẋ$_a$ne· ya$_a$qane·kɩ′tske·. qakiłɩ′łne· tɩłna′mu: “ta′ẋas nɩ′nko· hawasẋo′$_u$na′m.” ta′ẋa ne$_i$ haʿkiłhaq$_u$wɩ·łna′mke· at qakiya′mne.:

> “a: ksak.łukmo·′łe·s skɩ′n·ku·ts skɩ′n·ku·ts a$_a$ʿkaqłɩ′ł′e·s.”

Ta′ẋas tɩ′łna· nawasẋo′$_u$me·k ne$_i$s ya$_a$qakiyamɩ′ske·. a′$_a$ʿke· qake′$_i$ne·. pał kqa′e·n tɩłna′mu, pał ke·″e·n skɩ′n·ku·ts. łɩtk!aʿłmuk^{u}a.ɩ′t$_i$ne· ne$_i$ ya$_a$kiłhaq$_u$wiłna′mke·. qakiłɩ′łne· ne$_i$ na.uʿtekɩ′ste·k: “owokɩ′nki·ł tɩłna′mu, kɩʿnłhanułkɩ′nki·ł, pał k!umnaqa′qa.” ta′ẋas ne$_i$ na.uʿtekɩ′ste·k n′owokɩ′n·e· tɩte″e·s. ta′ẋas naq$_u$wiłna′mne·. n′ałsɩnt$_i$ya′mne·, o·′k!^{u}q$_u$na tɩłna′mu k!ɩs$_i$niłhawasẋo′$_u$me·k. suk^{u}iłq!ukna′mne·. ta′ẋas wo·nikɩ′t$_i$ne· kaʿq$_u$wɩ′łnam. ta′ẋas qake′$_i$ne· ne$_i$ tɩłna′mu: “k.łpɩskɩ′n·i·ł ya$_a$kawasẋo′$_u$me·k.” at nałkɩ′n·e· ne$_i$s a$_a$kɩqłɩł′ɩ′se·s skɩ′n·ku·ts. ta′ẋas skɩ′n·ku·ts nałkɩ′n·e· ne$_i$s a$_a$ʿkɩqłɩ′ł′e·s. qa$_a$kiłhaʿq$_u$wɩłna′mne·. ta′ẋas n′upẋałɩ′s$_i$ne· ne$_i$ tɩłna′mu łaqaaʿpsiłpałnɩẋu′ne·. ta′ẋas słq!awaʿts′ne$_i$naẋwa′te·k. ta′ẋas to′ẋ^{u}a tsłaqawɩʿłpałnɩ′łne·. ta′ẋa·s łaẋaʿliʿłq!anło′$_u$k$_u$ne· a$_a$ʿk!aʿłaẋwe′ets. ta′ẋas łałɩtke′$_i$ne·. n′ɩt$_u$wɩsq$_u$wu′mne·. łaqahaʿq$_u$wiłna′mne·. qakiya′mne·: “tsukomɩ′łki·ł, tse$_i$ka′tki·ł tɩłna′mu. łɩnsɩł′upekɩ′me·k.” tsuku′łne·. tse$_i$katɩ′łne· ne$_i$ tɩłna′mu. n′upẋa′łne· sakqa′pse· ·a$_a$ʿkuqła′e·s ne$_i$ tɩłna′mu. ło′$_u$ne· tsɩn a$_a$ʿkuqła′e·s n′ɩnqapta′kse·. nułpałnɩ′łne· skɩ′n·ku·ts qo$_u$s a:n′ɩłqa′ha·ks. sɩł′uma′ts$_i$ne·. qakiya′mne·: “pał n′ɩ′n·e· skɩ′n·ku·ts, pał qa.ɩ′n·e· ne$_i$ tɩłna′mu ka′q$_u$wił. pał n′upɩ′łne· skɩ′n·ku·ts, pał tsɩn n′ɩ′n·se· a$_a$ʿkuqłaɩ′se·s.”

Ta′ẋas husɩł′q!aʿpqałq!aʿnuẋwa′te· skɩ′n·ku·ts yaqał′ɩtkɩ′nke· a$_a$ʿkɩqłɩ′ł′e·s.

63. Coyote and Deer

Hutsẋałhaqałq!anuẋwa′te· skɩ′n·ku·ts ne$_i$s yaqał′ɩtkɩ′nke· tsu′pqa·′s.

Qa·hak.łuna′mne·. ne$_i$s pɩ′k!a·ks tsu′pqa at n′ɩt!ẋaka′$_a$ne·. at qa.upsłaʿt$_i$yił′anaẋa′mne·. tsɩn ya·kqasts!umqa′qa tɩ′tqa·t! at n′ɩs$_i$nił′ana′ẋe·. ya$_a$k.łitaka′te· at n′ɩt!ẋ$_a$na′pse· tsu′pqa′s. ta′ẋa ne·′ hak.łuna′mke· o·′k!^{u}q$_u$na ksa′han tsu′pqa nowas$_i$na′mne·. qałwi′yne· skɩ′n·ku·ts: “hułts!ɩnał′a′$_a$na·m.” qakiłɩ′łne·: “ma$_a$ts a·′na·n′ ł′ɩ′t!ẋ$_a$ne·s tsu′pqa.” qake′$_i$ne· skɩ′n·ku·ts: “a· hutsẋał′ɩtkɩ′n·e· nŏpɩ′k!a. tsẋałqa.et!ẋ$_a$na′p$_i$ne· tsu′pqa.” ta′ẋas ts!ɩna′ẋe· skɩ′n·ku·ts. qo$_u$s qana′ẋe· n′itkɩ′n·e· nŏpɩ′k!as.

along. | While he was being carried there, he said to the girls: "I will sing, | I will dance." |

When the two girls arrived, they said: | "The old woman also wants to dance." Snipe said: || "Well, she also shall dance." Then they danced. | Coyote knew what was done. | The old woman[1] was told: "Now you sing!" Then, | while the dancing was going on, they sang— |

"Try to get good luck out of Coyote's, Coyote's eyes!" ||

The old woman sang that which was said. She also | said so. She was not an old woman; she was Coyote. There was no | light where they were dancing. The two girls were told: | "Let the old woman stand up. Lead her. She is poor." | Then the two girls made their grandmother stand up. | They danced. They tried hard, because the old woman was singing. | They were glad. They danced for a long time. | Then the old woman said: "Let go what you sing about." | They carried the eyes of Coyote. Then Coyote carried | his eyes. They were dancing about. || Then it was noticed that (the voice) of the old woman was going down. | She was almost out of breath. Almost they could hear her no more. | Then she was heard singing by the doorway. Then she was not heard any more. | They stopped, and did not dance any more. They said: | "Bring a light! Look for the old woman! She may have died of fatigue." || Light was made, and they looked for the old woman. Then they saw the skin lying there. | The old woman was gone. | Only her skin remained. They heard Coyote some distance away. He laughed, | and they said: "It was Coyote, it was not the old woman, | who danced. Coyote killed her. It was only || her skin." |

Now I have told you what Coyote did to | his eyes. |

63. Coyote and Deer

I'll tell you how Coyote made the | Deer. |

There was a town. Long ago the Deer used to bite the people. | They never went out hunting. Only the men who were skillful || went hunting. Those who were unskillful were bitten by the Deer. | There was that town. They were hungry because the Deer was bad. | Coyote thought: "Let me go hunting!" He was told: | "Don't go hunting! The Deer might bite you." Coyote said: "Oh, | I'll work my manitou power. The Deer shall not bite me." || Coyote started.

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[1] That is, Coyote.

qake′$_i$ne· nō̆pᴇ′k!a·: “tsx̣ana′′tu ka$_a$s kuts!aqa′ke·n tsu′pqa. hoqałwi′yne· hutsx̣ał’itkᴇ′n·e·. ta′x̣ta· ne$_i$ yuna′qa aqłsma′k$_i$nᴇk! na$_a$s a′m·a·ks ka$_a$s at kts!aqa′q$_a$na. pał ktsx̣a′ł’e·ns ke′e·k at x̣ma ktsx̣ał’upsła′t$_i$yił’u′pła·ps.” qak.ła′pse· nō̆pᴇk!a′e·s: “so′$_u$k^{u}ne·. hutsx̣ałqak.łᴇ′s$_i$ne·. ta′x̣a łu′n·u. ts!ᴇ′na·n’ mit$_i$ya′x̣$_a$ne·s tsu′pqa. hᴇntsx̣ałtsᴇnkᴇ′n·e· hᴇntsx̣ał·uk^{u}innᴇ′łne· a$_a$‘q!ona′n’e·s. hᴇnts!ᴇtkinnᴇ′łne· a$_a$‘kuła′k!e·s tsx̣ałso′$_u$kse·; a′$_a$‘ke· hᴇnts!ᴇtkᴇnnᴇ′łne· a·qa′t!e·s.” ta′x̣as ts!ᴇna′x̣e· skᴇ′n·ku·ts. qo$_u$s qa·na′x̣e· at n’a′qło·k! tsu′pqa. ta′x̣as at mᴇte·‘x̣aka′$_a$ne·. qa·hakq!anqłupᴇ′nse· ne$_i$s ya$_a$qa‘kałomᴇ′ske·. ne$_i$s łuna′x̣e· skᴇ′n·ku·ts. n’u′px̣$_a$ne· ne$_i$s a′q!a·s nak.łux̣onatᴇ′tse· tsu′pqa·’s n’u′px̣$_a$ne· ksᴇłmᴇt$_i$ya′x̣$_a$naps. pᴇskᴇ′n·e· t!awu′′e·s. ta′x̣as n’u′px̣$_a$ne· tunwaka′se· tsu′pqa·’s mit$_i$ya′x̣$_a$ne·; tsᴇnkᴇ′n·e·. qạo˘x̣aya′x̣$_a$ne· a$_a$‘k!ałma.ᴇ′se·s. łuk^{u}ᴇ′n·e· a$_a$‘q!onan’ᴇ′se·s. ta′x̣as nawᴇtskᴇ′n·e·. q!apiłso·k^{u}ᴇ′n·e· a$_a$‘kulak!ᴇ′se·s. tsuk^{u}a′te· tsa′ha·łs, so′$_u$kse· ne$_i$s tsa′ha·łs. t!apts!akᴇ′n·e·. kuł’e′′tki·n łapᴇskᴇ′n·e·. qakᴇ′łne·: “ho′ya·’s t!anukqło′$_u$k^{u}e·n’ na ke·nłqa′na·n’.” ta′xas tsu′pqa t!anukqło$_u$k^{u}ᴇ′n·e· ne$_i$s qana′x̣e·. ne$_i$s qałỵuwa·kaq!ałqa′t$_i$ne·. tsᴇnłakate′$_i$ne· tsu′pqa. pał ke′so·$_u$ks a$_a$‘kuła′k!e·s, ke′$_i$so$_u$ks a$_a$‘qa′t!e·s. qakᴇ′łne· skᴇ′n·ku·ts tsu′pqa·’s: “ta′x̣as hosᴇłułᴇtk$_i$nᴇ′s$_i$ne· tse$_i$ka′ta·m’ hᴇnỵuq^{u}a·łtsᴇnłakate′$_i$ke·. ta′x̣as at ma$_a$ts hᴇntsła.ᴇ′t!x̣$_a$ne· aqłsma′k$_i$nᴇk!. ta′x̣as atᴇnts!o$_u$nᴇ′łne· hᴇn’u′px̣a atᴇntsx̣ałt!anukqło′$_u$k$_u$ne·; atᴇntsx̣ałhosanu‘x̣on·qa′$_a$ne·. tsᴇn ya·kqasts!umqa′qa at tsis$_i$niłupłᴇ′s$_i$ne·. ya·k.łitaka′te·. at tsx̣ałqa.upłᴇ′·s$_i$ne·. tax̣ta·′ yuna′qa aqłsma′k$_i$nᴇk! pał ktsyuna′qaps k!u′płaps a′$_a$‘ke· at x̣ma kᴇnts!u′pe·ł.” ta′x̣as sᴇłhołᴇtkᴇ′n·e skᴇ′n·ku·ts ke′$_i$so$_u$ks qa′psins.

Łahats!ᴇna′x̣e· skᴇ′n·ku·ts, n’u′px̣$_a$ne· tsu′pqa·’s. n’ᴇłwa′ne·. a′$_a$‘ke· ła·ts!ᴇna′x̣e·. a′$_a$‘ke· ła‘e·łwa′n·e· łaa′k!łaks. ta′x̣as łahats!ᴇna′x̣e· ła.aimax̣o′$_u$ne· tsu′pqa·’s. łałax̣a′x̣e· a$_a$‘kᴇk.łuna′me·s qo$_u$s a·nᴇłqa′haks qahaqa′pse· łkamnᴇ′nta′ke·s. tse·n tse$_i$kata′pse·. si·łaq!max̣omu′n·e· ne$_i$s k.ła.aima′x̣o· tsu′pqa·’s, o·′k!^{u}q$_u$na at k!upᴇ′łka’s. qakᴇ′łne· ne$_i$s łkamnᴇ′nta′ke·s: “qa′psin tsᴇn kᴇ‘nsiłtse$_i$kata′pke$_i$ł; awu′tke$_i$ł. at tsx̣ałqake′$_i$ne· łkamnᴇ′′nte·k tax̣ta·′ yuna′qa aqłsma′k$_i$nᴇk! n’u′px̣a łkamnᴇ′′nte·k ławaq!$_a$wu·na′me·s at tsx̣ał’awu′te· ta′x̣a ne$_i$ a$_a$‘kᴇk.łu′′nam. at tsx̣ał’upx̣a′łne· k.łapska‘q!$_a$wu·na′me·s k!u′pske· łkamnᴇ′′nte·k.” qa.u′px̣$_a$ne· ne$_i$ łkamnᴇ′′nte·k ka$_a$s ł’aqa′ke·. qak.ła′pse· skᴇ′n·ku·ts. qake′$_i$ke·ł: “hó· hó· wú.” ta′x̣as łkamnᴇ′′nte·k q!a′pe· qake′$_i$ne· ne$_i$s kułpa′łnił łkamnᴇ′′nte·k ne$_i$sts k!aqa′ke·. qakiya′mne·: “qa′psin sk!u′pske· łkamnᴇ′′nte·k.” n’anaxa′mna′mne·. qakiỵa′mne·: “tse$_i$ka′tke$_i$ł skᴇ′n·ku·ts sᴇł·awaq!$_a$wu′n·e·. ła.aimax̣o′$_u$ne· tsu′pqa·’s.” tse$_i$katᴇ′łne· skᴇ′n·ku·ts pał sᴇł·awaq!$_a$wu′n·e·. qake′$_i$ne· skᴇ′n·ku·ts: “ta′x̣a·s

Then he worked his manitou power. | He said to the manitou power:
"Tell me, what shall I do to that Deer? | I want to change it. Later
on there will be many people | in this world. What will they do for
their food? | It might always kill them." His manitou said: "It is
good. || I will tell you. Go on! and if the Deer runs after you, | take 15
it and pull out its teeth | and make it so that its meat shall be good,
and | make a tail for it." Then Coyote started. | He went, and the
Deer smelled him. Then the Deer pursued him. || There was a bunch 20
of little trees in the direction from which the wind came. Coyote
went around this way. | He saw a thicket. Deer made noise, and he
noticed | that it would go for him. He put down his bow. Then he
saw | the Deer coming out. Coyote ran after it and took it. He took
it | by the mouth and pulled out its teeth. Then he held it, || and he 25
made its body good. He took grass, nice | grass, and stuck it on.
After he had changed it, he let it go, and said to it: | "Go on, snort!
Go this way!" Then Deer | snorted and went along. It put up its
tail quickly. | The Deer was nice. Its body was nice. Its tail was
nice. || Coyote said to the Deer: "Now I have finished with you. | 30
Look at yourself! Look how nice you are! Now don't | bite people!
You shall be afraid of them. When you see them, | you shall snort.
You shall run away. | Only skillful people shall kill you. Unskillful
ones || shall not kill you. Later on, when there are many people and 35
when there will be enough | to kill animals, you may be killed." |
Then Coyote finished making things good. |

Coyote started on, and he saw a Deer and killed it. | He went on
and killed another one. Then || he went back. He carried two Deer. 40
He reached the town. | A little ways from the town, children | were
playing. They just looked at him, and he scared them with the two
Deer he was carrying, | because they used to kill people. He said to
the children: | "Why are you looking at me? Shout for joy! || That 45
is what children will say. Later on, when there are many people and
when children see | somebody carrying meat, they will shout for joy.
Then it will be known in the town | that somebody is bringing meat.
Therefore the children shall shout." | The children did not know how
to do it. | Coyote said to them: "Say 'Hohowu!'" Then || the chil- 50
dren all said so. When they heard what the children were saying,
they all said: | "Why do your children say that?" | They came out
and said: "Look at Coyote! | He is carrying two Deer." Coyote
was looked at. | He was carrying meat. Coyote said: "Now || go out 55

ana′ke$_{i}$ł. hun'itkι′n·e· tsu′pqa· tsx̣ał'aqa.ιt!x̣$_{a}$niskι′łne· n'o·kweˋ$_{i}$qapqa′$_{a}$ne· tsu′pqa.”

Ta′x̣as husιłq!aˋpqałq!anux̣wa′te· skι′n·ku·ts ne$_{i}$s pι′k!a·ks yaqał'itkι′n·ke· tsu′pqa·’s.

64. Coyote and Tree Chief

Ho′ya’s hutsqaˋłanux̣wa′te· k!aˋk!łan·aq!oˋx̣$_{u}$małe·′et.

(*a*) COYOTE BECOMES TREE CHIEF’S FRIEND

Qaoˇsaˇqa′$_{a}$ne· skι′n·ku·ts. nułpałnetι′t$_{i}$ne· ka′qa·ps nιtsta′ha·łs ka′qa·ps nιtsta′ha·łs ksaoˇsa′qa·ps. qałwi′yne·: “hułts!ιna′m·i·ł. ktsx̣a′ł'e·n ka′swu ne$_{i}$ nιtsta′hał pał kqa′kyam kqasts!o’mqa′qa.” ta′x̣a ne$_{i}$ nιtsta′hał qał'atι′łne· k!aˋk!łan·aq!oˋx̣$_{u}$małe′et. ts!ιna′x̣e· skι′n·ku·ts. qo$_{u}$s qana′x̣e·. n'ιtkι′ne· k$_{u}$wιˋłq$_{u}$wa′t!e·’s. n'u′pste· skι′n·ku·ts ỵu·hanqa′me·k. pał k.łιtq!ux̣ma′saq! tsuk^{u}a′te· a′ł·a·s. qanakι′n·e· a$_{a}$ʻksa′q!e·s. ta′x̣as wιłkιˋsqłe·k!a′łne·. qa$_{a}$nmιtu′kse· ỵaqa$_{a}$net.ła′$_{a}$ke· k!aˋk!łan·aq!oˋx̣$_{u}$małe·′et. łe′$_{i}$ne·s qo$_{u}$s qaˋqałx̣ona′pse· kwι′łq$_{u}$wat!s skι′n·ku·ts. k!u′px̣a ma′e·s k!aˋk!łan·aq!oˋx̣$_{u}$małe·′et, qake′$_{i}$ne· ne$_{i}$ tιłna′mu: “ạ: kse′$_{i}$łso$_{u}$k qo ha′mke· łe′ins swu′e·s kanx̣a′łe·.” nułpałnitι′t$_{i}$ne· qo$_{u}$s ktsx̣ana′me·s skι′n·ku·ts. qayaqana′x̣e·. ma′te· ne$_{i}$s x̣ałtsι′n'e·s k$_{u}$wι′łq$_{u}$wat!s. łax̣a′x̣e· ne$_{i}$s tιłna′mu·’s. tιnax̣a′′mne·. qakι′łne·: “ka$_{a}$ kιˋnskił'a$_{a}$qa′ke· qo$_{u}$ kuˇq^{u}a′ham łe′$_{i}$ne·.” ṇ'u′px̣$_{a}$ne· ne$_{i}$ tιłna′mu ne$_{i}$s pał n'ι′nse· ne$_{i}$s nιtsta′hałs. ma kskιłyιłna′$_{a}$ntstaps. qakι′łne· skι′n·ku·ts·: “a: ma koq^{u}a′ke· łe′e·ns swu′e·s kanx̣a′łe·.” qao′$_{u}$ne· ne$_{i}$s ke′e·ns skι′n·ku·ts·. ta′x̣as slaˇqaˇqa′pse· ktso′$_{u}$k^{u}at ktsx̣a′ł'e·ns swuι′se·s x̣ałe′′e·s. n'u′px̣$_{a}$ne· ne$_{i}$s x̣ałe′′e·s ktsx̣a′ł'e·ns naso′$_{u}$kwe·ns. qaoˇsaˇqa′$_{a}$ne· skι′n·ku·ts a$_{a}$ʻkιt.ła.ι′se·s swu′e·s.

(*b*) COYOTE TRIES TO KILL TREE CHIEF

Naqsanmi′yιt.s qakι′łne· swu′e·s: “hułts!ιnax̣a′ła a$_{a}$ʻkιk.ło′$_{u}$na·m.” n'u′px̣$_{a}$ne· pał tsmak!kiyamι′s$_{i}$ne· pał tsx̣ał'itkι′nse· qa′psins ne$_{i}$s nιtsta′ha·łs· nułpałnetι′t$_{i}$ne· qo$_{u}$s a$_{a}$ʻkιk.łuna′me·s ne$_{i}$s kqaoˇwιsa′qa qaki′kse· naso′$_{u}$kwe·ns ktsx̣ałhama·′tkιts· swin'ι′se·s ne$_{i}$s nιtsta′hałs. ta′x̣as sιłaqaqa′pse· kqa′ł'wiỵ ksx̣ał'e′tkιn swu′e·s ktsx̣ał'u′pilts ktsx̣ał'ιˋs$_{i}$niltsu′$_{u}$k^{u}at ne$_{i}$s naso′$_{u}$k^{u}e·ns swιn'ι′se·s. ta′xas ts!ιna′x̣e· ne$_{i}$s a$_{a}$ʻkmana′me·s. ta′x̣a ne$_{i}$ ṇιtsta′hał at qa.ιłqana′x̣e· a$_{a}$ʻkιt.łaι′se·s ma′e·s. at qa$_{a}$qona′x̣e· ya$_{a}$ˋkiłwιłk.łunamι′ske·. skι′n·ku·ts ta′x̣as ke′e·ns swu′e·s, ta′x̣as n'ιłqanama′łne·. n'u′px̣$_{a}$ne· skι′n·ku·ts ksank!a′$_{a}$me·s. ke′e·ns ạ$_{a}$ʻkinuˋkwe$_{i}$t!ι′se·s ka′$_{a}$ke·n’s. qałwi′yne· skι′n·ku·ts: “ne$_{i}$s kuˋtsx̣ałqaˋ$_{a}$kił'u′pił ka′swu.” ta′x̣as łax̣a′x̣e·. ta′x̣as ỵunaˋqałpał-

hunting. I will change the Deer, and it will not bite you; | but the Deer is wild." |

Now I have told what Coyote did long ago | to the Deer. |

64. Coyote and Tree Chief[1]

Well, I will tell you about Tree Chief. |

(*a*) COYOTE BECOMES TREE CHIEF'S FRIEND

There was Coyote. He heard about a youth. | There was a youth. He thought: "I'll go, | and the youth shall be my friend, because it is said || that he is clever." The name of this youth was Tree Chief. | Coyote started. He went along. He met | a mule. Coyote took him and rode him. Because his legs were lean, | he took moss and stuffed his legs. Then | he had big calves. Tree Chief's tent was on a river. || Coyote came riding along on the mule | opposite (the tent). When Tree Chief's mother saw him, the old woman said: | "Oh, I wish the passer-by would be my son's friend!" | Coyote heard her talking. | He went past. He left his mule and came || to the old woman. He entered, and said to her: "What did you say | when I passed there on the other side?" The old woman saw that | he was a youth. She was pleased with him. She said | to Coyote: "I said this: 'I wish you would be my son's friend.'" | She did not know that it was Coyote. Therefore || she took him to be her son's friend. She knew that | her son was to be a chief. There was Coyote | in his friend's tent. |

(*b*) COYOTE TRIES TO KILL TREE CHIEF

After several days he said to his friend: "Let us go to the town!" | He knew that it was true that || the youth was going to do something. He had heard there in the town | while he was there [he was told] that the chief would give | his daughter to that youth. Therefore he thought | he would make him his friend. He wanted to kill him and take the | chief's daughter for himself. They went along a trail. || The youth did not want to leave his mother's tent. He would never go | to the big town. When Coyote had become his friend, | he took him along. Coyote saw a pit. It was | a trap of Wolf. Coyote thought: "Here | I shall kill my friend." Then they arrived there.

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[1] Literally, "different kind of tree."

n'ɩ ne· skɩ'n·ku·ts. at qo$_{u}$q^{u}anaqaˋlenk!onɩ'lne·. ta·x̣as saq$_{a}$na''ne· ma$_{a}$ts k.łtse$_{i}$kat.łe'$_{i}$te·ts nasts yaqaoˇx̣aqaˋnq!ankinakɩ'ske·. ta'x̣as to'x̣^{u}a tsx̣ał·ax̣a'x̣e· ne$_{i}$s a$_{a}$ʻk!a'$_{a}$mes. ta'x̣a ne$_{i}$ a$_{a}$ʻk!a'$_{a}$me· natsłe.ɩ't$_{i}$ne· o·'k^{u}!q$_{u}$na ke'en a$_{a}$ʻka'k!o. qa'nam qa'psin, at qaoˇx̣ała$_{a}$qapwax̣$_{a}$mox̣u'n·e· q!a'pe· qa'psin, tsu'pqa, k.ła'wła; q!a'pe· qa'psin at qaoˇx̣ał'ɩ'p$_{i}$ne· ne$_{i}$s a$_{a}$ʻk!a'$_{a}$me·s. qaoˇx̣akɩ'kne· swʋ't$_{i}$mo. ta'x̣as łax̣a'x̣e· ne$_{i}$s łaqaˋnank!onɩ'lne· skɩ'n·ku·ts wuqkupx̣o'$_{u}$ne· swʋ'e·s. na$_{a}$qapwa$_{a}$x̣$_{a}$mɩtx̣o'$_{u}$ne· ne$_{i}$s a$_{a}$k!a'$_{a}$me·s. tse$_{i}$ka'te· skɩ'n·ku·ts. qake'$_{i}$ne·: "hyá: ka'swo. hutsx̣ał·aqa'ło$_{u}$qałnuk!nɩ's$_{i}$ne· pał kslwit!k!a'$_{a}$me·." tsɩnske'$_{i}$ne· pał ksiłqoqu'nte·k. qakɩ'lne·: "yuwa$_{a}$kaqan·mɩ'te·n' a$_{a}$ʻkuqła''ntne·s. ta'x̣as hutsłayuwa$_{a}$kaknɩ's$_{i}$ne·." pa:'me·k skɩ'n·ku·ts nakunkɩ'n:e· swʋ'e·s. łaqaˋtałyuwa$_{a}$kaken·mu'n·e a$_{a}$qa't!e·s. sɩ't!e·s n'ɩ'nse· a$_{a}$qa't!e·s. ta'x̣as sɩł'aqakɩ'lne· ksɩł·aqata'$_{a}$ke·n. słu·tske'$_{i}$ne·. qa.akunx̣a''mne·. ta'x̣as k!ak!łan·aq!ox̣$_{u}$małe·'et yuwa$_{a}$kmɩ'te· a$_{a}$ʻk$_{i}$yukwa'e·s. q!a'pe·s qa'psins yuwaˋ$_{a}$kmɩ'te·. ta'x̣as łałɩtqła''nte·. qake'$_{i}$ne· skɩ'n·ku·ts: "a$_{a}$ʻke yuwa$_{a}$kaqaˋn·mitq!uˋk·ło·mak!o'$_{u}$nam." ta'x̣as łałɩtq!uk.łuma'ne· k!aˋk!łan·aq!oˋx̣$_{u}$małe·'et. ne$_{i}$s a$_{a}$ʻq!uk.ł$_{u}$ma'e·s at n'ɩnqapta'kse· k!u''mtsaks. a$_{a}$ʻk.ła'm'e·s at qa$_{a}$wɩtsq!anu'se· kiaq!aku'tats ne$_{i}$sts n'iłqaˋnmitq!uk.łumak!o'$_{u}$mek pał at k!ɩnqapta'ke·s k!u''mtsaks, ne$_{i}$sts kiak!aku'tats at n'ɩ'kse· ne$_{i}$s k!u·''mtsaks. ta'x̣as kq!aˋpiłtso'$_{u}$k^{u}at skɩ'n·ku·ts qa'psins. ta'x̣as ts!ɩna'x̣e·. na'$_{a}$te· qa'snał's naqa'pse· a$_{a}$ʻkɩnuqłe'$_{i}$t!e·s; nayuˇkwa'$_{a}$ne·. na'$_{a}$te kiak!aku'tats. q!apɩłhaqoka'mse· a$_{a}$ʻkuqła''nt!e·s.

Łax̣a'x̣e· ne$_{i}$s a$_{a}$ʻkɩk.łuna'me·s. tunox̣a'x̣e· a$_{a}$ʻkinuqłe'ets naqts!ɩłuk^{u}a'$_{a}$me·k. qak$_{i}$ya'mne·: "ho'yas wa'x̣e· k!aˋk!łan·aq!oˋx̣$_{u}$małe·'et." tse$_{i}$katɩ'lne· qo$_{u}$ ka'mke·. qawaka'x̣e·. wa'x̣e· a$_{a}$ʻkɩk.łuna'me·s. qakiłɩ'lne: "qo$_{u}$s sɩnt.ła'$_{a}$ne· naso'$_{u}$k^{u}e·n." qałwi'ynamɩ's$_{i}$ne· ta'x̣as ksɩłqo'$_{u}$kam ne$_{i}$s k!aqa'ke·ks naso'$_{u}$k^{u}e·ns ktsx̣ał'sałɩ'tit swɩn'ɩ'se·s. t$_{i}$nax̣a''mne·. peɩ'k!a·ks nułso$_{u}$k$_{i}$nłɩ's$_{i}$ne· a$_{a}$ʻkmox̣o'e·s, o·'k^{u}!q$_{u}$na ke'en naso'$_{u}$k^{u}e·ns. tɩłnamu''e·s naso'$_{u}$k^{u}e·n suˇk^{u}ɩłq!u'kse· ne$_{i}$s ke''wam. qa.u'px̣$_{a}$ne· ne$_{i}$ na.u'te· ne$_{i}$s ke'e·ns skɩ'n·ku·ts. pɩ'k!a·ks qakiłqaoˇsaˇqa'pse· na$_{a}$s a$_{a}$ʻkik.łuna'me·s. ne$_{i}$s k.łaqo'$_{u}$k^{u}a·'s. łaqa.o'$_{u}$ne· n'ɩ'nse· nułaq$_{a}$na''e·s. suk^{u}ɩłq!u'k$_{u}$ne·. n'ɩsaknu'n·e· skɩ'n·ku·ts. na'$_{a}$te· kiak!aku'tats. n'iłqanmitq!uk.łumak!o'$_{u}$me·k. at n'unanux̣u'se· ne$_{i}$s kiak!aku'tats at n'ɩ'kse· ne$_{i}$s k!u''mtsaks. at łaqaoˇx̣anux̣u'se· a$_{a}$ʻk.ła''m'e·s. ta'x̣as k!u'px̣$_{a}$na·ps ał'atsawa'ts!e·s ne$_{i}$s k!aqa'qa·ps a$_{a}$q!uk.łuma''e·s. at ts$_{u}$k^{u}a't.se· at łaqa.ɩ'kse· ne$_{i}$s tuq!tsqamna'e·s. qawunekɩ't.se· yanx̣u'se· ne$_{i}$s kiak!aku'tats. ta'x̣as skɩ'n·ku·ts yanx̣u'se· kiaq!aku'tats, a'$_{a}$ʻke· łałitq!uˋk.łuma'ne·. ta'x̣as sɩłk!uˋmnaqałałkɩ'ne· ne$_{i}$ naso'$_{u}$k^{u}e·n. ta'x̣a ne$_{i}$ naso'$_{u}$k^{u}e·n qal'atɩ'lne· kiaq!$_{a}$no'kwa$_{a}$t.

Coyote was talking all the time. | He pointed at everything, so that 35
his friend should | not look at the place where he was to step. | Then
they had almost arrived at the pit. The pit was | hardly visible
because it was a trap. If anything goes along there, | it falls into it;
everything—deer, grizzly bear, | everything—dies there in the pit. 40
The friends went there. They arrived; and while Coyote was pointing
at different things, | he pushed his friend. He threw him into
the pit. | Coyote looked, and said: "Hya, friend! I shall have no |
way of getting you out, for the pit is deep." He just said so on
purpose. || He said to him: "Throw up your clothing, | then I'll get 45
you up." Coyote pulled | his friend slightly. He could not get him
up with his tail. His blanket | was his tail. Therefore he told him
that he could not do any more, | but he was telling him a lie.
He did not pull. Then Tree Chief || threw up his war bonnet. 50
He threw up everything. | Then he was without clothing. Coyote
said: "Spit up your spittle." | Then Tree Chief had no more spittle. |
It became sea shells. | A sparrow hawk was sitting on his head.
When || he spat, his spittle changed into shells, and | the sparrow 55
hawk ate them. When | Coyote had taken everything, he left. He
had | a shield. He had a tomahawk. He had a war bonnet.
He had the sparrow hawk. | His clothing was fringed. ||

He arrived at the town. He came out on a prairie, | and shouted. 60
The people said: "Oh, Tree Chief has arrived!" | He was coming
along. He came nearer, and arrived at | the town. He was told:
"There is the tent of the chief!" They thought | that he was coming
to marry the chief's || daughter, according to what the chief had said. 65
He entered, and the place was ready prepared for him, | because he
was a chief. His wife | was glad when he came. The girl did not
know | that he was Coyote. He had staid at this town already. |
When he came back, she did not know that he was (not) her husband.
| She was glad. Coyote sat down. He had the sparrow hawk. | 70
When he spat, the sparrow hawk would fly down | to eat the shells.
Then it flew back | to his head. When his sisters-in-law knew that |
his spittle was thus, they took it, and || the bird would not eat any 75
more. It was not long before the sparrow hawk was starving. | Then
Coyote let the sparrow hawk starve, and he had no saliva. | Now,
the chief had made a mistake. | The name of the chief was Golden
Eagle. |

(*c*) WOLF RESCUES TREE CHIEF

Qaoˇsaˇqa′$_a$ne· ne$_i$ nuł′a′q$_a$na qa′k.łik ka′$_a$ke·ns. qasts!o·′mqaqa′$_a$ne· k!ana′ktṣe·k sł′aqał′atι′łne· ka′$_a$ke·ns. kanmi·′yιt.s ts!ιna′x̣e· a$_a$ʻkιnok$_u$we′$_i$t!e·s ka′$_a$ke·n. łax̣a′x̣e· n′umιtsłe.ι′t.se·. qałwi′yne· ktsx̣ałhạ′qa qa′psin łaˋṇyonawιtskι′k$_i$ne· ne$_i$s a$_a$k!a′$_a$me·s. n′u′px̣$_a$ne· sanaq$_a$na′kse· łka′m·u·′s tsaˇqona′se·. qakι′łne·: “a: mats!łιtιtx̣$_a$na′p$_a$ne·.” qałwiyk$_i$na′pse· ne$_i$s łka′m·u·′s: “ma$_a$ts u′pło·. łats!ιnamι′łe· tιłnamo′$_u$ne·s. hιntsx̣ałts!kakikma′łne·.” łats!ιna′x̣e· ka′$_a$ke·n. łałax̣a′x̣e· a$_a$ʻkιt.ła′e·s. qakι′łne· tιłnamu′′e·s: “hułts!ιnax̣ała′′e·s. saoˇsaˇqa′$_a$ne· łka′m·u ka$_a$ʻkιn·ok^{u}e′$_i$t$_i$mił. hutsx̣ał′akak$_i$nała′$_a$ne·.” ta′x̣as ts!ιnakι′k$_i$ne· tιłnamo′$_u$t$_i$mo. k.ła′x̣am tse$_i$ka′te· ne$_i$ tιłna′m·u ne$_i$s łka′m·u·′s. qałwi′yne· pał sιłqaˋpsqakιsqłι′łne· k!aˋk!łan·aq!oˋx̣$_u$małe·′et. qałwi′yne· ne$_i$ łka′m·u: “hałwa′ts!ke·$_i$ł qa′ła ho′paks n′ιsιnłtsuk^{u}a′ta$_a$p tsx̣ał′ι′n·e· kapa′pa.” ta′x̣as qake′$_i$ne· ne$_i$ tιłna′mu′s: “huła′łwats!na′ła. qo$_u$ qa′oˇx̣a′n kιnłts!kaˋkitsmι′ke·n′. ka′min ne$_i$ hutsqaoˇx̣a′x̣e· a′$_a$ʻke hutsx̣ałtskakιˋtsme·kι′n·e·. qała ho′pa·ks n′ιsnιł·ax̣aˋkitsmι′ke·n tsx̣ałtsuk^{u}a′te·. na′pit ho′pa·k hιn′ιˋs$_i$niłtso′$_u$k^{u}at hιntsx̣ał′upι′łne·. na′pit hun′ιˋs$_i$niłwaˋsił·ax̣aˋkitsmι′ke·n tsx̣ał′ι′n·e· kapa′pa.” qake′$_i$ne· ka′$_a$ke·n: “ho′ya.” qałwi′yne· ka′$_a$ke·n: “pał kιłsa′han na łka′m·u. kutsx̣ałq!akpakι′tx̣o·.” ta′x̣as nalwa′ts!ne· tιłna′muts nul′a′q$_a$na. ts!ιnakιtsmekι′n·e·. x̣i′n·a ne$_i$ tι′tqa·t! pał tsx̣ałts!ιna′k$_i$ne·. ne$_i$ tιłna′mu qats!e·kιtsme·kι′n·e·. naq!aˋnaq!$_a$ne′ne·. ta′x̣as qaˋkx̣ałwasaq$_a$na′′ne· ne$_i$ tιłna′mu. ne$_i$ nuł′a′q$_a$na łaˋqawasaˇq$_a$na′′ne·. qaha′łe·n′ qaya$_a$qaˋnaq!ałe′yne· ne$_i$ tιłna′mu ne$_i$s a$_a$ʻk!a′$_a$me·s. sιłkιne′$_i$se· ne$_i$s łka′mu·′s nakunkι′n·e·. n′e·łqaˇkakι′n·e·. ne$_i$ nuł′a′q$_a$na ta′x̣as a′$_a$ʻke· qaya$_a$qanaq!ałe′yne·; ło′$_u$se· ne$_i$s łka′m·u′s. qake′$_i$ne·: “ya: hoyuˋk!k^{u}a$_a$ka′te·.” ta′x̣as łaanaˋkιsx̣a′′mne·. tse$_i$ka′te· ne$_i$s łka′m·u′s tιłna′mu. qałwi′yne·: “pι′k!aks maon′u′px̣$_a$ne· k!aˋk!łan·aq!oˋx̣$_u$małe·′et nas tsᴇmak!qaˋkιsqłι′łne· ne$_i$s ke′e·n łka′mu′s.” ta′x̣as łats!ιna′x̣e· a$_a$ʻkιt.ła′e·s ka′$_a$ke·n. łaso$_u$k^{u}ι′n·e· a$_a$ʻkιn·ukwe′$_i$t!e·s. k.łałax̣a′łkin ne$_i$s łka′m·u′s ne$_i$ tιłna′m·u ta′x̣as n′ιktuqo′$_u$ne·. suk^{u}ιłq!u′k$_u$ne· ka′qaps papa′e·s.

(*d*) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

Ta′x̣as to′$_u$x̣^{u}a wιłqa′′ne· ne$_i$ łka′m·u. qakι′łne· papa′′e·s: “kapa′pa, ke′$_i$ło· a$_a$ʻkιnq!a′łqa?” qak.ła′pse·: “a: kapa′pa, ło′$_u$ne ne$_i$ n′uła′q$_a$na.” qakι′łne· ne$_i$s łka′m·u·′s: “ka$_a$s x̣ma k!a$_a$qaˋke$_i$ka′ke·n?” n′ιtskι′łne· ne$_i$ tιłna′m·u wu′kq$_u$ne· tsaqona′se·. namatι′ktse· papa′′e·s. n′itkι′n·e· t!aqu′mo′s ne$_i$ łka′m·u. nanawιtsk!o′$_u$ne·, łatkakι′n·e·. q!apx̣o′$_u$se· wι′suk!^{u}s. łu′′nte· a′$_a$ʻke ła·anaˋwιtsk!o′$_u$ne·. łatkakι′n·e·. a′$_a$ʻke łaq!ap-

(*c*) WOLF RESCUES TREE CHIEF

An old man named Wolf lived there. He was an expert || hunter. 80
Therefore he was named Wolf. In the morning Wolf | started for his
trap. He got there, and it was broken. | He thought that there must
be something in his trap. | He looked down into the pit and saw a small
child sitting there. | He said to him: "You soiled this place for me."
The child caused him to think: || "Don't kill me. Go back to your 85
wife, | then come back with her." Wolf started back, and arrived at
his tent. | He said to his wife: "Let us go! There is | a child in my
trap. We will take him out." Then | the couple went. They arrived,
and the old woman looked || for the child. She thought his eyes looked 90
like those of Tree Chief. | The child thought: "Bet who | will get me
first. He shall be my grandparent." Then | the old woman said:
"Let us bet! Go over there | and start to dig, and I'll go here and ||
I will also begin to dig. Whoever first gets down to him | shall take 95
him. If you take him first, you may kill him. | If I get him first,
he shall be | my grandson." Wolf said: "Well." Wolf thought: |
"The child is bad; I will kill him." Then || the old woman and her 100
husband raced digging. Oh, | the man was digging fast! The woman
was not digging fast. | She nodded her head. Then the old woman
began to dig fast, | and her husband was not fast. The old woman
just went through | to the pit. She felt of the child || and pulled him 105
out. She pulled him away. Then the old man also | pushed his hand
through, but there was no child. He said: "Ya, | I missed it." Then
both went out. The old woman looked | at the child. She thought:
"Long ago I saw Tree Chief. | His eyes were like those of this || child." 110
Then Wolf went back to his tent. He fitted up | his trap. When
the old woman brought back the child, | she washed him. She was
glad to have a grandson. |

(*d*) TREE CHIEF PROVIDES FOOD FOR HIS GRANDPARENTS

Then the child was almost grown up. He said to his grandmother: |
"Grandmother, is there no sinew?" She said to him: "O grand-
son! || there is none here." The old man said to the child: "Where | 115
should he get it from?" The old woman looked for it and found | a
small piece. She gave it to her grandchild, and the child made a
netted ring. | He held it outside on the point of a stick. He brought
it in, and it was loaded with birds.[1] | He took them off and held it

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[1] A bird smaller than a robin, yellow at the tips of the feathers, with a single feather on top of its head.

x̣o′ᵤse· wι′suk!ᵘs. qakι′łne· papa″e·s: “kapa′pa”. qanawιtskι′kᵢne· neᵢ tιłna′m·u. sιn·mox̣una′kse· tuq!tsqa′mna·’s. qak.ła′pse· “ιtkι′n·e·n’ kuł’ikᵢna′ła.” sukᵘ`iłq!u′kᵤne· neᵢ tιłna′m·u.

Kanme·′yit.s qakι′łne· papa″e·s: “ke′ᵢło· aₐ‘k!a′ₐq!yu qayaₐqa′ła·m?” qake′ᵢne· neᵢ tιłna′m·u: “ło′ᵤne·.” qake′ᵢne· neᵢ nuł’a′qₐna: “tιłna′m·u kιnsᵤwaka`wisiłkι′nke·ts x̣ma ksiła′qaps.” n’ιtskι′łne· neᵢ tιłna′m·u. n’u′px̣ₐne· sawιtsqa′pse·. qakι′łne·: “naₐs n’ι′n·e· tsaqᵤna′ne·.” qake′ᵢne· neᵢ łka′m·u: “pa·me·k tskakι′ne·n’.” n’itkι′n·e· t!aqo′mo·’s neᵢ łka′m·u. n’anałkι′n·e·. nuk!ᵘi’nkι′n·e· łaq!an·x̣o′ᵤnałs qo’s a:n’ιłqa′ha·ks·qaoˇx̣a′x̣e·. qakι′łne·papa″e·s: “hιnts!ι`link!oma′tek.” ts!ιnaqa′yte· neᵢs t!aqo·′mo·’s qoᵤs aₐ‘k!ałax̣we′et.s. qakι′łne· neᵢs t!aqo·′mo·’s: “pa:′me·k hιnts!ι`łuqłax̣o′ᵤne· neᵢ nuł’a′qₐna. at qatsłak.ła′pₐne·.” qaoˇx̣aq!a′yne· neᵢ t!aqo·′mo. qake′ᵢne· neᵢ nιtsta`hałna′na: “yu′wa, yu′wa, yu′wa, kapa′pa. tsx̣ał’aₐkonι′sᵢne· iya′mo.” nałokᵤmι′se·. qa.okᵤnox̣a″mne· neᵢ tιłna′m·uts neᵢ nuł’a′qₐna. n’ok!ᵘinq!ałkι′n·e· sι′t!e·s. n’u′px̣ₐne· iya′m·o’s pał sιłtka`qumłasx̣u′se· aₐ‘kιt.ła′e·s. ta′x̣as to′x̣ᵘa ts!aₐkuna′pse·. neᵢ nιtsta`hałna′na qunaₐkᵢna′x̣ₐne·. n’upι′łne·. łaqaoˇx̣a′x̣e·. qakι′łne·: “kapa′pa. ta′x̣as omιtse′ᵢtke·ł.” n’ukᵤnox̣a″mne· neᵢ tιłna′m·u. n’u′px̣ₐne· sakqa′pse· qayaₐqa′ła′ms. sukᵘiłq!u′kᵤne·. ta′x̣as n’omitse′ᵢte·. qakι′łne· papa″e·s: “maₐts yι′k!tan’ aₐ‘kᵤwum·a′łq!oł ła’ntaox̣akι′ne·n’, a′ₐ‘ke· aₐ‘ku′qła′m.” n’oqoᵤx̣akι′n·e··ya′t!aps. qakι′łne·: “kapa′pa, a′ₐ‘ke· ła’ntaox̣akι′n·e·n’.” ta′x̣as tιłna′m·u n’ιtk!anι′łne·. n’itmase′ᵢte·. tsιłmi′yιt.s q!o’mne′ᵢne·. wι′łna·ms n’ukᵤnux̣a″mne· neᵢ nιtsta`hałna′na. qakι′łne·: “kapa′pa, hutsx̣ał’ι′kᵢne· kιłku′łka.” qake′ᵢne neᵢ tιłna′mu: “ło′ᵤne· kiłku′łka.” qake′ᵢne· neᵢ łka′m·u: “ma kιnła’ntaax̣a′ke·n. tseᵢka′te·n’.” qaoˇx̣a′x̣e· neᵢ tιłna′m·u. tseᵢka′te· neᵢs aₐ‘kᵤwum·a′łq!o·łs. n’ιnqapta′kse· kiłku′łka’s. qasιłuk!o′ᵤktse· papa″e·s a′ₐ‘ke· neᵢ nuł’a′qₐna. a′ₐ‘ke· n’ι′kᵢne· kiłku′łka’s. kanmi·′yit qake′ᵢne· neᵢ nιtsta`hałna′na: “kapa′pa, ke′ᵢło· aₐ‘k!a′ₐq!ᵢyu łu′kpo·.” qake′ᵢne·: “ło′ᵤne·.” qake′ᵢne· neᵢ nuł’a′qₐna: “ma ka′qaps. łka′m·u hamatι′ktse·n’.” n’ιtskι′łne·. wu′kqₐne·. qakι′łne· papa″e·s: “naₐs n’ι′n·e· tsaˇqᵤna′ne·.” qakι′łne· papa″e·s: “pa:′me·k tskakι′n·en’.” namatιktsa′pse·. n’ιtkι′n·e· a:nwιłqa′pse· t!aqo′mo·’s neᵢs ma qa`kiłyaₐqakι′n·ke·, a′ₐ‘ke· łaqakι′n·e· neᵢs wa′łkᵤwas k!o′pi qayaₐqa′ła·’ms n’ι′nse· sι·t!e·s. neᵢ nιtsta`hałna′na neᵢstsoᵤsaₐnmiyι′t.ske· k!o′pił łu′kpo·’s n’ιtkι′n·e· sιt!ι′se·s papa″e·s.

Neᵢs yaₐqaₐnit.łaₐ′ke· łe′ᵢne·s aₐ‘kιnmι′tuks qaₐk.łunamι′sᵢne neᵢsts qa`oˇx̣ałtsukᵘatka′ₐne· skι′n·ku·ts· neᵢ nιtsta′hał qakι′łne· papa″e·s: “kapa′pa; hamatι′ktsu kiłku′łka. hutsts!ιnyax̣aₐk!o′ᵤne·.” namatiktsa′pse· papa″e·s kiłku′łka·ps. peι′k!aks n’u′px̣ₐne· neᵢ nιtsta`hałna′na neᵢs aₐ‘kιnmι′tuks tsx̣ał’u′px̣ₐne·

out again. He took it in, and again ‖ it was loaded with birds. He 120
said to his grandmother: "Grandmother!" | The old woman looked, and there was a pile of birds. | She was told: "Prepare them. Let us eat." The old woman was glad. |

In the morning he said to his grandmother: "Is there no leg skin | of a yearling buffalo calf?" The old woman said: "There isn't any." The old man said: ‖ "Old woman, do you bring it, that there 125
may be some!" | The old woman looked for it. She saw some. She said to him: | "Here it is. It is a little piece." The child said: | "Give it, anyhow." The child made the netted ring. He took it out. | He opened the door a little farther. He went there. | He said 130
to his grandmother: "Cover your head with your blanket." Then he began to roll | the netted ring to the door. He said to the ring: | "Surprise them a little; the old man does not like me." | Then the netted ring rolled along there. The boy said: | "Go away, go away, go away, grandmother! The game will hook you." ‖ There was noise 135
of running, but the old woman and the | old man would not get up. When he threw back his blanket, he saw the game | jumping into the tent. It was about to hook them. Then the | boy threw his lance and killed it. He went there. | He said to her: "Grandmother, cut it up." The old woman arose, ‖ and saw a yearling. She was glad. | 140
Then she skinned it. He said to his grandmother: "Don't | spill the guts. Put them behind in the tent, and also the hair." | She put the coagulated blood inside. He said to her: "Grandmother, put it also behind in the tent." | Then the old woman cut it up and dried the meat. ‖ In the evening they slept. Early next morning the boy 145
arose, | and he said: "Grandmother, I'll eat pemmican." | The old woman said: "There is no pemmican." The | child said: "You put it away. Look!" The old woman went there. | She looked at the guts. They had become pemmican. ‖ His grandmother took a piece, 150
and also the old man, | and they all ate pemmican. In the morning the boy said: | "Grandmother, is there no edge piece of the skin of a buffalo cow?" She said: | "There is none." The old man said: "There is some; give it to the child." | She looked and found it. She said to her grandson: "There is a ‖ small piece." He said to his 155
grandmother: "Anyway, give it to me." | She gave it to him. He made a larger netted ring, | the same as before, and he made it in the same way as the day before, when he killed ‖ the yearling. That was his blanket. On the same day the boy | killed a cow and made a blanket for his grandmother. ‖

Across the river from where the tent was there was the town | 160
where Coyote was married. The youth said to | his grandmother: "Grandmother, give me pemmican: I'll draw water." | His grandmother gave him pemmican. | The youth knew already that at the

naso'$_u$k^{u}e·nssuwɩn'ɩ'se·s. ta'x̣assɩłts$_u$k^{u}a'te· kɩłku'łka's. ts!ɩna'x̣e·. x̣ona'x̣e·. n'u'px̣$_a$ne· na.u'te·'s. namatiktse·. qakɩ'łne·: "łats!ɩnałkɩ'n·e·n'. hɩntsx̣ał'e·kɩ'łne·. ma$_a$ts tsx̣ał'u'px̣$_a$ne· ne$_i$ tɩ'tqa·t!. qa'k.łe·s ma''ne·s ʻqa'ła k!ɩ'se·n na$_a$s kiłku'łka·'s,' hɩntsx̣ałqakɩ'łne·: ʻn'ɩ's$_i$ne·łamatiktsa'p$_i$ne· x̣unyax̣ak!ona'we·.'" ta'x̣as łats!ɩna'x̣e· ne$_i$ na.u'te·. n'ɩ'nse· suwɩ'n'e·s kiaq!$_a$nu'k^{u}at naso'$_u$k^{u}e·n. a'$_a$ʻke· ne$_i$ nɩtsta'hał łats!ɩna'x̣e·.

Kanmi'yɩt.s qakɩ'łne· papa''e·s: "ke'$_i$ło· a$_a$ʻk!a'$_a$q!$_i$yu nɩ'łse·k?" qake'$_i$ne· ne$_i$ tɩłna'm·u: "ło'$_u$ne·." qake'$_i$ne. ne$_i$ nuł'a'q$_a$na: "ma ka'qa·ps. hamatɩ'ktse·n' łka'm·u." wu'kq$_u$ne: namatɩ'ktse·. qakɩ'łne·: "na$_a$s n'ɩ'n·e· tsaq$_u$na'ne·." qake'$_i$ne·: "me·'ka kts$_a$qu'na hamatɩ'ktsu." nɩ'tkɩn t!aqo'mo·'s wɩłqa'pse·. at sɩł'itkɩ'n·e· nŏpɩ'k!a·'s at sɩł'aqaqa'pse· mi'ka ts$_a$qu'nas ne$_i$s ak!a'$_a$q!$_i$yu's at k$_u$wɩ'łqa·ps t!aqo'mo·'s. ne$_i$s at ya$_a$x̣qakɩ'n·ke· ne$_i$s qaya$_a$qa'ła·'ms qa'$_a$łin at łaqaʻłatikɩ'n·e· n'upɩ'łne· nɩ'łse·ks. ta'x̣as a$_a$''ke naqa'pse· sɩ't!e·s ne$_i$ nuł'a'q$_a$na. qaya$_a$qaʻwa$_a$q!anq!łɩ'łse·. ne$_i$s n'oqo$_u$x̣a'ke·n ya't!aps a$_a$ʻku'qła's. nupa'ke·n. kanmi·'yet.s łatuʻnwa$_a$ ka'ke·n at n'ɩnqapta'kse· k!ɩtq!anx̣o'$_u$lis; at qaya$_a$qawa$_a$q!anq!łɩ'łse· sɩ't!e·s. ta'x̣as n'o$_u$kułhałama'łne· ałpapa't$_i$mo. ta'x̣as yunaqa'pse· kiłku'łka's, yunaqa'pse· a$_a$ʻqułoma''e·s.

Qakɩ'łne· papa''e·s: "hamatɩ'ktsu· kiłku'łka. hutsts!ɩnyaʻx̣ak!o'$_u$ne·. hutsx̣ałpɩʻtsekɩ'me·k." qak.ła'pse· papa''e·s: "atɩnsɩłwaʻsɩłq!a'px̣$_a$ne·." qakɩ'łne·: "atunamatɩ'ktse· x̣unyax̣a$_a$k!o·na'we·." ta'x̣as ts!ɩnyax̣a$_a$k!o'$_u$ne·. kx̣u'na·m a'$_a$ʻke łax̣okwa'se· ne$_i$s na.u'te·s. namatɩ'ktse·. qakɩ'łne.: "hɩntsx̣ał'e·kɩ'łne·. qa'k.łe·s ma''ne·s: ʻqa'ła at k!ɩsniłamatɩ'ktse·s,' hɩntsx̣ałqakɩ'łne: ʻat n'ɩsniłamatiktsa'p$_i$ne· x̣unyax̣a$_a$k!ona'we·.'" qakɩ'ne· "ma$_a$ts atɩntsx̣ałhɩs·kɩ'łne· ne$_i$ tɩ'tqa·t! ne$_i$s nuł'aq'na''e·s tsu''ne·s."

(*e*) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

Ne$_i$ a$_a$ʻkik.łu''na'm ta'x̣as tsᴇmaʻk!e·ł·owask.łuna'mne·. ło'$_u$ne· iya'm·u łu'kpo·. sɩł'ɩt.łatsu'te· k!aʻk!łanaq!oʻx̣$_u$małe·'et. sɩłsa$_a$niłweyna'$_a$te· skɩ'n·ku·ts·. sɩł'aqaqa'pse·. k!ɩt.ła'$_a$tsu·t łu'kpo·'s. qakɩ'łne· ne$_i$s na.u'te·'s: "kanmi·'yit hɩntsx̣ałso$_u$k^{u}ɩ'n·e· kała'x̣a. hutsłax̣a'x̣e· a$_a$ʻkɩt.łanɩ'ski·ł." łats!ɩna'x̣e· ne$_i$ na.u'te·. k.łat$_i$na'x̣a'm a$_a$ʻkit.ła'e·s namatɩ'ktse· ma''e·s ne$_i$s kiłku'łka's. ta'x̣as n'ɩ'kse·; a'$_a$ʻke· n'ɩ'kse· su''e·s. a'$_a$ʻke· namatɩ'ktse· ne$_i$s tsu''we·s, ne$_i$s skɩ'n·ku·ts· tɩłnamu''e·s, ne$_i$sts kskɩ'k.łe$_i$ts skɩ'n·ku·ts·. nuk^{u}na'k$_a$ne, n'upinqanawitskɩ'łne· tiłnamu''e·s. qakɩ'łne·: "qapsqaqa'$_a$ne· nɩnsɩł'ɩ'k$_i$ne· qa'psin." qatse$_i$taka'pse· tɩłnamu''e·s. qak.ła'pse· ma''e·s: "qa'ła k!ɩ'sin na$_a$s kiłku'łka's?" qakɩ'łne·: "n'ɩ's$_i$niłhamatiktsa'p$_i$ne· x̣unyax̣a$_a$k!ona'we·." kiaq!$_a$nu'kwa·'t naso'$_u$k^{u}e·n qałwi'yne·: "ta'x̣as hoł'u'px̣a qa'ła k!ɩ'sin na$_a$s koɩ'k$_i$mił." n'a·nax̣a''mne·

river he was going to see | the chief's daughter. He took the pemmican, started, | and went to the river. He saw the girl and gave it to her. He said to her: | "Take it back home and eat it. Don't let that man see it. | If your mother asks who owns this pemmican, say to her, | 'The one who draws water all the time gave it to me.'" || Then the girl started back. She was the daughter of the | chief Golden Eagle. The youth also went back. | 165 170

In the morning he said to his grandmother: "Is there no leg part of the skin | of a bull?" The old woman said: "There is none." The old man said: | "There is some; give it to the child." She found it | and gave it to him. She said to him: "Here! It is small." He said: | "Even though it is small, give it to me." He made a large netted ring. | He worked his manitou power; and although the edge of the skin was small, | it became a large netted ring. He did the same way | as he had done with the yearling. Just as he had done that, he killed the bull. || Then the old man also had a blanket. There was a painting in the center of it. | When she had put the coagulated blood in the skin and put it away, | and when she brought it out the next day, it was tanned, | and there was a painting in the center of the blanket. Then the grandparents and the grandson all had blankets. | They had much pemmican and many || parflèches. | 175 180 185

He said to his grandmother: "Give me pemmican. I'll draw water. | I'll eat it on my way." | She said to her grandson: "You eat it too quickly." He said to her: "I give it to the water carrier." | Then he went to draw water. When he came to the water, || the girl also came. He gave it to her. He said to her: "Eat it. | If your mother asks you who gave it to you, then | say to her, 'That one gave it to me himself who goes to the river to draw water.'" He said to her: | "Don't give any of it to the man, your | elder sister's husband." || 190

(*e*) TREE CHIEF VISITS THE TOWN OF GOLDEN EAGLE

The people in that town were very hungry. There were no | buffaloes. Tree Chief had hidden them. | He was angry at Coyote. Therefore he had hidden the buffaloes. | He said to the girl: "Tomorrow prepare | my seat; I'll go to your tent." The girl went back. || When she entered the tent, she gave the pemmican to her mother. | Then she ate. Her father also ate, and | she gave some to her elder sister, Coyote's wife, while | Coyote lay asleep. He felt uneasy. He looked sideways | at his wife. He said to her: "It looks as though you were eating something." || His wife did not look at him. Her mother said: "Who owns | this pemmican?" She said to her: "The one who always draws water gave it to me." | Chief Golden Eagle thought: | "Now I'll see who owns what I eat." 195 200 205

kiaq!$_{a}$nu'kwa·'t. łuk^{u}ɩ'n·e· a$_{a}$ʻq!u`k.łupqa''e·s. n'ɩktikmɩ'te·. qa$_{a}$nɩts!łaɩ'nse· qawax̣$_{a}$mɩ'te·. n'ɩ́nqapta'kse· kiaq!$_{a}$nu'k^{u}a·'t.s. ne$_{i}$s at qakał'itkɩ'n·e· kiaq!$_{a}$nu'k^{u}a·'t.s; sł'aqaqa'pse· kqa'k.łik kiaq!$_{a}$nu'k^{u}a·'ts. tsx̣a'n·e·. qake'$_{i}$ne·: “na$_{a}$s swɩtsq!$_{a}$nu'ne· kiaq!$_{a}$nu'k^{u}a·'t. mɩtx̣a'ke·ł q!a'pe· łka'm·uts nɩtsta'ha·łts kwɩ'łqa tɩ'tqa·t!ts kuł·a'k.łe· tɩ'tqa·t!. qa'ła n'ɩ'tk!o· tsx̣ał'ɩ'nse· tɩ́łnamu''e·s kaswɩ'nmi·ł. ma k!ok!qa'pe·'s.” ta'x̣as q!a'pe· tsuk$_{u}$atɩ'łne· t!a'wu. n'anax̣a'mna'mne· ne$_{i}$ a$_{a}$ʻkik.ło'$_{u}$na·m pał k$_{u}$wɩ́łk.ło'$_{u}$na·m. yunaq$_{u}$wu'mne· łka'm·uts nɩtsta`hałts tɩ'tqa·t!ts kuł·a'k.łe·, q!a'pe· mɩtx̣a'łne·. qake'$_{i}$ne· kiaq!$_{a}$nu'k$^{u}$a·'t. “at tsx̣ał'o`k!q!anq!ax̣uˇx̣wa'łne·.” ta'x̣as mɩtx̣a'łne·. skɩ'n·ku·ts n'o·k!^{u}iłmɩ'tx̣$_{a}$ne·, mɩ'tx̣$_{a}$ne·, mɩ'tx̣$_{a}$ne·. ta'x̣as numatsnatɩ'łne· skɩ'n·ku·ts. ta'x̣as q!a'pe· mɩtx̣a'łne·. ło'$_{u}$ne· k!ɩ'sk!o·. n'u'px̣$_{a}$ne· k!a`k!łanaq!o`x̣$_{u}$małe·'et ksakiłmitx̣a'łe·'s kiaq!$_{a}$no'k^{u}a·'t.s. qatsx̣anatɩ'łne· pał ktsaqu'na. qałwiyna'mne· kqa·'nkqa'k$_{a}$na. tsɩ́n·ŭpk!a'qał'u'px̣$_{a}$ne· ne$_{i}$s k!aqanɩ'ke·ts. n'ɩtkɩ'n·e· t!awunana'e·s a$_{a}$ʻk!nana'e·s. ts!ɩ́na'x̣e·. qaoˇx̣a'x̣e·. łax̣a'x̣e· ne$_{i}$s a$_{a}$ʻkɩk.łuna'me·'s, pał q!a'pe· k.łałaha'q$_{u}$wom. n'upx̣a'łne· qo$_{u}$s qaka'x̣e· łka'm·u sła$_{a}$tqa`n·mita$_{a}$k!onɩ'łe·k qo$_{u}$s yɩsałha`q$_{u}$womɩ'ske· qo$_{u}$sts qake$_{i}$kaq!ax̣o'$_{u}$x̣$_{u}$ne·. tsamna'ne· k!u'px̣a ne$_{i}$s łka'mu·'s. skɩ'n·ku·ts n'u'k!^{u}iłsłaha`t$_{i}$yiłmɩ'tx̣$_{a}$ne·. mɩ'tx̣$_{a}$ne·. qaha·`łɩn łamɩ'tx̣$_{a}$ne· skɩ'n·ku·ts ne$_{i}$sts kɩnmɩ'tx̣a·'s łka'm·u's n'upx̣a$_{a}$łɩ's$_{i}$ne· ne$_{i}$ łka'm·u n'ɩsk!o'$_{u}$ne· ne$_{i}$s kiaq!$_{a}$nu'k^{u}a·'ts. ske$_{i}$kmitk!o'$_{u}$ne·. n'u'px̣$_{a}$ne· skɩ'n·ku·ts ske$_{i}$kmu'x̣os. mɩtya'x̣$_{a}$ne·. k!oka'x̣us n'uq!$_{i}$yunkɩ'n·e· n'u'px̣$_{a}$ne· ne$_{i}$s kqa'e·ns a'k!e·s. n'a`kaq!ałkɩ'n·e· a'k!e·s, ło`q^{u}ałqanaq!ałkɩ'n·e·. łahotsɩnqkupekɩ'me·k. łahałk!o'$_{u}$ne·. qake'$_{i}$ne.: “nawa'spa·ł, nawa'spa·ł.” wɩ́łke'$_{i}$ne·. qakɩ'łne· nawaspa'ł'e·s: “hon'itk!o'$_{u}$ne· kiaq!$_{a}$nu'k^{u}a·'t.” n'uk!^{u}e'$_{i}$ne· tɩ'tqa·t! qakɩ'łne·: “skɩ́n·ko·'$_{u}$ts, at qo$_{u}$q^{u}a$_{a}$kiłso'$_{u}$k^{u}e·n' na$_{a}$qanɩ'ke·t ka$_{a}$s ksɩ'ł'e·n tse$_{i}$ka'te·n'; n'ɩ'n·e· kts!ɩ'q!ła ɩn kɩna'łk!o· qo$_{u}$s sɩ́łk!o'$_{u}$ne· łka'm·u ma ksɩ́ł'ɩ'tk!o.” tse$_{i}$ka'te· skɩ'n·ku·ts ne$_{i}$s ka'łk!o·, pał n'ɩ'nse· kts!ɩ'q!ła's. ta'x̣as numatsɩna'mne ne$_{i}$s k!aqa'q$_{a}$na skɩ'n·ku·ts. qałwi'yne. a'$_{a}$'ke· ktsł·atsu'$_{u}$k^{u}a·t kiaq!$_{a}$nu'k^{u}a·'ts swɩn'ɩ'se·s, pał kk!omna'$_{a}$ne·t kiaq!$_{a}$nu'k^{u}a·'t.s kqa'łwiy x̣ma kx̣a`tsniłsałɩ'tet swɩn'ɩ'se·s. ta'x̣as łat$_{i}$nax̣a'mna'mne· a$_{a}$ʻkɩt.ła''na·m. qakiya'mne·: “pał sɩ́łtsaq$_{u}$na'ne· ne$_{i}$ łka'm·u ktsx̣ałha'qaps tɩ́łnamu''e·s.” mɩ'ksan kiaq!$_{a}$nu'k^{u}a·'t qałwi'yne·: “mɩ'ka ktsaqu'na ne$_{i}$ łka'm·u kutstso'$_{u}$k^{u}at. ktsx̣a'ł'ins nuł'aq$_{a}$na'e·s ka'swi·n.”

Ta'x̣as tsɩ́łmi·'yit q!o'mne·na'mne· k.łała'x̣a'm k!a'k!łanaq!o`x̣$_{u}$małe'·et papa''e·s ła$_{a}$łkɩ'ne· kiaq!$_{a}$nu'k$^{u}$a·'t.s. qak.ła'pse· papa''e.s : “qa'ła k!ɩ`s$_{i}$nił'ɩ'tk!o ?” qake'$_{i}$ne· : “ka'min.” qak.ła'pse· : “qapsins kɩnsɩ́ł'itk!o'$_{u}$mo ?” qakɩ'łne·: “na$_{a}$s n'ɩ'n·e kat!a'wu.” pał ktsaqu'na·'s ne$_{i}$s t!awu''e·s. qałwi'yne· ne$_{i}$

Golden Eagle went out, | took a feather of his body, and threw it up. || There was a tree. Where he threw it, (the feather) became an eagle. | He always used to make eagles, and therefore his name was | Golden Eagle. He spoke, and said: "Here on the tree | a golden eagle is sitting. Let all the children, youths, | big men, and old men, shoot at it! Whoever kills it shall || marry my daughter, the one who remains." Then they all | took their bows. The people of that town went out. | It was a big town. There were many boys, youths, | men, and old men, and all shot at it. Golden Eagle said: | "Every one shall have one shot." Then they all shot. || Coyote shot once. He shot, shot. Then | they laughed at him. They all shot, but no one | hit it. Tree Chief knew that they were shooting | at the golden eagle. He was not told about it because he was small. They thought | he would not be able to do it. He just discovered through his manitou power what was happening. || He made a small bow and a small arrow. He started. He went there. | He arrived, and all the people were outside. | They saw the boy coming, shooting away while he was coming along. | Then just from the edge where they were he shot. | Only a few saw the boy. Coyote was still shooting, || shooting. Coyote just shot again. When | the child shot, they knew that he had hit | the golden eagle. It fell down. Coyote saw it fall down. | He ran after it. When it reached the ground, he took hold of it. He | saw that it was not his arrow. Then he took out his arrow and exchanged it (for Tree Chief's arrow). || He began to run. He had (the bird) on his arrow. He said: | "Father-in-law, father-in-law!" He shouted. He said to his father-in-law: | "I killed the golden eagle." One man said to Coyote: | "Try to be sensible. Whatever may have happened, this is not it. | Look at it! It is a prairie chicken you are carrying. There, that || boy has it on his arrow. He shot it." Coyote looked at what he was carrying. | It was a prairie chicken. Then they all laughed at what Coyote had done. | He thought he would take Eagle's other | daughter, because he had fooled Golden Eagle before. He thought he | ought to marry both his daughters. Then all went into || the tent. They said: "The boy | is too small to have a wife." But Golden Eagle thought: | "Even if the boy is small, I'll take him to be | the husband of my daughter." |

At night, when the people slept, Tree Chief's || grandmother came. She carried the golden eagle. | His grandmother said to him: "Who killed it?" He said: "I did." | She said to him: "What did you kill it with?" He said to her: "With | my bow here." His bow was

tɛłna'm·u: "ta'x̣as naqan tsłama'tap kapa'pa pał kqa'e·n k.łɛ'tk!am kiaq!$_{a}$nu'k^{u}a·'t naso'$_{u}$k^{u}e·n. qa.ɛˋnsiłqao''ła·."

Kwałkwa'yɛts ts!ɛnyax̣a$_{a}$k!o'$_{u}$ne. ła.u'px̣$_{a}$ne· ne$_{i}$s na.u'te·'s. qakɛ'łne: "kanmi·'yit kiyu'k$_{i}$yit hutsłax̣a'x̣e·." n'u'px̣$_{a}$ne· ne$_{i}$ na.u'te· ne$_{i}$s k!ɛ'tk!o·'s kiaq!$_{a}$nu'k^{u}a·'t.s ne$_{i}$sts ke'e·ns ne$_{i}$s at kɛ'saps kɛłku'łka·'s. ta'x̣as łats!ɛna'x̣e·. kanmi·'yit.s qakɛ'łne· papa''e·s: "ta'x̣as hutsx̣ał·amaˋtɛskɛ'łne·. wa'łk$_{u}$wa ne$_{i}$ k$_{u}$wa'łke·n kiaq!$_{a}$nu'k^{u}a·'t n'ɛ'n·e· kohoq^{u}a'ka nałwats!na'mne·. hunoq^{u}aqa''ne· pa'łke$_{i}$ hutsx̣ałts!ɛna'x̣e·." qake'$_{i}$ne· ne$_{i}$ tɛłna'm·u: "qa'ła s$_{u}$wɛ'n'e·s?" qake'$_{i}$ne· ne$_{i}$ nɛtstaˋhałna'na. "kiaq!$_{a}$nu'k^{u}a·'t swɛ'n'e·s." qake'$_{i}$ne· ne$_{i}$ tɛłna'm·u: "łqa'e·n naso·'$_{u}$k^{u}e·n x̣ma hoq^{u}ahaˋmatɛ's$_{i}$ne·." n'iła'n·e· ne$_{i}$ tɛłna'm·u qak.ła'pse· papa''e·s: "ma$_{a}$ts e''ła·n'. hutsx̣ałqamatɛ's$_{i}$ne·." qake'$_{i}$ne· ne$_{i}$ tɛłna'm·u: "kɛn·tsx̣ała'łx̣o· a$_{a}$ʿku'ła·k?" qake'$_{i}$ne· ne$_{i}$ nɛtstaˋhałna'na: "kanmi·'yit tsx̣ałyu·naqa''ne· a$_{a}$ʿku'ła·k ne$_{i}$ a$_{a}$ʿkik.łu''na·m. hutsx̣ał'ɛtkɛ'n·e·." qake'$_{i}$ne· ne$_{i}$ tɛłna'm·u: "so'$_{u}$k$_{u}$ne·. tɛłnamu''ne·s tsx̣ałtskaya'x̣$_{a}$ne· a$_{a}$ʿku'ła·ks. tsx̣ał'ɛ'k$_{i}$ne· kiaq!$_{a}$nu'k^{u}a·'t."

Tsɛłmi·'yit.s tax̣as ts!ɛna'x̣e· ne$_{i}$ nɛtstaˋhałna'na. n'antsux̣a'x̣e·. ta'x̣as ła.ɛtkɛ'nme·k ne$_{i}$s ma ya$_{a}$qaqa'$_{a}$ke· ne$_{i}$s qa·wɛsa'qa ma'e·s. łaqaqa''ne· naqoka''mse· a$_{a}$ʿkoqła''nt!e·s. naqa'pse· qasna'ł'e·s a'$_{a}$'ke· łahaqa'pse· a$_{a}$ʿkinuqłe'$_{i}$t!e·s. naqa'pse· poponana'e·s. łahaqaˋpse· a$_{a}$'k$_{i}$yuk^{u}a'e·s; łahaqa'pse· ak.ła'm'e·s kiak!aku'ta·t.s a'$_{a}$ʿke· ła.ɛ'nse· a$_{a}$ʿq!uk.łuma'e·s k!u''mtsaks. ta'x̣as q!a'pe·'s łahaqa'pse· ne$_{i}$s ma ya$_{a}$q$_{a}$qa'pske· a$_{a}$ʿk.łɛtɛ't!e·s, ne$_{i}$s kqaoˇsa'qa ma'e·s. ta'x̣as ts!ɛna'x̣e· a$_{a}$ʿkik.łuna'me·s; a$_{a}$'ke· ła.ɛ'n·e· k^{u}wɛ'łqa nɛtsta'hałs. kt$_{i}$na'x̣a'm a$_{a}$ʿkɛnuqłe·'et.s naqts!ɛłuˇk^{u}a'$_{a}$mik. nułpałnɛ'łne· qo$_{u}$s a$_{a}$ʿkik.łuna'me·s. qakiya'mne·: "ho'ya·'s sɛłwa'x̣e· k!aˋk!łanaq!oˋx̣$_{u}$małe·'et." tse$_{i}$katɛ'łne·. n'upx̣a'łne· ska'x̣e·. ta'x̣as n'anax̣a'mna'mne·. qawaqa'x̣e·. qakiłɛ'łne·: "qo$_{u}$s sn'ɛt.ła'$_{a}$ne· naso'$_{u}$k^{u}e·n." qa.oho'łne· ne$_{i}$s wa'łk$_{u}$wa·'s ma k!ɛ'tk!o· kiaq!$_{a}$nu'k^{u}a·'t.s. mɛ'ksan ne$_{i}$ na.u'te· a'$_{a}$ʿke· kiaq!$_{a}$nu'k^{u}a·'t n'u'px̣$_{a}$ne· ne$_{i}$sts ke·'ɛns ne$_{i}$s wa'łk$_{u}$wa's ma k!ɛ'tk!o·'s kiaq!$_{a}$nu'k^{u}a·'t.s. ta'x̣as ne$_{i}$ na.u'te· t!ax̣o'$_{u}$ne· łax̣a.ɛ'se·s suk.łɛk$_{i}$natɛ't$_{i}$ne· tsx̣ałya$_{a}$qa$_{a}$naˋq$_{a}$nakɛ'ske· nuł'aq$_{a}$na''e·s. ta'x̣as qona'x̣e·. tɛnax̣a''mne·. peɛ'k!aks nułɛkna.ɛ'tse· a$_{a}$ʿkmox̣o'e·s. ta'x̣as n'ɛsak$_{i}$nu'ne·. pɛ'k!aks ne$_{i}$ na.u'te· n'ɛtkɛ'n·e· tsx̣ałya$_{a}$qa$_{a}$wɛtsq!$_{a}$nu'ske· kiaq!$_{a}$ku'ta'·t.s. sanqa'me·k skɛ'n·ku·ts. ta'x̣as n'a's$_{a}$ne· ki'ha$_{a}$t kiaq!aku'ta·'t.s s$_{u}$wɛ't$_{i}$mo. at wunekɛ't.se· n'ɛłqanmɛtq!ok.łɛmak!o'$_{u}$mik, at n'ɛnqapta'kse· k!u''mtsaks, at t!ało'$_{u}$k$_{u}$ne· kiaq!aku'ta·'t. at n'unanox̣u'ne·. at n'ɛ'k$_{i}$ne· ne$_{i}$s k!u''mtsaks. ta'x̣as skɛ'n·ku·ts sa·niłwi'yne·. nałnu'kp$_{i}$ne·.

small. ‖ The old woman thought: "Now my grandson may leave me, | 255
because Eagle Chief was not without high rank. | Maybe he did not
do it." |

In the evening he went to get water, and again he saw the girl. |
He said to her: "To-morrow at noon I shall come." The girl knew |
that he had shot the golden eagle. ‖ It was he who had given her 260
pemmican. Then she started again. | On the following day he said
to his grandmother: "I shall give you | the golden eagle that I brought
yesterday. This is what I won | by playing. I won a woman. I
shall go there." | The old woman said: "Whose daughter is she?"
The youth said: | "She is Golden Eagle's daughter." The old woman 265
said: | "If he were not chief, I should not give you up." | The old
woman cried. Her grandson said to her: "Don't | cry! I shall not
leave you." The old woman said: | "Do you want to carry meat
along?" The boy said: ‖ "To-morrow there will be much meat in 270
that town. | I shall make it." The old woman said: "It is well. |
Your wife will come for meat. The eagle will eat | it." |

In the evening the boy started. ‖ He went behind the tents. He 275
made himself look the way he used to be | when he was with his
mother. His clothing was fringed. | He had a shield and he had a
tomahawk. | He had a little hammer and he had a war bonnet, and |
on his head was a sparrow hawk. His saliva was ‖ shells. He had 280
everything that he used to have | when he was with his mother. He
started | for the town, and he was a large youth. | When he came
out of the prairie, he shouted, and the people in the town heard it. |
They said: "Well, Tree Chief arrives." ‖ They looked at him, and 285
they saw him coming. Then | they went out. He arrived. He was
told: "There is the | chief's tent." On the day before, | when he shot
the eagle, he was not recognized. Only the girl and | Golden Eagle
knew that he was the one who had ‖ shot the golden eagle on the previous 290
day. Then the girl | shook his bed. She prepared the seat |
where her husband was to sit. Then he went there. He entered. |
His place was prepared. He sat down. The girl had prepared the
place for Sparrow Hawk to sit down. ‖ Coyote was sitting there.
Then there were two | friends who had each a sparrow hawk. After
some time he spat, | and his saliva turned into shells. | The Sparrow 295
Hawk screeched, flew down, and ate | the shells. Then Coyote was
angry. He was ashamed. ‖

(*f*) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

Tsɩłmi·′yits kq!o·″mne· n′u′px̣$_{a}$ne· k!a`k!łanaq!o`x̣$_{u}$małe·′et nowas′namɩ′s$_{i}$ne· ne$_{i}$s a$_{a}$ʽkik.łuna′me·s. wɩ′łna·ms qakɩ′łne· tɩłnamu″e·s: “hɩntsx̣ałqakɩ′łne· su·″ne·s, tsx̣ałtse$_{i}$ka′te· a$_{a}$ʽkuq!łiłme′e·s.” ta′x̣as ts!ɩna′x̣e·. wɩ′łna·ms qakɩ′łne· su″e·s ne$_{i}$ pa′łke$_{i}$: “qak$_{i}$ya′mne· kɩntstse′$_{i}$kat a$_{a}$ʽkuq!łiłne″nis.” ta′x̣as kiaq!$_{a}$nu′k^{u}a·′t tse$_{i}$ka′te· a′$_{a}$ʽkuq!łɩłme′e·s. n′u′px̣$_{a}$ne· yunałɩ′kse· łu′kpo·′s. n′anax̣a″mne· kiłpa`łnekɩ′me·k. qake′$_{i}$ne· nɩtsta`hałnɩ″nte·k: “łatsᴇma·k!kɩ′ne·n′ a$_{a}$ʽkuqła′ła$_{a}$k.” ta′x̣as łatsᴇmak!k$_{i}$nɩ′łne· a$_{a}$ʽkuqła′ła$_{a}$k. qa:na′x̣e· k!a`k!łanaq!ox̣$_{u}$małe·′et. skɩkts!ła`nuqłe.ɩ′t.se·. tsx̣a`kɩł′itqana′$_{a}$q$_{a}$ne· a$_{a}$ʽq!uł′ɩ′se·s łu′kpo·s. yunaqa′pse· k!itqana′qa. ta′x̣as kuł′itqana″qa. ta′x̣as nałuk.łɩt$_{i}$ya′x̣$_{a}$ne·. qakɩ′łne·: “hú′hú′huˇyá·′.” ta′x̣as ne$_{i}$s a$_{a}$ʽq!u′ł′e·s łu′kpo· q!a′pe· n′uwo′k$_{u}$ne· n′ɩnqa′pte·k łu′kpo·. ta′x̣as nanux̣u′nqa″ne·. ta′x̣as ts!ɩna′x̣e·. qa:′łɩn kiyu′k$_{i}$yi·t.s ta′x̣as łax̣a′x̣e· a$_{a}$ʽkuqła′ła$_{a}$ks. n′upx̣a′łne· ska′x̣e· yunaqa′$_{a}$ne· łu′kpo·. qakiłamna′mne·: “ska′x̣e· łu′kpo· so$_{u}$kɩ′nki·ł. ma$_{a}$ts łsa″nqa.” ta′x̣as wa′x̣e· łu′kpo·. ta′x̣as qasa′nqa″ne·. q!a′pe· wat!qa′me·k. sanmox̣o′$_{u}$me·k łu′kpo·. yunaqa·″ne· n′ɩt!qa′$_{a}$ne· ne$_{i}$s a$_{a}$ʽkuqła′ła′ks. ta′x̣as q!a′pe· aqłsma′k$_{i}$nɩk! tsuk^{u}a′te·. qak$_{i}$ya′mne·: “q!a′pe· tsukwa′tki·ł, hɩntsqaqa`nałtsukwatkɩ′łne· a$_{a}$ʽku′qła.” ta′x̣as tsuk$^{u}$atɩ′łne· q!a′pe· qo$_{u}$s yu′n·o·′s a$_{a}$ʽkuq!yumɩ′n·a·′s. łaqawa$_{a}$qałyuwa$_{a}$ka′x̣e· k!a`k!łanaq!o`x̣$_{u}$małe·′et. n′ɩsak$_{i}$nu′ne·. ta′x̣as q!a′pe· tsuk^{u}atɩ′łne·. kiaq!$_{a}$nu′k^{u}a·′t naso′$_{u}$k^{u}e·n ts$_{u}$k^{u}a′te· sɩ′kse· łu′kpo·′s. n′u′px̣$_{a}$ne· nawaspa′ł′e·s qaok^{u}a′se·. qo$_{u}$s słat$_{i}$naq$_{a}$na′kse·. ta′x̣as q!a′pe·′s tsuk^{u}at.łɩs′$_{i}$ne· ke′$_{i}$sɩks łu′kpo·s. qakɩ′łne· swɩ′n′e·s: “pał ku′k.ło·k k!a`k!łanaq!ó`x̣$_{u}$małe·′et, sɩłqaoˇkwa′x̣e· na$_{a}$s. n′ɩ′ne· ke′$_{i}$se·k łu′kpo·. ts$_{u}$k^{u}a′te·n′. a′$_{a}$ʽke· sukq$_{u}$wa′$_{a}$te·. tsx̣ał′ɩ′n·e sɩ′t!ne·s.” ne$_{i}$s tsk.ła′wam k!a`k!łanaq!o`x̣$_{u}$małe·′e·t, ɩłna′haks wa′x̣e· łu′kpo· n′uk!we·″ne·, nuł·ak.łe′$_{i}$ne·, tuna′k$_{a}$ne· q!apq!ułqa″ne·. a′$_{a}$ʽke· wat!kax̣o′ne· qo$_{u}$s na′$_{a}$ta$_{a}$s. qawa$_{a}$kałts!ɩnx̣o′$_{u}$me·k at qa.ikɩ′łne· qo$_{u}$ kqa′qa pał ksłhuł·a′k.łe·. sɩł′a`qałqatse$_{i}$katɩ′łne·. n′u′px̣$_{a}$ne· k!a`k!łanaq!o`x̣$_{u}$małe·′et ne$_{i}$s k!aqa′ke$_{i}$ks nawaspa′ł′e·s ktso′$_{u}$k^{u}ats k!u′k!e·′s ke′$_{i}$siks łu′kpo′s. ta′x̣as ła.una′x̣e·. qaoˇx̣a′x̣e· ne$_{i}$s ktu′$_{u}$na·ks łu′kpo·′s q!apq!u′łqaps. wat!k$_{i}$mɩ′te·. qawaka′x̣e· tɩłnamu″e·s. qakɩ′łne·: “qa′psins kɩnsɩłtso′$_{u}$k^{u}at na łu′kpo· pał kiyuna′qa aqłsma′k$_{i}$nɩk! x̣ɩna tsuk^{u}a′te· qo$_{u}$ k$_{u}$wa′t!k$_{i}$me·t. hułqonax̣a′ła, hutsx̣ał′umitse′$_{i}$te·.” ta′x̣as qona′x̣e· n′umitse′$_{i}$te·. ta′x̣as numatsɩnata′pse· skɩ′n·ku·ts, k!o`k!iłq!apq!u′łqaps ksɩł′umɩ′tse·t. ta′x̣as tsx̣a′ne· skɩ′n·ku·ts. qakɩ′łne·: “qa′psins kɩn′u′pske·n? at qa.ikɩ′łne· ɩn kqa′qa. ma′te·n′ ne$_{i}$s skikqa′pse· łu′kpos ma ksɩłtso′$_{u}$k^{u}at kiaq!$_{a}$nu′k^{u}a·′t sɩ′kse·, a′$_{a}$ʽke· sukq$_{u}$wa′$_{a}$te·. tsx̣ałsłama′łne· tɩłnamu·′ne·s.”

(*f*) TREE CHIEF PROVIDES FOOD FOR THE PEOPLE

At night, when Tree Chief slept, he knew | that the people in the 300
town were starving. In the morning he said | to his wife: "Tell your
father to look at the fortune-telling place." | Then she started. In the
morning the woman said to her father: | "He says you shall look at
your fortune-telling place." Then || Golden Eagle looked at his fortune-telling 305
place. He saw many | tracks of buffalo cows. He went out
and shouted. Then | the youths said: "Make the buffalo fence
strong." Then | the buffalo fence was made strong. Tree Chief went
along. | There was a large prairie. He began to pile up the manure
of || buffaloes, much of the same kind. After he had piled it up, | he 310
shouted at it. He said to it: "Hu, hu, hu, ya!" Then | all the buffalo
dung arose and became buffalo cows. | Then he rounded them up.
Then he started. Just as soon as he arrived | at the buffalo fence, he
saw many buffaloes coming. || The people told one another: "The buffaloes 315
are coming. Be careful! Don't | let them disperse!" The buffaloes
arrived. They did not disperse, and they all | went over the precipice.
They were piled up. Many buffaloes filled up | the buffalo drive.
Then all the people took them. | They said: "Take everything.
Take even || the skin." Then they were all taken up the hillside. | 320
Tree Chief came up the hill. | He sat down, and all were taken.
Chief Golden Eagle | had taken the fat of the buffaloes. He saw his
son-in-law, | who did not go down. He remained sitting on top. Then
all the || fat buffaloes had been taken. (The chief) said to his daughter: 325
"Tree Chief is tired. | Therefore he did not come down. Here is
a fat cow. | Take it. It also has good hair. That shall be your
blanket." | When Tree Chief came back, one buffalo cow came along
behind the others. | It was old, thin, and full of sores. It also ||
slid down from above. It stopped up there. It was so old that 330
it was not good to be eaten, | therefore it was not looked at. Tree
Chief knew | what his father-in-law had said when he took | one fat cow.
Then he went down. He went to | the lean buffalo, the sore one.
He let it slide down. || His wife came, and he said to her: "Why did 335
you take that | buffalo? There are many people. They ought to take
what slides down. | Let us go and skin it!" She went and | skinned
it. Then Coyote laughed | at them because they skinned one sore one.
Coyote spoke, || and said to him: "Why do you do that? That kind 340
is not eaten. | Leave this cow lying there. Eagle has taken | a fat
one with good hair on it for a blanket for your wife." | They did not

qatse$_{i}$katι'łne· skι'n·ku·ts. ne$_{i}$sts k!aqa'ke·. qałwi'yne· kiaq!$_{a}$nu'k^{u}a·'t pał ksιłqa'łwiyts, ksaˇ'q$_{a}$na qatsx̣a'ne· mι'ksa·'n skι'n·ku·ts nomats$_{i}$natka''ne·. ta'x̣as n'umιtse'$_{i}$te· k!a`k!łanaq!o`x̣$_{u}$male·'et.

Namatι'ktse· a'k!e·s tιłnamu''e·s k!a`k!łanaq!o`x̣$_{u}$małe·'et. qakι'łne·: "at ma$_{a}$ts wux̣o'$_{u}$mun' x̣a'$_{a}$łtsin a'$_{a}$ʻke· łka'm·u." ta'x̣as n'umitse'$_{i}$te·. tse$_{i}$ka'te· naso'$_{u}$k^{u}e.n qa'łas nι'n'e·ns u's'me·ks ke'$_{i}$siks k!omι'tse$_{i}$ts q!a'pe·'s sι'kse·. qaoˇx̣a'x̣e· nawaspa'ł'e·s. ma ksιł'umι'tse$_{i}$ts kuł·a'k.łe·'s. tse$_{i}$ka'te· pał n'ι'nse u's'me·ks ke'$_{i}$se·ks łu'kpo·s.

N'u'px̣$_{a}$ne· skι'n·ku·ts ne$_{i}$s kama'$_{a}$tkits tιłnamuι'se·s a$_{a}$k!ι'se·s swu'e·s. a'$_{a}$ʻke· namatι'ktse· tιłnamu''e·s a'k!e·s. qakι'łne·: "hawιtskι'n·e·n'. ma$_{a}$ts at wux̣o'$_{u}$mo·n' qa'psin." qa·wιsqa'pse· tιłnamu''e·s k!a`k!łanaq!o`x̣$_{u}$małe·'et. q!akpa'me·k ne$_{i}$ pa'łki$_{i}$ ne$_{i}$s ma· k!aqa'k.łaps nułaq$_{a}$na''e·s. pał ko'wa·s x̣a'$_{a}$łtsin ne$_{i}$s k!u'px̣a a$_{a}$ku'ła·ks. ta'x̣as n'ałtsι'n·te·k ke'e·k wa''nmo·'s. qa.u'px̣$_{a}$ne· ne$_{i}$ pa'łke$_{i}$ pał sιłwux̣omu'n·e ne$_{i}$s kawι'tske·n' a$_{a}$k!s. qanax̣u'se· pał sιł'u'pse·. qakι'łne· tιłnamu''e·s k!a`k!łanaq!o`x̣$_{u}$małe·'et: "ma hoqak.łι's$_{i}$ne· ma$_{a}$ts kιnłwu'x̣o·. ne$_{i}$s łaqalwux̣o'$_{u}$mon' ιs a$_{a}$k!s." ławux̣omu'n·e· ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s x̣a'$_{a}$łtsins a$_{a}$k!s ła.ιtq!a'nx̣a''mse·.

N'u'px̣$_{a}$ne· skι'n·ku·ts ne$_{i}$s k!aqanι'ke·ts. na$_{a}$s qaha'se· x̣a'$_{a}$łtsins qanaqkupła'łte·. q!akpakitx̣o'$_{u}$ne·. qakι'łne· tιłnamu''e·s: "qa'psins kιnu'pske·n? maoqak.łι's$_{i}$ne· ma$_{a}$ts kinłwux̣o'$_{u}$mo ιs kaa'$_{a}$k!mi·ł. ne$_{i}$s łaqałwux̣o'$_{u}$mon'." ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s łaqałwux̣omu'n·e·. słaha`tkikqa'pse·. ła$_{a}$qa.itq!a·'nx̣a''mse·.

Qakι'łne· tιłnamu''e·s k!a`k!łanaq!o`x̣$_{u}$małe·'et: "qonamι'łe·n' ne$_{i}$s kιnłqałwux̣o''mo ιs kaa'$_{a}$k!mi·ł qo$_{u}$ x̣a'$_{a}$łtsin. qa'ła n'ιsιnłιntsłakι'łne·." qaoˇx̣a'x̣e· ne$_{i}$ pa'łke$_{i}$ ne$_{i}$s qałwox̣omu'n·e· ne$_{i}$s ak!s x̣a'$_{a}$łtsins. ła.itq!a'nx̣a''mse·. ta'x̣as skι'n·ku·ts n'umats$_{i}$natι'łne· ne$_{i}$s k$_{i}$yunaqx̣owu'me·s.

Ta'x̣as kuł'umι'tse$_{i}$t k!a`k!łan·aq!o`x̣$_{u}$małe·'et qakι'łne·: "ta'x̣as qo$_{u}$ nawιsiłkι'nen' a$_{a}$ʻku'łak ka$_{a}$kιt.łanała'e·s." pał k!ιsιku'ma·łs qa.ało$_{u}$qakι'n·e· ne$_{i}$ pa'łke$_{i}$. qakι'łne· tιłnamu''e·s k!a`k!łan·aq!o`x̣$_{u}$małe·'e·t: "oqo$_{u}$nałx̣o'$_{u}$mon' sιt!nι'smi·ł." ta'x̣as ne$_{i}$ pa'łki$_{i}$ noqo$_{u}$na·`wιsq!owomu'n·e sι't!e·s. qałwi'yne· ne$_{i}$ pa'łke$_{i}$ ktsx̣ałyι'k!ta a$_{a}$ʻk$_{u}$wum·ałq!ols. qak.ła'pse·: "ma$_{a}$ts yι'k!ta. qaqa`nałts!ιnałx̣o'$_{u}$mo·n' ιs a'$_{a}$ʻk$_{u}$wu$_{u}$ms." ta'x̣as ne$_{i}$ pa'łke$_{i}$ ts!ιnałx̣o'$_{u}$ne· ne$_{i}$s a'$_{a}$ʻk$_{u}$wu$_{u}$ms qa.yιk!ta'$_{a}$ne· a$_{a}$ʻq!uł'ι'se·s.

Ta'x̣as tsιłmi·'yιt.s pał k!ιsku'ma·łs sι't!e·s. ne$_{i}$ pa'łke$_{i}$ qałwi'yne· ktsx̣ał'ιktυ'qo· sι't!e·s. qak.ła'pse· nuł·aq$_{a}$na''e·s: "ma$_{a}$ts ιktϋ'qo·n'. qaqa`nał'upakι'ne·n'; a'$_{a}$ʻke· ne$_{i}$ a'$_{a}$ʻk$_{u}$wum ne$_{i}$ qa'qaps a$_{a}$ʻq!u'ł'e·s a'$_{a}$ʻke· upakι'nen'; a'$_{a}$ʻke· ne$_{i}$ a$_{a}$ʻku'qła

look at Coyote, (and did not listen to) what he said. Golden Eagle thought: | "He wants it, therefore he did not speak." But | Coyote laughed at them. Then Tree Chief | skinned it. |

Tree Chief gave his arrow to his wife. | He said to her: "Don't touch it! Don't touch the dogs and children with it!" Then | he skinned it. The chief looked (to see) who had most || fat when they scraped off all the fat. He went to his son-in-law. | He was skinning the old cow. Then he saw that it was | the fattest buffalo. |

Coyote saw that his friend had given his arrow | to his wife, and he also gave his arrow to his wife. He said to her: || "Keep it. Don't let it touch anything." | The wife of Tree Chief stood there. The woman forgot | what she had been told by her husband. When her hungry dog | saw the meat, it tried to eat the blood. | The woman did not know that she touched it with the arrow that she was holding; || (but when she did so, the dog) fell down and died. Tree Chief said to his wife: | "I told you not to touch it. | Touch it again with your arrow." The woman touched the dog | with the arrow, and it came to life again. |

Coyote saw what had happened. He passed by || a dog, struck it, and killed it. He told his wife: | "Why did you do that? I told you not to touch it | with the arrow. Touch it again with it." The woman | touched it again, but it still lay there. It did not come to life again. |

Tree Chief said to his wife: "Go there and || touch the dog with my arrow! Whoever owns a dog likes it." | The woman went there and touched | the dog with the arrow. It came to life again. Then Coyote was laughed | at by the crowd. |

Tree Chief said to his wife after she had skinned (the buffalo): || "Carry the meat there into our tent!" | It was bloody, and the woman did not know what to do. Tree Chief said to his wife: | "Carry it in your blanket!" | The woman carried it in her blanket. The woman thought | she would spill the guts. He said to her: "Don't || spill them! Carry them in with the stomach." Then | the woman carried the stomach, and did not spill | the guts. |

Night came. Her blanket was bloody. Then the woman thought | she would wash her blanket. Her husband said to her: "Don't || wash it! Just put it aside; and also the stomach | and the guts, put them

oqo$_{u}$x̣akι′ne·n’; ya′t!ap a′$_{a}$ʽke· kιnł’upa′ke·n.” ta′x̣as qaq$_{a}$na″ne· ne$_{i}$ pa′łke$_{i}$ ne$_{i}$s ya`qak.ła′pske· nułaq$_{a}$na″e·s.

Skι′n·ku·ts k!u′px̣a ne$_{i}$s k!aqa′q$_{a}$naps s$_{u}$wu′e·sts ats$_{a}$wa′ts!e·s a′$_{a}$ʽke· qakι′łne· tιłnamu″e·s łqa′q$_{a}$naps noqo$_{u}$na`wιsq!o$_{u}$womu′se· sιt!ι′se·s. ta′x̣as tsιłmi·′yιt.s ne$_{i}$s yaqaq$_{a}$na′pske. tιłnamu′t$_{i}$mo·’s k!a`k!łan·aq!o`x̣$_{u}$małe·′et.s a′$_{a}$ʽke· qała′ta˘qnapma′łne· tιłnamu″e·s.

Kanmi·′yιt.s wι′łna·ms k!ok$_{u}$nu′x̣^{u}a’m tιłnamu′t$_{i}$mo k!a`k!łan·aq!o`x̣$_{u}$małe·′et. ta′x̣as n’ι′k$_{i}$ne·. qakι′łne· tιłnamu″e·s: “ka$_{a}$s ke′en kιłku′łka hutsx̣ał’ι′k$_{i}$ne·.” qak.ła′pse·: “tux̣^{u}a ła′q·a kιłku′łka?” numa′ts$_{i}$ne·. qakι′łne·: “ts’ma$_{a}$n·quk^{u}ałx̣o′$_{u}$ne· ιs kιkqa″ne·.” qak.ła′pse· tιłnamu″e·s: “tux̣^{u}a łe′e·n’ kιłku′łka ma n’ι′n·se· a$_{a}$ʽq!u′ł’e·s.” qakι′łne·: “tunwakakι′n·e·n’. kιnłtse′$_{i}$kat.” ta′x̣as ne$_{i}$ pa′łke$_{i}$ tunwaka`qkatkι′n·e· pał k!anι′ke$_{i}$s. tse$_{i}$ka′te· pa·ł n’ιnqapta′kse· kιłku′łkas. łaqa.ι′n·se· a$_{a}$ʽq!uł’ι′se·s łu′kpo·s. ta′x̣as n’ikι′łne·. qakι′łne·: “tunwakakι′ne·n’ sι′t!ne·s.” qak.ła′pse·: “tux̣^{u}a ła′q·a ksa′kqa; ma n’ok!^{u}e′$_{i}$ne· ma q!apkuma′łne·.” qakι′łne·: “tu·nwakakι′n·e·n’. kιnłtse′$_{i}$ka·t.” ts$_{u}$k^{u}a′te· ne$_{i}$ pa′łke$_{i}$ ne$_{i}$s ma k!ιsιku′ma·łs sι′t!e·s. łaqaqo$_{u}$qaqa′·pse· n’ιnqapta′kse· wu′p$_{i}$nιk!s. sukuq!łι′łse·. qakι′łne· tιłnamu″e·s: “a′$_{a}$ʽke· ne$_{i}$ ma kin’upa′ke·n tse$_{i}$ka′te·n’.” tse$_{i}$ka′te· ne$_{i}$ pa′łke$_{i}$ ne$_{i}$s a$_{a}$ʽku′qła’s ma k!upa′ke·n. n’ιnqapta′kse· k!ιtq!anx̣o′$_{u}$łes. qaya$_{a}$qa`wa$_{a}$q!anq!łι′łse·. ne$_{i}$s ma kq!apq!u′łqaps ma ksa$_{a}$nqo′$_{u}$wa·ts, o′k!^{u}q$_{u}$na ma ksιłhuł·a′k.łe’s ne$_{i}$s łu′kpo·s, q!a′piłso′$_{u}$kse· a$_{a}$ʽq$_{u}$wat!ι′se·s.

Ta′x̣as skι′n·ku·ts kułatkι`ki·łwι′tske·ł swu″e·s yaqaqana′pske·. ta′x̣as a′$_{a}$ʽke q$_{a}$q$_{a}$na′$_{a}$ne·. łitiłqaqa′pse·. x̣asEnmitu′qse· sιt!ι′se·s tιłnamu″e·s, ne$_{i}$s a$_{a}$ʽku′qła·’s ma k!upa′ke·n qa$_{a}$qała`tił’ι′n·se· a$_{a}$ʽku′qła·’s; ne$_{i}$s a′$_{a}$ʽk$_{u}$wums ma k!upa′ke·n qaoqała`tił’ι′nse· a$_{a}$ʽq!uł’ι′se·s łu′kpo·s. ne$_{i}$ła′se· tιłnamu″e·s ne$_{i}$s k!a`qałk!umna′$_{a}$net. qakι′łne· ne$_{i}$s ats$_{u}$wa′ts!e·s k!a`k!łan·aq!o`x̣$_{u}$małe·′et: “ma$_{a}$ts łae′$_{i}$ła·n’ la.upa″nte·n’.” ta′x̣as ne$_{i}$ pa′łke$_{i}$ skι′n·ku·ts tιłnamu″e·s ła.upa″nt.se· ne$_{i}$s qa`qałsιt!ι′se·s ma kx̣asιnmι′tuqs; ne$_{i}$s a$_{a}$ʽku′qła’s ne$_{i}$s a$_{a}$ʽkwum·a′łq!ołs. mι′ksa’n kiaq!$_{a}$nu′k$^{u}$a·’t qa:′łιn ya·qaqa′pske· k!a`k!łan·aq!o`x̣$_{u}$małe·′ets k!e·′tkιns, a′$_{a}$ʽke· qał’ι`tk$_{i}$nιktsa′pse· suk’nikit’nała′pse· k!u′px̣a nawaspa′ł’e·s yaqaqa′pske· k!e·′tkιns. mι′ksa’n nao·′k!^{u}e·’s nawaspa′ł’e·s nałnu`kp$_{i}$tsta′pse· ne$_{i}$s k!a`qał’ałnukpqa$_{a}$ka`te·na′ła$_{a}$ps.

Ta′x̣as ne$_{i}$s kwunι′kit.s qakι′łne· ats$_{u}$wa′ts!e·s k!a`k!łana·q!o`x̣$_{u}$małe·′et: “ta′x̣as łatse$_{i}$ka′te·n’ ne$_{i}$ kιn’upa′ke·n. kιnł’ι′k$_{i}$ma·ł łkam’nι″nte·k kιłku′łka’s.” tse$_{i}$ka′te· ne$_{i}$ pa′łke$_{i}$. pał n’ιnqapta′kse· kιłku′łka’s ne$_{i}$s skι′n·ku·ts ma kqatał’e′$_{i}$tkin. a′$_{a}$ʽke ne$_{i}$s ki′a·s sι′t!e·s, a′$_{a}$ʽke· tse$_{i}$ka′te· a′$_{a}$ʽke· x̣a′ts$_{i}$niłso′$_{u}$kse·. ta′x̣as sιłhoł’ιtkι′n·e· ke″so$_{u}$ks qa′psins k!a`k!łan·aq!o`x̣$_{u}$małe·′et.

aside too, also the skin; | put the coagulated blood into it and put it aside." Then | the woman did as her husband told her. |

Coyote saw what his friend and his sister-in-law were doing, ‖ and he told his wife to do the same. She carried it | in her blanket. When evening came, Coyote's wife did the same | as Tree Chief's wife was | doing. |

Early in the morning Tree Chief and his wife arose. ‖ Then they ate. He said to his wife: | "Where is the pemmican? I'll eat." She said to him: "Is there any | pemmican?" He laughed, and said to her: "You brought it in. | There it is." His wife said to him: "Is that pemmican? | Those were guts." He said to her: "Bring it out and look at it." ‖ Then the woman pulled it out slowly. It was heavy. | She looked at it, and it had turned into pemmican. There were no more | buffalo guts. Then it was eaten. He said to her: "Pull out your blanket." | She said to him: "Is there one? There was one, but it was all bloody." | He said to her: "Pull it out and look at it." The woman took ‖ the bloody blanket. It was no more that way. | It had become a new one with beautiful stripes. He said to his wife: | "Look also at the other things we put aside." The woman looked | at the skin which she had put aside. It had become | a tanned skin with a painting in the middle, although it had been full of sores ‖ with bad hair, for it had been an old | buffalo cow. Its fur was very good. |

After Coyote had watched what his friend was doing, | he did the same, but nothing happened. | His wife's blanket remained stiff, and the skin that she had put aside ‖ remained rawhide, and the stomach which she had put aside | remained as before. It was buffalo dung. His wife cried, | because he had given her trouble. Tree Chief said to his sister-in-law: | "Don't cry! Put them back again." Then the| woman, the wife of Coyote, put back again her ‖ own blanket, the rawhide, and the guts, | but Golden Eagle did just the same as Tree Chief. | He did the same to him. He was glad | when he saw what his son-in-law had done, | but his other son-in-law made him ashamed. ‖ He was ashamed on account of what he had done. |

After a while, Tree Chief told his sister-in-law: | "Look again at the things you have put aside. Eat pemmican with the children." The woman looked at it, and it had turned | into pemmican. Coyote had not been able to do it. And there ‖ were also two blankets. She looked at them, and both were good. Then | Tree Chief finished his good work. |

Tsιłmi·′yit.s qakι′łne· tιłnamu′′e·s skι′n·ku·ts: “a: hιntsqakι′łne· su′′ne·s tsx̣ałtse$_i$ka′te· a$_a$ku‘q!łiłme′e·s.” ts!ιna′x̣e· skι′n·ku·ts. ta′x̣as tsx̣ałsιłskιn·ku·′tstik. wι′łna·ms tse$_i$ka′te· a$_a$‘kuq!łiłme′e·s kiaq!$_a$nu′k^{u}a·′t. łιt.łi′kse· qa′psins. łat$_i$nax̣a′′mne·. qana′x̣e· skι′n·ku·ts. skikiłhaqa′pse· a$_a$q!uł′ι′se·s. tsx̣a‘kił′ιtqana·′q$_a$ne·. kuł′itqana′$_a$qa ta′x̣as nałuk.łit$_i$ya′x̣$_a$ne· łu′kpo·s. qawanax̣a′′mse· ne$_i$s a$_a$q!uł′ι′se·s łu′kpo·s. qak.ła‘t$_i$yił′ιł$_u$wa′t!te·, pał sιłqatał′ι′nse· łu′kpo’s. łahutsinqkupekι′me·k. ła qana′x̣e·. łałax̣a′x̣e·a$_a$‘kιk.łuna′me·s. łayux̣a′x̣e a$_a$‘koq!yumι′n·as. qake′$_i$ne·: “kqa‘sιłsa′′nqa iya′mu.” Wιłke′$_i$ne· ne$_i$s ke′$_i$tsx̣a. qake′$_i$ne·: “wu′ptse$_i$ł ła’psa‘ke·so$_u$sa‘qapnałka′′ne·.” nłι′kte· k!a‘k!łan· aq!o‘x̣$_u$małe·′et.s ne$_i$sts k!$_a$qa′ke·. (ne$_i$ k!$_a$qa′kya·m wu′ptso·ł at qakya′mne· qawunι′ke·t.s kts$_u$k^{u}a′tka.) ta′x̣as ła.una′x̣e· a$_a$‘kιk.łuna′mes ne$_i$s k!a˘qa′ke· skι′n·ku·ts. ta′x̣as n’umatsnatι′łne· pał wa′łk$_u$was k$_i$yuna′qa łu′kpo k!upι′łe$_i$ł. słaqaqa′′ne· kqawanx̣a′′mnam. n′ιtkιnι′ł$_i$ne· a$_a$‘ku′ła·kts a′$_a$‘ke· a$_a$‘ku′qła·. ta′x̣as skι′n·ku·ts łat$_i$nax̣a′′mne· a$_a$‘kιt.ła′′e·s. sł$_a$a:‘tkikqa′$_a$ne· k!a‘k!łana·q!o‘x̣$_u$małe·′et. a′$_a$‘ke· łaqa$_a$ke′$_i$ne· skι′n·ku·ts ne$_i$s ma yaqake′$_i$ke·. qo$_u$s kqa$_a$ke′$_i$łtsx̣a a$_a$‘kuq!yumι′n·a’s n’uk$_u$nux̣a′′mse· k!a‘k!łan·aq!o‘x̣$_u$małe·′et qak.ła′pse·: “ka$_a$ kιn’aqa′ke·? a′$_a$‘ke· łaqa′ke·n’. kιnłιtke·kq!a‘naq$_a$na′me$_i$k ne$_i$ ma kιna‘$_a$qapwa′x̣′mitx̣o′$_u$nap a$_a$‘kinokwe·′t!e·s ka′$_a$ke·n?” ta′x̣as tsuk^{u}a′te· a$_a$‘kuk!pax̣ma′kups k!a‘k!łan·aq!o‘x̣$_u$małe·′et, łqa′łwiy ktsx̣ał′u′pe·ł skι′n·ku·ts·ts x̣ma n’upι′łne· słaqaqa′pse· ksιłtso′$_u$k^{u}at a$_a$‘kuk!pax̣ma′ kups. ta′x̣as qanłałtι′łne· skι′n·ku·ts. ła.a‘naqa‘yiłx̣o′$_u$łne·. qakiłι′łne: “ta′x̣as hutsx̣ał ·aqa.upx̣$_a$na‘mnała′$_a$ne·. hιnqa′łwiy kιntsx̣a′ł′ip hιntsx̣ał·aquk^{u}a′x̣e· na ka′min.”

Ta′x̣as husłq!a‘pqałq!anux̣wa′te· k!a‘k!łan·aq!o‘x̣$_u$małe·′et. to′x̣^{u}a· n’ι′n·e· k$_u$wι′łqa qa′psins ne$_i$sts łqa‘k.łaq$_a$nane′$_i$mał skι′n·ku·ts ka$_a$sts x̣ma n’aqa′qa.

(*g*) THE END OF THE WORLD

Ho′ya’s, ta′x̣as hutsx̣ałq!apqałq!anux̣^{u}a′te· k!a‘k!łan·aq!o‘x̣$_u$małe·′e·t naso′$_u$k^{u}e·n kk.łaq$_a$nane·′mał skι′n·ku·ts.

Ta′x̣as ne$_i$sts kk.łaq$_a$na′na·m skι′n·ku·ts swυ′t$_i$mo· ts!ιn·aqayiłx̣o′$_u$łne· skι′n·ku·ts, ne$_i$s ya$_a$qa‘n·aqa‘n·uqka′ske· qanaqayiłx̣o′$_u$łne· skι′n·ku·ts. pał koq^{u}a‘o·px̣$_a$na′ła ka$_a$ n’ι′n’e·ns at yaqa‘o˘x̣ał·aona′mke· nata′nιk! qa′o˘x̣ałqa·qask$_i$nι′łne· skι′n·ku·ts. qakiłι′łne·: “na ta′x̣a qao˘sa′qa·. ma$_a$tsιntsłakqa′$_a$tse· q!a′pe· a′m·a·k. tax̣ta·′ o′ne·k kiyu′k$_i$yit ta′x̣as hutsła‘upx̣$_a$nι′s$_i$ne·. ka′min ne$_i$ hutsłaqana′x̣e· qo’s at yaqa‘qa·łyuwaka′mke· nata′nιk!. qo· hutsqa$_a$nqa′mik. ta′x̣as ne′ntsx̣a naso′$_u$k^{u}e·n ktsx̣ał·a′ło· na a′m·a·k, ta′x̣as hutsłaowo′k$_u$ne·. hutsłatska′x̣e·. nι′nkυ· skι′n·ku·ts a′$_a$‘ke· hιntsła-

At night Coyote said to his wife: "Oh, | tell your father to look at
his fortune-telling place." Coyote started. | Now, Coyote was going
to play. Early in the morning || Golden Eagle looked at his fortune- 435
telling place. There were no tracks. He came in again. | Coyote
went along. There was some manure. | He piled it up; and after
piling it up, he yelled | at the buffaloes; but the buffalo manure did
not move. He tried to drive the buffaloes, | but he could not move
them. He ran back. || He went along, and came to the town. 440
He went up a hill, | and he said: "The buffaloes have dispersed." He
shouted | his words. He said: "The bridegroom is staying with his
wife!" | He meant Tree Chief by these words. (They | used to call
bridegrooms those who had not been married long.) || Then the people 445
of the town went down when Coyote had said this. | They laughed
at him, because the day before many buffaloes had been killed; | but
now they did not move. The people prepared the meat | and the
skins. Then Coyote entered his tent, | and Tree Chief lay there.
Coyote said also || what Tree Chief had said before, when he spoke on 450
the hill. | Tree Chief arose. He said to Coyote: | "What did you say?
Say it again. Don't you know what you did | when you pushed me
into the trap of Wolf?" | Then Tree Chief took a firebrand. || He 455
wanted to kill Coyote. He might have killed him. Therefore | he
took up the firebrand. Then Coyote was struck. | He was struck
while he was running out. He was told: "We shall never meet
again. | If you want to die, come back to me." |

That is the end of the story of Tree Chief. || He would have been 460
the greatest one | if he had not fought with Coyote. |

(*g*) THE END OF THE WORLD

Now I'll finish the story of Tree | Chief's fight with Coyote. |

When Coyote and his friend fought, || Coyote was beaten away west- 465
ward. | Coyote was being beaten. Although we do not know | the
place where the sun goes down, there Coyote was left. | He was told:
"You shall stay here. Don't | go about any more through the whole
world. Later on, at the end of the world, || I'll see you again. I shall 470
go back that way | where the sun rises. There I shall stay. When |
the chief says that this world shall be no more, then I'll | arise. I'll

owo'k$_u$ne·. a'$_a$ʻke· hɩntsłats!ɩna'x̣e· qaya$_a$qa'wo a'm·a·k hutsx̣ałqa'$_a$kil'upx̣$_a$namnała'$_a$ne·, hutsx̣ałtsx̣amałktsałam·nała'$_a$ne·."

Ta'x̣as hutsᴇmak!ɩłsɩłq!aˋpiłtsx̣amɩ'łne· yax̣qał'ɩtkɩ'nke· swʋ't$_i$mo k!ak!łaˋn·aq!oˋx̣$_u$małe·'e·tts skɩ'n·ku·ts ne$_i$s pɩ'k!a·ks a'$_a$ʻke· ne$_i$s taxta·' tsx̣ałyaˋqa˘qna'$_a$ke· o'nɩks kiyu'k$_i$yit.s.

65. Raven

Ho'ya·'s hutsqałq!anux̣wa'te· qu'k^{u}e·n.

(*a*) THE ORIGIN OF DEATH

Qa·k.łuna'mne·. tsx̣a'ne· naso'$_u$k^{u}e·n, qake'$_i$ne·: "at tsx̣ała·sq!aˋłiłupna'mne·." q!a'pe· qałwiyna'mne· ne$_i$s yaqake'$_i$ke· naso'$_u$k^{u}e·n. qu'k^{u}e·n qaqałwi'yne, o'k!^{u}q$_u$na at ke'e·k a$_a$ka'qłe·łs, pał ke'en naso'$_u$k^{u}e·ns tsuk$_u$at.łɩ's$_i$ne· ke·'tsx̣a.

Naqsanmi·'yit tsx̣a'ne· naso'$_u$k^{u}e·n. qake'$_i$ne·: "huł'ipiłnała'e·s ałaqa'łt!e·s qu'k^{u}e·n." qakiya'mne·: "mɩtx̣a'ki·ł tsa·'tsa, a'$_a$ʻke· na.utenɩ''nte·k ɩtkupkɩ'nki·ł. hɩntsx̣ała·qatsk!oˋmi·łkɩ'łne· x̣ałe'e·s qu'k^{u}e·n; a'$_a$ʻke· hɩntsx̣ałyu·witsx̣omɩłkɩ'łne· s$_u$wu'n'e·s." ta'x̣as mɩtx̣a'łne· tsa·'tsa. naqatsk!ułɩ's$_i$ne· x̣ałe'e·s qu'k^{u}en; ne$_i$ kanɩts!łaɩ'nx̣o· na.utenɩ''nte·k ne$_i$s tsx̣ałyaqaˋnmox̣u'ske· a$_a$'kɩts!ła'e·ns qawax̣mɩt.łɩ's$_i$ne· swu'n'e·s qu'k^{u}e·n. tsx̣ana'mne·. qakiya'mne·: "na·qatsk!ułɩ's$_i$ne. x̣ałe'e·s qu'k^{u}e·n." a'$_a$ʻke· łatsx̣ana'mne·. qakiya'mne·: "yuwitsx̣u'se· swu'n'e·s qu'k^{u}e·n." qake'$_i$ne· qu'k^{u}e·n: "ta'x̣as at'a·sq!aˋłiłup'na'me·s." qak.łɩ'łne·: "pał kɩ'n'e·n naso'$_u$k^{u}e·n. pɩ'k!a·k ma ke·'ntsx̣a."

(*b*) WHY THE ANT HAS A THIN WAIST

Taˋx̣a ne$_i$ haˋkiłhakq!ayɩ'tke·, ta'x̣as ts!$_a$x̣u'na at tsᴇmak!ka·'mtɩ'łe·k, sa˘q$_a$na'$_a$ne· k.ł'ɩte·tɩła·mna'me·s. tu'x̣^{u}a n'ałasx̣a'm·e·k. n'o·ktsqapx̣omna'ne·.

(*c*) RAVEN HIDES THE GAME

Ta'x̣as qatakɩ'n·e· qu'k^{u}e·n pał qa˘qaˋł'a·'sqa·łt. ta'x̣as sa$_a$nłwi'yne· qu'k^{u}e·n. n'e·łatsu'n·e·. q!ape·ł'ɩłatsu'te· iya'm·u's łu'kpo·s, kamqoq!u'ko·łs iya'm·u's. ta'x̣as n'ɩskax̣$_a$me·tɩ'łne· qu'k^{u}ents a'$_a$ʻke· i'ya'm·u. q!a'pe·łkqa$_a$tsa''mne· pał sɩł'ɩskax̣$_a$metɩ'łne·. qa.upx̣a'łne· ka$_a$s naqa'nam qu'k^{u}e·n. n'upx̣ałɩ's$_i$ne· k!o·'ła. ta'x̣as wune·kɩ't$_i$ne· nowasna'mne·. wune·kɩ't$_i$ne·, ta'x̣as q!a'pe· tunak$_i$na'mne·.

Qałwi'yne· qu'k^{u}e·n: "hułts!ɩ'na·m a$_a$kik.łu''nam na˘qanha'qa kiya'nx̣o·." ta'x̣as ts!ɩna'x̣e·. n'ɩtkɩ'nme·k qu'k^{u}e·ns. nułnux̣u'n·e·. łax̣anox̣u'n·e· a$_a$ʻkɩ·k.łuna'me·s. na'$_a$ta·s qa·nux̣u'n·e·.

come back. You, Coyote, will also | arise, and you shall come back.
In the middle of the world | we shall meet. Then we shall shake 475
hands." |

This is the very last of the story of what | the friends Tree Chief and Coyote did | long ago, and what they will do at the end of the world. |

65. Raven

Well, I'll tell you about Raven. |

(*a*) THE ORIGIN OF DEATH

There was a town. The chief spoke, and said: | "Everybody shall
die twice." Everybody wished for what the chief said; | but Raven
did not want it because he eats || eyes. Since he was chief, his word 5
was taken. |

After some days the chief spoke, and said: "Let us kill | Raven's
children!" They said: "Shoot at a grass figure, | and the girls shall
get fuel. Then you shall shoot | Raven's son, and you shall chop a
tree down and make it fall on || his daughter." Now they shot at the 10
grass figure, and Raven's son was shot. | The girls chopped down a
tree; and when the tree was about | to fall, Raven's daughter was
thrown under it. | They talked, and said: "Raven's son has been
shot," | and they said: "A tree fell || on Raven's daughter." Raven 15
said: "Now they shall die twice." | He was told: "You are a chief,
and already | you have spoken." |

(*b*) WHY THE ANT HAS A THIN WAIST

Then, when they were talking, Ant tightened his belt | in order to
bury the dead. He almost || cut himself in two, and was small after 20
that. |

(*c*) RAVEN HIDES THE GAME

Then Raven could not succeed. He had had two children. Then |
Raven was angry. He hid himself and hid all | the buffaloes. (Both)
were lost, | Raven and the game. All went on, but he was lost. || It 25
was not known where Raven had gone. It was known | that he had
done it. For a long time they were hungry. After a long time |
they all became thin. |

Raven thought: "Let me go to the town to see if | they are starv-
ing." Then he started. He transformed himself into a raven.
He flew || away and flew back to the town. He flew about above 30

n'u'px̣$_a$ne· łɩtq!a·nłe.ɩ't.se·. n'u'px̣$_a$ne· k.ło·wasna'me·s. łats!ɩnanox̣u'n·e·.

Qakiya'mne·: “ka$_a$s kuł'a·qak$_i$na'ła qu'k^{u}e·n kułtsɩnkɩna'ła?” qakiya'mne·: “kanmi·'yit ma$_a$tsɩnts!aˋnax̣akɩ'łne·. sɩ'n·a tsx̣alqaqało·k!^{u}e'$_i$ne· k!ana'x̣a pał k!ɩłkɩ'łwiy. tsx̣ał'u'px̣$_a$ne· ka$_a$s tsx̣ał'a·qa'q$_a$na.” ta'x̣as kanmi·'yit qawanx̣a·'mna'mne·. n'anax̣a''mne·. qo$_u$s a:n'iłqa'haks qaoˇx̣a'x̣e· n'itx̣o'$_u$me·k, ne$_i$s qałtowukqa'$_a$ne· pał ko·'wa·s. łałɩtqawu'mne· qapsqakqa'$_a$ne· op'na'mo's.

Qawɩsaˇqa'$_a$ne· qu'k^{u}e·n. qałwi'yne·: “a'$_a$ʻke· hułats!e·'nam a$_a$ʻkɩk.łu''na·m.” a'$_a$ʻke· łae:tkɩ'nme·k qu'k^{u}e·ns. nułnux̣u'n·e·. łax̣a·nox̣u'n·e· a$_a$ʻkik.łuna'me·s. n'u'px̣$_a$ne· sɩ'n·a·'s qo$_u$s a:n'iłqa'haks sakqa'pse·. qałwi'yne·: “há·, ma k!ɩłkɩ'łwiy sɩ'n·a. qa.u'px̣a ka$_a$s naqaˋ$_a$kiła'qaps łu'kpo·s.” pał k!ɩnqa'pte·k qu'k^{u}e·ns, słaqaˇqa'pse· qałwi'yne·: “hułe'e·k a$_a$ʻkaqłe·'ł'e·s sɩ'n·a.” ta'x̣as n'unanux̣u'n·e. yuwax̣amɩtɩnka'me·k a'$_a$ʻk$_u$wum'ɩ'se·s sɩ'n·a·s. pał kqa'łwiy ksɩ'l'e·ps. qa.onɩ'łne·. tsɩnkina'pse· sɩ'n·a·'s. qake'$_i$ne· sɩ'n·a: “hutsɩnkɩ'n·e· qu'k^{u}e·n.”

Ta'x̣as q!a'pe· n'anax̣ana'mne·. mitiyax̣a'łne· qu'k^{u}e·n. tu'x̣^{u}a at x̣atkɩ'n·e· sɩ'n·a pał ko·'wa·s qatsᴇmak!qa'$_a$ne·. qu'k^{u}e·n pał ke'$_i$se·k tsᴇmak!qa'$_a$ne·. ta'x̣as łax̣ax̣a'mne·. ta'x̣as tsinkinɩ'łne· qu'k^{u}e·n. ts!inałkinɩ'łne· naso'$_u$k^{u}e·ns a$_a$ʻkit.ła.ɩ'se·s. ta'x̣as q!a'pe· qonax̣a'mne·. tuk!x̣o'$_u$łne· a$_a$ʻkit.ła''na·m. pał k$_u$wɩłk.ło'$_u$'na·m q!ape·łq!uˋntkałhaq$_u$wu'mne·. skɩ'n·ku·ts wa·q!$_a$nu'n·e· a$_a$ʻk!a''nqo·'s. ta'x̣as qaˋnałtɩnakɩˋłwɩtskɩ'k$_i$ne· skɩ'n·ku·ts. ta'x̣as tsx̣ana'mne·. qakiłɩ'łne· qu'k^{u}e·n: “ta'x̣as tsx̣anatawa's'nu ka$_a$s kɩn'aqa'ke·n iya'm·u. nowas'na'mne·. kɩn'it.ła'$_a$tso·t. k!umnaqaqa'$_a$ne· łka'm·u.” qatsx̣a'n·e· qu'k^{u}e·n. yɩk!ta'kse· a$_a$ʻkaqłɩ'ł'e·s. sɩł'iła'n·e ktsx̣a'ł'e·p. tsx̣ałqa.uˋpełɩ'łne· pal ke'en naso'$_u$k^{u}e·n, pał ke'en a$_a$ʻkik.łu·''na·m. n'ɩ'nse· a·na'e·s a$_a$ʻka'qłe·łs łu'kpo·s. ta'x̣as łukɩnłɩ's$_i$ne· a·na'e·s. n'ikłɩ's$_i$ne·. qakiłɩ'łne·: “wasa'q$_a$na·n' he'$_i$tsx̣an.” qatsx̣a'n·e· qu'k^{u}e·n. wa·wɩtskɩ'k$_i$ne·. n'u'px̣$_a$ne· skɩ'n·ku·ts pał n'ɩ'nse· qo$_u$s a$_a$ʻk!a·''nqo·s. n'u'px̣$_a$ne· ma kqawɩłɩ'łwiys skɩ'n·ku·ts. qałwi'yne·: “ta'x̣as pał hutsx̣atk$_i$nu'k$_u$ne·.” qake'$_i$ne· qu'k^{u}e·n: “ka$_a$ kuł'a·ˋqaqa'ła·'m.” wɩłke'$_i$ne·. n'u'px̣$_a$ne· skɩ'n·ku·ts nank!ata'kse·. qałwi'yne·: “ta'x̣a·s pałutsqa.ɩ'p$_i$ne·.” qakiłɩ'łne·: “wasa'q$_a$na·n' he'$_i$tsx̣an.” a:n'ɩˋsiłpałne·x̣u'n·e·. qake'$_i$ne·: “ka$_a$ kuł'a·ˋqaqa'ła·'m.” łahułnux̣u'n·e· skɩ'n·ku·ts. łao·k!onɩn'me·'nx̣o$_u$nqa'$_a$ne· qu'k^{u}e·n. łaananux̣u'n·e·. yuk!k^{u}aka·tɩ'łne·. skɩn·ku·ts ta'x̣as n'ɩłkiłɩ'łne·.

Qała'k'ne·s qaˋnałwa·nux̣u'n·e· qu'k^{u}e·n. ta'x̣as łaqawo$_u$katɩ'łne·. a'n'a·n naqts!ɩqłɩ'łne·. qake'$_i$ne·: “qò· qò· qò·.” sa·niłwi'yne· skɩ'n·ku·ts. ts$_u$k^{u}a'te· a'm·a·ks qawax̣amɩ'te·

the town. | He saw that there was nothing moving. He knew that
they must be hungry. | Away he flew. |

They said: "What shall we do with Raven that we may catch
him?" | They said: "Don't go out to-morrow. Beaver || shall be the 35
only one to go out, for he is wise. He will know | what to do."
Then the next day they did not move. | He went out. He went
some distance, lay down, | and lay on his back hungry. His stomach
was empty, and he lay there | just like dead. ||

Raven staid there. He thought again: "I'll go back to | the 40
town." He transformed himself into a raven. He flew away | and
flew to the town. He saw Beaver lying | a little ways off. He
thought: "Oh, Beaver is wise, | but he doesn't know where the buffaloes
are." Since he had become || a raven, he thought: "Let me eat 45
Beaver's eyes." | He flew down. He sat down on Beaver's belly. |
Because he thought he was dead, he was not afraid. | Beaver took
him. Then Beaver said: "I caught Raven." |

All ran out to get Raven. || He almost got away from Beaver, 50
because Beaver was hungry and weak. | Raven was fat and strong.
Then the people arrived. | Raven was caught and taken to the
chief's | tent. They all went in. The tent was ballasted. | It was a
big tent, and they were all around it. || Coyote climbed up to the top 55
of the tent. | Coyote was looking in through the smoke hole. Then
they spoke. | They said to Raven: "Now, tell us, what did you do
with | the game? The poor children are hungry. You have hidden
it." | Raven did not speak. He wept. || He cried, because he was to 60
die. They were not to kill him, because he was a chief, | because it
was a town. He wore around his neck the eyes of buffaloes. | They
took off his neckwear and ate it. They told him: | "Quick, speak!"
Raven did not speak. He looked up, | and saw Coyote there in the
smoke hole. || He knew that Coyote was a coward. He thought: 65
"Now | I'll be saved." Raven said: "Which way | shall I put my
head?" He shouted. He saw Coyote, who was scared. | He thought:
"Now I shall not die." They said to him: "Quick, | speak!" He
shouted louder, and said: "Which way || shall I put my head?" Then 70
Coyote flew up, and | Raven jumped out. He flew out. | He was
saved. Coyote was scolded. |

Raven flew straight up, and was lost to sight. | Magpie had clear eyes.
He said: "Qo, qo, qo!" || Coyote became angry. He took dirt and threw 75

a$_a$‘kaqłił'ɩ′se·s. qats!upᴇnaqłɩ′lne· a′n'a·n. snakɩłwɩtskɩ′k$_i$ne·. ta′x̣as yik!ta′kse· a$_a$‘kaqłɩ′l'e·s pal k!ɩ′tqa·ps a′m·a·ks sɩł'aqaqa′pse·. qake′$_i$ne·: “ne$_i$s łalu`q^{u}anox̣u′n·e·.”

Ta′x̣as tsɩłmi·′yɩt nakq!eyɩ′t$_i$ne·. qakiya′mne·: “qa′ła· ktsx̣ałts!ɩ′na·m ne$_i$s łayaqananox̣u′ske·?” qakiya′mne· qaqanu′k.ło· a′$_a$‘ke· tiłna′$_a$ko·. kanmi·′yit ts!ɩna′x̣e· ne$_i$ nɩtsta`hałkɩ′ste·k. qa·na′x̣e·. sɩłqawa·`kanmitu′kse· qakałtunwa·kawi·tsomɩ′se·. na`qtse·k!a`sł·aka′k$_a$ne·. ta′x̣as ts!ɩnałts$_a$qana′x̣e·. qa·na′x̣e·. n'u′px̣$_a$ne· sant.ła·namɩ′s$_i$nė·. n'ɩsnit.ła′$_a$se· tɩłnamukɩsta′ke·s. łax̣a′x̣e·. qa.u′px̣$_a$ne· ka$_a$s at naqa′q$_a$naps. n'u′px̣$_a$ne· yunałɩ′kse· łu′kpo·. qakiła′mne·: “ka$_a$s kuł'a·qakina′ła?” qake′$_i$ne·: “hułɩtkɩna′ła nŏpɩ′k!a.” nao′k!^{u}e· n'ɩnqa′pte·k qaqanu′k.ło·'s, nao·′k!^{u}e· n'ɩnqa′pte·k no′k^{u}eys. qaoˇsaˇqa′$_a$ne· tɩłna′m·u nao·′k!^{u}e·$_a$ ts!ɩnyax̣ak!o′$_u$ne·. x̣una′x̣e· a′$_a$‘k!a$_a$qs. n'u′px̣$_a$ne· ts$_a$qu′na·'s x̣a′$_a$łtsins saoˇsaˇqa′pse· qo$_u$s a′$_a$‘k!a$_a$qs. sa·nłɩkpakta′pse·. x̣unaqkɩ′n·e· ne$_i$s a′$_a$‘k!a$_a$qs. ta′x̣as net!ko′$_u$ne· ne$_i$ tsɩt!na′na. łats!ɩna′x̣e· ne$_i$ tɩłna′m·u. nao·′k!^{u}e· tɩłna′m·u a′$_a$‘ke· ts!ɩnyax̣ak!o′$_u$ne·. n'u′px̣$_a$ne· tsɩt!na′nas; qo$_u$s a′$_a$‘k!a$_a$qs saoˇsaˇqa′pse·. tu′x̣^{u}a tsx̣ałhut!nɩ`nmitqa′pse·. k!umna`nłi·kpakta′pse·. tunaknana′se·. tsuk^{u}a′te·, ts!ɩnałkɩ′n·e·. k.łat$_i$na′x̣a'm qak.ła′pse· ne$_i$s tɩłnamuma′l'e·s: “qa′psins kɩn'u′pske$_i$n?” qakɩ′łne·: “k!umnaqaqa′$_a$ne· at tsx̣ał'ɩ′k$_i$ne· ma·k!s. ta′x̣as q!a`pe·łɩn'o·`k$^{u}_{i}$noktsiyamɩ′s$_i$ne·, sɩłtska′x̣e· na tsɩt!na′na.” nao·′k!^{u}e· tɩłna′m·u ts!ɩnya′x̣$_a$ne· a′$_a$‘q$_a$nu·ks tsx̣ał'a′qtsx̣o·wa′tsk$_a$na·'s. qana′x̣e·. skɩkqa′pse· so′$_u$kse· a′q$_a$nu·ks. ts!ɩnałkɩ′n·e·. qa.u′px̣$_a$ne· ma kskiłx̣unmɩ′tquł ne$_i$s nɩtsta′hałs, nao·′k!^{u}e·s n'ɩ′nse· ne$_i$s a′q$_a$nu·ks. tɩnałkɩ′n·e·. ta′x̣as sɩł'ɩtkɩ′n·e· nŏpɩ′k!as ne$_i$ nɩtsta`hałkɩ′ste·k. ta′x̣as qaoˇsaˇqa′$_a$ne· a$_a$‘kɩt.ła.ɩ′se·s tɩłna′mu's a′$_a$qła's. qaoˇsaˇqa′$_a$ne· naqsanmi·′yɩt.s, ta′x̣as n'ɩ′k$_i$ne· ne$_i$ nɩtsta`hałkɩ′ste·k. at qa.u′px̣$_a$ne· ne$_i$ tɩłna`mukɩ′ste·k at n'askik.łe′$_i$tse· ne$_i$s tsɩłmi·′yɩt.s. kanmi·′yɩt.s at łaɩ′n·se· nao·′k!$^u$e·s x̣a′$_a$łtsins, nao·′k!$^u$e·s at ła.ɩ′n·se· no′k$^u$eys. ta′x̣as n'u′px̣$_a$ne· ne$_i$ nɩtsta`hałkɩ′ste·k at yaqaqna′pske· atława′se· łu′kpo·s ne$_i$s a$_a$‘kɩt.ła.ɩ′se·s ne$_i$s tsɩłme·yɩtna′mu's. nao·′k!^{u}e·'s qo$_u$s qaq!a′nse· a$_a$‘ko·ktsɩ′ke·ns a$_a$‘k!a`łax̣we·′e·ts, nao′k!^{u}e·'s qo$_u$s qaq!a′nse· a$_a$‘kiłq!a′łukps. ta′x̣as k.ła′wa·s łu′kpo·s ta′x̣as at wankɩ′nse· nao·′k!^{u}e·'s a$_a$‘koktsɩ′ke·ns, nao·′k!^{u}e·'s at wankɩ′n·se· a$_a$‘kiłq!a′łukps.

Tsɩłmiyɩ′t.se· qak.ła′mne·: “ta′x̣a·s hułats!ɩnax̣a′ła a$_a$‘kik.łu·′na·m ma kowa′s'na·m. huł·atsuk^{u}ata′ła łu′kpo·.” ta′x̣as ts!ɩna′x̣e·. n'u′px̣$_a$ne· pał su`k^{u}akate′$_i$se· łu′kpo·s. nao·′k!^{u}e· ne$_i$ nɩtsta′hał paq!$_a$me·k!o′$_u$ne· ne$_i$s a$_a$‘kok^{u}tsɩ′ke·ns. nao·′k!^{u}e· ts$_u$k^{u}a′te· ne$_i$s a$_a$‘kiłq!a′łukps. ta′x̣as ts!ɩna′x̣e· nao·′k!^{u}e·. ta′x̣as ła.ɩ′n·e· u′s'me·ks. nao·′k!^{u}e· ts!ɩna′x̣e·. qo$_u$s ts$_a$qa′haks yɩso$_u$x̣a·łhaqa′pske· łu′kpo·s. ta′x̣as wankɩ′n·e· a$_a$‘kiłq!a′łukps.

it | into his eyes. Magpie did not shut his eyes. He was looking up. | Then his eyes began to water. They were filled with dirt. Therefore | they are this way. He said: "Raven flew back this way." |

Then at night they held a council. They said: "Who will || go the way he flew back?" Then they said: "Jack Rabbit | and Hare." On the following day the two youths started. | They went along. There was a river there. The wind blew toward them, | and they took his scent. Then they started, going up the river. | They saw a tent. It was the tent of two old women. || They arrived there. They did not know what it was. They saw many | tracks of buffaloes. They said to each other: "What shall we do?" | One said: "We will work our supernatural powers." One turned into a jack rabbit.[1] | The other became a stone. They staid there. | One of the old women went to draw water. She went to a water hole in the ice. || There she saw a little dog near the water hole. | She did not like it, and pushed it into the water hole. Then | the young dog was cold. The old woman went back. The other old woman | also went to draw water. She saw the pup there at the | water hole. It was almost frozen to death. || She pitied it. It was thin. She took it and started carrying it. | She went in, and said to her companion: "Why did you | do that?" She said to her: "It is poor; it will eat bones. | They must all be starved. Therefore this pup came here." | The other old woman went to get an anvil stone to pound || dried meat. She went along, and there was a good stone. | She started to carry it. She did not know that she had thrown into the water the one young man, | and that the other one was a stone. She carried it in. Then | the two youths worked their manitou powers. They staid there | in the tent of the old women. They staid there several days. || Then the two youths ate. The old women did not know it. | The two slept together during the night. On the following morning | the one was again a dog, and the other was a stone. | The two youths saw what happened | when the buffaloes came to that tent every night. || There was a bladder hanging by the door, | and there was a bunch of claws hanging there. When | the buffaloes came back, they shook the bladder | and the claws. |

At night they said to each other: "Let us start back to the town || where they are hungry! Let us take back the buffaloes!" Then | they started. They saw a great number of buffaloes. One | of the youths burst the bladder with a stick; the other took the bunch of claws. Then the one started. That one was | first. Then the other one started. There at the source of the river, || where the buffaloes were,

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[1] Evidently an error, for later on he is a pup.

ta′x̣as nawasx̣o′ᵤme·k. qake′ᵢne·: "qwa:, qwa:, qaqanu′k.łu; qwa:, qwa:, qaqanu′k.łu ts!ka′m·a′łe· iya′m·u."

N′u′px̣ₐne· tɛłnamukᵘɛ′ste·k pa·ł sɛł·aqayaqaha′se· iya′m·u′s. qakiła′mne·: "a: pał sɛł·aqayaqa·′x̣e· iya′m·u·." nao·′k!ᵘe· wankɛ′n·e· aₐ‘kuqtsɛ′k·ens. łɛtkɛk.łe·tɛ′kse· pał kpa‘q!ₐme·k!o′ᵤłe·s. nao·′k!ᵘe· mitᵢya′x̣ₐne· aₐ‘kiłq!a′łukps. ło′ᵤse·. tseᵢka′te· neᵢs tsɛt!na′nas. qałwi′yne· ktsɛłwa′t!e·t ktsx̣ał·ama‘nme·te·′x̣a·s. ło′ᵤse·. n′u′px̣ₐne· nawasx̣ona′kse·. pał n′iłkɛ′kse·. qake′ᵢne·: "qa′psin kinsɛłtso′ᵤkᵘat neᵢ tsɛt!na′na? n′uła′n·e· sɛł′ayniława′sᵢne· iya′m·u′s. ma hun′o·‘kɛsqłɛ′t!ne· qaqanu′k.ło·. ma husɛłx̣unaqkɛ′n·e·. kɛntka′łke·n."

Ta′x̣as tɛłnamukᵘɛ′ste·k tsᵤkᵘa′te· popo′e·s. qaoˇx̣a′x̣e· neᵢs aₐ‘k!ałoko·ɛ′se·s iya′m·u′s. yaox̣ał′etuwɛsqa′ₐne·. ta′x̣as nawɛtsᵢnułx̣o′ᵤne·. qałwi′yne· ktsx̣ałq!akpakɛ′tx̣o· qaqanu′k.ło·′s.

N′uk!ułmatɛ′łne· kaq!u′łqa. ta′x̣as łałax̣a′x̣e· neᵢ nɛtsta′hał n′u′px̣ₐne· neᵢs tɛłnamukᵘista′ke·s pał qoᵤs n′ɛ′nse· nawɛtsnułx̣ona′pse·. mitᵢya′x̣ₐne· neᵢs kaq!u′łqa·ps. n′ɛtkɛ′nme·k qaqanu′k.ło·′s. tsɛna′x̣ₐne· aₐ‘kułats!ɛ′se·s. qayaqa′wo·′s aₐ‘ksaq!ɛ′se·s qa·wisnux̣o′nx̣u′ne·. qanaqkupła′łte· neᵢ tɛłna′m·u. n′itɛnme·tnu‘qłasaq!x̣o′ᵤne·. nao′k!ᵘe· tɛłna′m·u a′ₐ‘ke· qanła′łte· nao·′k!ᵘe·saq!ɛ′se·s; a′ₐ‘ke· n′itɛ‘nme·tnu‘qłasaq!x̣o′ᵤne·. ta′x̣as neᵢs aₐ‘kɛt.ła′e·s q!a′pe′s aₐ‘quło·ma′′e·s ts!ɛnaqayqa′pse·. o′k!ᵘqᵤna·ts ho·q!ᵘka′e·s ts!ɛnaqayqa′pse· nao·′k!ᵘe· mitᵢya′x̣ₐne· t!ɛnamo′′e·s. tsɛnkɛ′n·e· qoᵤs qana‘kₐnuqx̣una′pse·. nao·′k!ᵘe· mitᵢya′x̣ₐne· neᵢs qa·‘qayqa′pse· ho·q!ᵘka′e·s. tsɛnkɛ′n·e· qoᵤs qanakₐnuqx̣una′pse·. ta′x̣as x̣a′tsɛnłx̣a′tke·n. qoᵤs qaoˇx̣akɛsɛnmɛtnax̣owa′tik k!e′ᵢła·.

Ta′x̣as hu‘sɛłq!apqałq!anux̣wa′te· qu′kᵘe·n ki·′ay iya′m·u′s.

66. The Deluge

Ho′ya′s, hutsqałq!anux̣wa′te· ɛ′nła·k yawo′ᵤne·k! neᵢs k!upɛ′łam.

Qa·nɛt.ła′ₐne· ɛ′nła·k n′ɛ′n·se· tɛłnamu′′e·s kia′wa·ts; at n′ana′x̣e· ɛ′nła·k; kia′wa·ts at nałq!at!e′ᵢne· ławi·′ya·łs. naqsanmi·′yit.s qaₐq!ₐnu′kse· at yaqa‘oˇx̣ałq!at!e′ᵢke· kia′wa·ts. ta′x̣as tsx̣ał·ats!ɛna′x̣e· naq!ako′ᵤne·, a′ₐ‘ke· tsx̣ał′iku′łne·. qaoˇx̣ałx̣una′x̣e· neᵢs aₐ‘ku′q!nuks kia′wa·ts. ta′x̣as n′iku′łne·, ta′x̣as a′ₐ‘ke· na′qtse·k. qa.kiła′qktse·k ta′x̣as ła.upka′x̣e·. n′u′px̣ₐne· neᵢs wu′os n′o·k!ᵘni·łhotsu′kse·. tseᵢka′te· pał qoᵤs n′ɛ′nse· kał′upka′ske· qapsins n′upka′se·. n′u′px̣ₐne· pał n′ɛ′n·se· yawo′ᵤnɛk!s. ta′x̣as n′upka′se·. qak.ła′pse·: "hun′otɛ′sᵢne·. hutsx̣ałtsukᵘatɛ′sᵢne·." pał ktsła′kił

there he shook the claws | and sang, saying: "Qwa, qwa, Jack Rabbit! | Qwa, qwa, Jack Rabbit! Bring the game!" |

The two old women saw the game going by. | They said to each other: "The game is passing along." The one shook | the bladder. It made no noise. It had burst. | The other one went to get the claws. They were not there. She looked for | the dog. She thought she would send it in pursuit to get them back. | It was not there. Then she knew that he was singing, and that he was the one. She said: | "Why did you take that little dog? He has done it. He has stolen || our game. I knew by his eyes that he was Jack Rabbit. | Therefore I put him into the water, and you brought him in." |

Then the two old women took hammers, and they went | to the trail of the game in the snow. They stood on each side, ready to strike with their hammers. | They thought they would strike Jack || Rabbit. |

One scabby bull was left behind. The youth came back, | and saw the two women ready to strike him. | Then he ran after the scabby bull. He transformed himself into a | jack rabbit. He held on with his teeth to the bull's testicles, and was || hanging down between his legs. One of the old women struck it | and flattened out one leg (of the scabby bull). The other old woman struck him | on the other leg and made it flat. Then | all the parflèches in the tent began to roll out; and | because the fat and marrow began to roll, the other old woman ran after it. || She caught it, and it dragged her along. | The other one ran after it, and the fat and marrow were rolling this way. She took it, | and it dragged her along. They could not hold it. | They fell down crying. |

Now I have told how Raven stole the game. |

66. The Deluge[1]

Well, I'll tell how Chicken Hawk | killed the Water Monster. |

There was the tent of Chicken Hawk and his wife Grouse. | Chicken Hawk went hunting, and Grouse picked huckleberries. || For several days Grouse picked berries near a lake. | Then she would start again. She perspired and wanted to drink. | Grouse went to the water of that lake. Then | she drank and she swam. After swimming, | she went to the shore again. Then she noticed that the water was rising. | She looked at it, and there it was where something came ashore. | She saw that it was the Water Monster. He came ashore, and | said to her: "I want you; I'll take you!" She loved | Chicken

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[1] See p. 40.

ɩ′nła·ks; ne$_{i}$sts k!aqa′k.łaps yawo′$_{u}$nik!s n′o·nɩ′łne· pał at k!upɩ′łka·′s. ta′x̣as qałwi′yne·, qak.ła′pse· "hutsx̣ał′ɩ′k$_{i}$ne· ławi·′yał." ta′x̣as namatɩ′ktse·. ta′x̣as pał ktsɛłwałkwa′yɩt.s ta′x̣as ktsłats!ɩ′na·m pał ktsła′kił nułaq$_{a}$na′′e·s ɩ′nła·ks. łało′$_{u}$se· ławi·′ya·łs ktsx̣a′ł′e·ks ɩ′nła·ks. mɩ′ka ksɛłwałkwa′yit.s ła·hałq!at!e′$_{i}$ne·. sa·hankɩ′n·e·. ta′x̣as łats!ɩna′x̣e· a$_{a}$‘kɩt.ła′e·s. k.łała′x̣am tsᴇma′k!iłtsɛłmeyɩ′t.se·. k.łała′x̣am pe.ɩ′k!a·ks ła$_{a}$psa$_{a}$osaqa′pse· ɩ′nła$_{a}$ks. namatɩ′ktse·. n′o·nɩ′łne·. qakɩ′łne·: "hoq^{u}aso$_{u}$k^{u}ɩ′n·e· na ławi′$_{i}$yał. husa·‘hanilx̣one′$_{i}$ne·. huq^{u}a·hałq!at!e′$_{i}$ne·. honupsłatqa‘nkikqa′$_{a}$ne· yɩsɩnwunme·yɩ′tke·." ne$_{i}$sts k.łats!ɩ′nam kia′wa·ts n′u′px̣$_{a}$ne· ne$_{i}$s tuq!tsqa′mna′s kia′wa·ts, n′ɩ′n·se· nŏpɩk!a′e·s. sɛł′aqa′k.łe·k kia′wa·ts. q!akpakitx̣o′$_{u}$ne·. tsuk^{u}a′te·, qa‘sɛłtsukwa′te·. ne$_{i}$s ktsiłmi·′yit.s n′aqtuq!$_{u}$wakɩ′n·e·. qake′$_{i}$ne·: "n′ise′$_{i}$ne· kaa′k.ła·m′. hutsx̣ałqa.ɩ′k$_{i}$ne·." ta′x̣as n′itx̣o′$_{u}$me·k. nałokax̣anmitɩ′t$_{i}$ne·. at qawunekɩ′t.se·, at łao·k$_{u}$nux̣a′′mne·. at ława′łne·. at n′ɩ′nse· a$_{a}$‘kma′k!tsuks ne$_{i}$s k$_{u}$wa′łna·′t. n′ɩ′n·se· ne$_{i}$s ma k!aqtuk!wa′kin tuq!tsqa′mna′s. qa$_{a}$psiłsa·niłx̣one′$_{i}$ne· o·′k!^{u}q$_{u}$na ksɛł′o·′nił nułaq$_{a}$na.′′e·s, sɛł′aqaqa′pse· k!a′q$_{a}$ne·ts.

Kanmi·′ye·t.s łaana′x̣e· ɩ′nła$_{a}$k. qake′$_{i}$ne· kia′wa·ts: "mɩ′ka koq^{u}a$_{a}$psɛłx̣o′$_{u}$ne· hutsłats!e·‘nałq!at!e′$_{i}$ne· ma ksa‘hankɩ′n′e·k ławi·′yał ne$_{i}$s wa′łk$_{u}$wa·s." ta′x̣as ts!ɩna′x̣e· kia′wa·ts, a′$_{a}$‘ke· łaqa.ł′ɛtkɩnma′łne· yawo′$_{u}$nik!s. a′$_{a}$‘ke· łaqa$_{a}$qa′pse· kałq!at!e′$_{i}$ke·ts ɩ′nła$_{a}$ks. k.łax̣a′x̣am a$_{a}$‘kɩt.ła′e·s ta′x̣as a·n·ɩse.ɛł·uk^{u}a‘x̣a·n·mɩtɩ′t$_{i}$ne· kia′wa·ts. kanmi·′yɩt.s wɩ′łna·ms qake′$_{i}$ne· kia′wa·ts: "pa′me·k hutsx̣ał·a·hałq!at!e′$_{i}$ne· mɩ′ka kusa·niłx̣o′$_{u}$ne·. to′x̣^{u}a hule′e·p pał kɩntsłaqa′e·k qa′psin a$_{a}$‘koq!łe·′et hunałq!a′t!e·." a′$_{a}$‘ke· łats!ɩna′x̣e· kia′wa·ts.

Ta′x̣as nuko‘yiłx̣one′$_{i}$ne· ɩ′nła·k. qałwi′yne·: "pał sɛłqapsqaˇqa′pse· qa$_{a}$pse·łsa·niłx̣one′$_{i}$ne· katɛłna′mu. ho′ya′s hułts!ɩ′na·m qo$_{u}$s at yaqa‘oˇx̣ałq!at!e′$_{i}$ke·." ta′x̣as ts!ɩna′x̣e· ɩ′nła$_{a}$k. łax̣a′x̣e· saoˇsaˇqa′pse· tɛłnamu′′e·s sła:t$_{i}$yiłhawasx̣ona′kse·. qałwi′yne·. n′u′px̣$_{a}$ne· pał qasa·niłx̣one′$_{i}$se·. qaoˇsaˇqa′$_{a}$ne·. ta′x̣as tu′x̣^{u}a wałk$_{u}$wayɩ′t.se·. ts!ɩna′x̣e· kia′wa·ts qo$_{u}$s a$_{a}$‘ku′q!nuks. qake′$_{i}$ne·: "ho′ya′s hułts!ɩna′łpe·′st kanuł′a′q$_{a}$na yawo′$_{u}$nik!." tse$_{i}$ka′te· ɩ′nła$_{a}$k qo$_{u}$s yaqaoˇx̣a′ske· nawasx̣ona′kse· tɛłnamu′′e·s. kx̣o′na·s n′u′px̣$_{a}$ne· qo$_{u}$s wu′o·s qawa$_{a}$kał′upka′se· yawo′$_{u}$nik!s. qaoˇx̣a′x̣e· kia′wa·t nałkɩ′n·e· ławi·′yałs. ta′x̣as k!u′pka·m yawo′$_{u}$nik!. małᴇnk!ałma′n·e· n′aqtu‘q!waq$_{a}$x̣a′ktse· ne$_{i}$s ławi·′yałs. ta′x̣as n′ɩsak$_{i}$nu′n·e· kia′wa·ts ne$_{i}$s qawa‘$_{a}$qałupkaqo′$_{u}$me·k yawo′$_{u}$nik!. ta′x̣as at wɛłke′$_{i}$ne· kia′wa·ts k!o′ma·ts wɛłka‘niłpa‘łne·x̣oma′łne· yawo′$_{u}$nik!s. ta′x̣as to′x̣^{u}a ktswałk$_{u}$wa′yit.s ta′x̣as ła′hułqa′$_{a}$tse· yawo′$_{u}$nik!. ta′x̣as łats!ka′x̣e· kia′wa·ts. nawasx̣o′$_{u}$ne·. qake′$_{i}$ne·: "ta′x̣as

Hawk when the Water Monster spoke to her. She was afraid that
he would | kill her. Then she thought thus, she was told: "I'll eat ||
huckleberries." Then she gave them to him. In the evening | she 15
started back. She loved her husband, Chicken Hawk. | There were
no huckleberries which Chicken Hawk was to eat. Even though she
had picked until the evening, | she had done badly. Then she went
back to her tent, | and arrived when it was very dark. When she
arrived, Chicken Hawk || was already there. She gave it to him. She 20
was afraid. She said to him: "I did not | get many huckleberries. I
felt ill. I did not pick berries. | I have been lying down all day."
When Grouse was going back, | she saw the bird grouse, who was | her
manitou. Therefore she was called Grouse. She knocked it down. ||
She took it, and at night she took a piece of it into her mouth. | She 25
said: "I have a headache; I will not eat." | She lay down. She
groaned. After a little while | she got up again. She vomited.
She vomited yellow water. | That was the bird that she had swallowed.
| She was not sick at all. She did so because she was afraid 30
of | her husband, whom she deceived. |

In the morning Chicken Hawk went out hunting. Grouse said:
"Even | though I am not feeling well, I'll go to pick berries. | Yesterday
I did badly picking huckleberries." Grouse left, and || she did the 35
same with the Water Monster. She did also the same, and | picked
berries for Chicken Hawk. When she arrived at the house, she
groaned still more. | Early the next day Grouse said: | "Although I
am sick, I'll go and pick berries. | If I should happen to die, you
would not eat any more of the fruit that I pick." || Then Grouse 40
started again. |

Chicken Hawk felt uneasy. He thought: "Maybe | my wife is not
sick. I'll go there | where she is picking berries." Chicken Hawk
started. He came to | the place where his wife was. She was singing.
He thought || he knew that she was not sick. He stood there. 45
When it was almost | evening, Grouse started for the lake. | She said:
"I'll give something to eat to my husband the Water Monster." |
Chicken Hawk looked on, (and saw) his wife going and singing. | She
went to the shore. He saw the Water Monster coming out of the
water. | Grouse went there. She carried the huckleberries. | When 50
the Water Monster came ashore, he opened his mouth, and she emptied
| the huckleberries into his mouth. Then Grouse sat down. | The
Water Monster was coming ashore. Then Grouse shouted, | and she
and the Water Monster laughed and made noise. | When it was almost 55
evening, the Water Monster went back into the water. | Then Grouse
started for home. She sang. She said: | "It is getting evening,

ksɛłwałk$_u$wa'yi·t me·'ka husa·nkɛ'nmił kuwałq!at!e'$_i$ke·ts ławi·'yałs kanuł'a'q$_a$na ɛ'nła·k.”

Ta'x̣as sa$_a$nɛłwi'yne· ɛ'nła·k. łats!ɛna'x̣e·. qałwi'yne· ɛ'nla·k: “kutsx̣ał'u'pi·ł yawo'$_u$nik! pał at ksa'ha·n·, pał at k!upɛ'łka. ksɛłqa'łwiy ktsx̣ał'u'pła·p ksɛł'aqa'ke·n katɛłnamo"mi·ł.” ta'x̣as ła·ts!ɛna'x̣e·. łałax̣a'x̣e· a$_a$ʿkɛt.ła'e·s. wo·q!^{u}ma$_a$ne·kɛ't.se· ktsɛłmi·'yɛt.s nułpa'łne· tɛłnamu"e·s ne$_i$s a$_a$'kmana'me·s. nałuk^{u}ax̣a`nmetɛ'tse·. n'u'px̣$_a$ne· ma· kqa$_a$psiłsa·haniłx̣o'$_u$ne·s. łatk$_a$x̣a'mne· kia'wa·ts. na`łuk^{u}atsła"mne·. namatɛ'ktse· nułaq$_a$na"e·s ławi·'yałs. qakɛ'łne·: “ta'x̣as a·nutsᴇmak!iłsa·nɛłx̣one'$_i$ne·. a'$_a$ʿke łasaha'n·e· ɛn ławi·'yał.” qa.ɛ'k$_i$ne· ɛ'nła·k ne$_i$s ławi·'yałs. łaqao˘x̣akɛ'n·e·. qakɛ'łne· tɛłnamu"e·s: “hutsx̣ałqa.ɛ'k$_i$ne· at saha'n·e· a$_a$ʿqo$_u$łaqpika'e·sts a$_a$ʿq!utsk!a`ła·kna'na. hɛnqa'lwiy kułe·'e·k iktu'qo·n'. ta'x̣ta huts!ɛ'k$_i$ne·.” n'ɛtx̣o'$_u$me·k kia'wa·ts. qake'$_i$ne·: “hutsx̣ałqa.ɛktuqo'$_u$ne·. hutsᴇma`k!iłqa$_a$psiłx̣one'$_i$ne·. hutsakqa'$_a$ne·.” ta'x̣as kq!u"mne· wɛ'łna·ms qake'$_i$ne· kia'wa·ts: “a'$_a$ʿke· hutsłaha·łq!at!e'$_i$ne·. yunaqa'$_a$ne· ławi·'yał sɛł'a`qałyɛłna'ntsta'p$_a$ne·.”

Qake'$_i$ne. ɛ'nła·k: “at suk^{u}a'q$_a$na·n'.” ta'x̣as łaqatsx̣a'ne· łaa'k!ła·ks ɛ'nła·k. ta'x̣as sɛltsx̣anatɛ'łne· kia'wa·ts ktsx̣a'ł'e·p a$_a$"ke yawo'$_u$nik!s. ta'x̣as ts!ɛna'x̣e· kia'wa·ts. tsuk^{u}a'te· ɛ'nła·k a'k!e·s n'a'se·. n'ɛtkɛ'n·e· nŏpɛ'k!a·s ne$_i$s a'k!e·s. pał kqasts!o'mqa'qa yawo'$_u$nik! sɛł'aqaqa'pse· ɛ'nła·k k!e'$_i$tke·n nŏpɛ'k!a·s ne$_i$s a'k!e·s, ktsx̣ałmitx̣a'm·o yawo'$_u$nik!s. ta'x̣as ts!ɛna'x̣e·. k.ła'x̣am qao˘sa˘qa'$_a$ne· nułpa'łne· kia'wa·ts sła$_a$t$_i$yiławasx̣ona'kse·. ta'x̣as qao˘x̣a'se·. ta'x̣as a'$_a$ʿke n'upka'se· yawo'$_u$nik!s. ta'x̣as n'upx̣ana'mse·. łax̣a'x̣e·. qawo$_u$k$_a$ta'pse· k.ła'x̣a·'m. pe.ɛ'k!a·ks nuł'ɛ'k$_i$ne· yawo'$_u$nik! ne$_i$s ławi·'yałs kałq!a't!e$_i$s kia'wa·ts. łax̣a'x̣e· ɛ'nła·k. qakɛ'łne·: “a: swo·.” tse$_i$kata'pse· yawo'$_u$nik!s pał pe.ɛ'k!a·ks sɛłmɛ'tx̣$_a$ne·. qake'$_i$ne· yawo'$_u$nik!: “hoyasułu"mqo·ł.” ɛ'n·ła·k qa.oniła'pse·. ta'x̣as mɛtx̣a'łne· yawo'$_u$nik!. ta'x̣as łahułqa'$_a$tse· ne$_i$s wu'o·s. kia'wa·ts mit$_i$ya'x̣$_a$ne· ɛ'nła·ks. qakɛ'łne·: “kanuł'a'qna ɛ'nła$_a$k. ma kutsł'ak.łe·s.” qake'$_i$ne· ɛ'nła·k: “hɛntsx̣ałqak!u·mna`nlikpayax̣wuta'p$_a$ne·. nɛnk!umna'nta'p$_a$ne·.” mitx̣a'łne· kia'wa·ts. n'upiłɛ'łne· ne$_i$sts yaqa`hakqa'$_a$ke kia'wa·ts qakx̣anox̣u'n·e· toq!tsqa'mna. qake'$_i$ne· ɛ'nła·k: “ta'x̣as hɛntsx̣ałɛ'n·e· kia'wa·ts. atɛntsx̣ał'ɛkɛ'łne·.”

Ta'x̣as łats!ɛna'x̣e· ɛ'nła·k. yawo'$_u$nik! ne$_i$s k.ła.ɛktsɛ'nqa·ts wu'o·s qo$_u$s qayaqa'wo's a$_a$ʿko·'q!nuks qa'o̤˘x̣ał'itx̣o'$_u$me·k pał k!ɛsk$_u$wu'm·a·'ł. natstkiłqa.ŏ'p$_i$ne·. ta'x̣as n'e·ku'łne· ne$_i$sts yɛsq!nu'kske·. n'o$_u$koku'x̣$_u$ne· na a$_a$ʿqanmɛ'tu·k a$_a$ʿqan·ox̣u`nukna'na a$_a$ʿqana·q!nukna'na. q!apeł·ałe·tu'k$_u$ne·. n'aqsanmi'$_i$yit ta'x̣as n'ɛtskiłɛ'łne· wu'o pał sɛłq!a`pi·łhoma·słe.ɛ't$_i$ne·. ta'x̣as to'x̣^{u}a tsx̣ało·k^u$_i$nuk$_u$na'mne·. n'oła'n·e· ko·k!$_u$nuq!łuma'nam

and I have done badly picking | huckleberries for my husband
Chicken Hawk." |

Then Chicken Hawk was angry. He went back. Chicken Hawk
thought: || "I'll kill the Water Monster. He is bad. He kills people. | 60
He wants to kill me doing this to my wife." Then | he went back.
He arrived at home. After a while, | when it was dark, he heard his
wife groaning on the trail. | He knew that she was not sick. Grouse
came in. || Her head was tied up. She gave huckleberries to her 65
husband, | and said to him: "I was still more sick, | and the berries
are bad." Chicken Hawk did not eat the huckleberries. | He put
them back, and said to his wife: "I'll not eat them. | The leaves
and twigs are bad. If you want || me to eat them, wash them. Then 70
I'll eat them." Grouse lay down. | She said: "I will not wash them.
I am very ill. | I will lie down." Then, after she had slept, in the
morning | Grouse said: "I'll pick berries again. There are many |
huckleberries. I like to do it." ||

Chicken Hawk said: "Take care!" Chicken Hawk did not say | 75
anything else. Then it was said that Grouse | and the Water Monster
should die. Grouse started. Chicken Hawk took | his two arrows,
and he worked his manitou power over his arrows. | The Water Monster
is skillful. Therefore Chicken Hawk worked his manitou power ||
over his arrow, to shoot the Water Monster with it. Then he started. | 80
When he arrived where she was, he heard Grouse singing along. |
Then he went there. The Water Monster also came ashore. | Then
they met on shore. He arrived there. They did not see him | when
he came there. The Water Monster had already eaten the huckleberries
| which Grouse had picked. Chicken Hawk arrived. He said 85
to him: "O friend!" | The Water Monster looked at him, and at
once he shot at him. The Water Monster said: | "I'll swallow him."
Chicken Hawk was not afraid of him. The Water Monster was hit. |
Then he went towards the water. Grouse went to | Chicken Hawk,
and said to him: "My husband Chicken Hawk, I love you." || Chicken 90
Hawk said: "I will not take pity on you. | You brought me into
trouble." Grouse was shot and | was killed. There where Grouse lay
a bird flew up. | Chicken Hawk said: "You shall be grouse. | You
shall be eaten." ||

Then Chicken Hawk started. When the Water Monster sank 95
down | in the water in the middle of the lake, he lay down, | for he was
wounded in the belly. After a while he died. He drank | the whole
lake. He drank all the rivers and all | the creeks and little lakes.
There was no more water. || For several days the people looked for 100
water, but everything was dry. | They were about to die; it happened

ι′nła·k pał k!o′$_u$ła. qake′$_i$ne·: “hutsx̣ał’ak$_u$k^{u}ι′n·e· wu′o, na′pe·t hoq^{u}asts!u’mqa′qa, hutsx̣ał·ae‵ko·łnała′$_a$ne·. mι′ksa’n nokuyakate′$_i$ne· yawo′$_u$nik!. a:nts!ak.ła‵nałsa·nιłwiynata′p$_a$ne·.” nawasx̣o′$_u$me·k ι′nła·k. ta′x̣as ts!ιnax̣a′mne· qo$_u$s yaqa‵hakqa′$_a$ke· yawo′$_u$nik!. tsuk^{u}a′te· ι′nła·k a′k!e·s łaakakι′ne· ne$_i$s a$_a$ʻk.łuktsum·o.ι′n’e·s yawo′$_u$nik!. qakał’akanox̣unu′k$_u$ne·. ta′x̣as n’e·kułι′łne·. pał sιłx̣a‵tk$_i$nuk$_u$na′mne·. ta′x̣as łats!ιnał’upax̣a″mne· a$_a$ʻkik.łu·″na·m.

N’upx̣a′łne· pι′k!a·k pał sιłhotsu′k$_u$ne·. a:n’u‵pału‵nisna′mne·. łax̣aq!asu′k$_u$ne·. a:n’upalu‵nisna′mne·. a′$_a$ʻke· łała‵x̣aq!asu′k$_u$ne·. ta′x̣as nutsιnqatsa′mne· a$_a$ʻk$_u$wuk.łe·′et. ta′x̣as notsu′k$_u$ne·, notsu′k$_u$ne·, notsu′k$_u$ne·. ta′x̣as yo$_u$x̣ax̣a′m’ne· a$_a$ʻk$_u$wuk.łe·′et. n’upsna·łhotsu′k$_u$ne·. ta′x̣as tsx̣ałqawunekι′t$_i$ne· ktsx̣ał·a′ło a′m·a·k. o·k!^{u}wina′m·o ι′nła·k nawasx̣o′$_u$me·k. ι′nła·k n’ι′n·se· nŏpιk!a′e·s ne$_i$s tuq!tsqa′mna·′s ι′nła·ks sιł’aqał’atι′łne· ι′nła·ks. n’akakι′n·e· a$_a$ʻkιnuq!ma′$_a$na·s ne$_i$s tuq!tsqa′mna″s ι′nła·ks. n’eyakι′n·e·. qakι′łne· aqłsma′k$_i$nιk!s: “hakιłwitskι′łki·ł na$_a$ a′$_a$ʻkιnuq!ma′$_a$na. na′pe$_i$t n’asqa‵łsama‵q!łe$_i$łno$_u$ke·łqaya‵qaˇqaˇq!a′so$_u$k, ta′x̣as tsx̣ałało′$_u$ne· na a′m·a·k. hutsx̣ałałonała′$_a$ne·. ts!o$_u$ktawa′s$_a$ne· yawo′$_u$nik!. na′pe$_i$t hoq^{u}asts!o’mqa′qa tsx̣ał·a‵unakx̣o′$_u$ne·; hutsx̣atk$_i$nuknała′$_a$ne·.” ta′x̣as nakiłwitskiłι′łne· ne$_i$s k!eya′ke·n ι′nła·k a$_a$′kᴇnuq!ma″na’s. ta′x̣as nawasx̣o′$_u$me·k ι′nla·k. ta′x̣as n’ok!^{u}iłqayaqa‵qaq!aso′$_u$k$_u$ne· ne$_i$s a$_a$ʻkuq!łι′łe·s a′$_a$ke· qayaqaqaq!aso′$_u$k$_u$ne· kqayaqa‵wuha′q!łił. nawasx̣o′$_u$mek ι′nla·k. a′$_a$′ke· łax̣aq!asu′k$_u$ne· ne$_i$ k!o$_u$koqa′pq!łił. n’upx̣a′łne· tsιnukx̣o′$_u$me·k. qakiłι′łne· ι′nła·k tsιnukx̣o′$_u$me·k. qake′$_i$ne·: “hakiłwitskι′łki·ł.” nawasx̣o′$_u$me.k ι′nła·k. qakiłι′łne·: “ła.unakx̣u′n·e·.” qake′$_i$ne·: “ta′x̣as hosιłqa‵tał’u‵pnała′$_a$ne·.” nawasx̣o′$_u$me·k. ta′x̣as łats!ιnał’unakx̣u′ne·. ta′x̣as łats!ιnał’unało‵nιsna′mne·. ta′x̣as ła.unax̣a′mne· a$_a$ʻkuk!płe·′et. ta′x̣as wu′o łałax̣aq!$_a$su′k$_u$ne· ne$_i$ ma yisaq!aso′$_u$k$_u$e·. so$_u$k^{u}iłq!uk$_u$na′mne·.

Ta′x̣as husιłq!a‵pqałq!anux̣wa′te· ι′nła·k yawo′$_u$nik yaqał’ιtkι′nke· ne$_i$s pι′k!a·ks.

67. Wolf

Ho′ya’s, hutsx̣ałtsx̣a′ne· yaqał’ιtkι′nke· ka′$_a$ke·n ne$_i$s pι′k!a·ks.

Qa·hak.łuna′mne·. qak.łik tι′tqat! ka′$_a$ke·ns. sałitι′t$_i$ne· łaa′k!łaks a$_a$ʻkik.łuna′me·s pa′łke$_i$s qak.ła′kse· nιło′$_u$qats. n’e·′tkιns ła′n’e·s tιłnamu″e·s at saha′nse·. n’e·′tkιns łan’ι′se·s tat!ι′se·s at so′$_u$kse·. sa·niłwi′yne· ka′$_a$ke·n. łama′te· tιłnamu″e·s. łats!ιna′x̣e· ne$_i$s a$_a$ʻkik.łu′e·s. k.łała′x̣am qake′$_i$ne·: “hułts!ιna‵x̣ała′e·s a$_a$ʻkιk.łu′e·s katιłna′m·u. hutsx̣ałwanaq$_a$nanała′$_a$ne·.” ta′x̣as ts!ιna′x̣e·. k.ła′x̣am n’upx̣a′se· ska′t!e·s. ne$_i$s ska′t!e·s nŏpk!aˇqaˇqa′pse·, saˇqaˇqa′pse· k!u′px̣a″s ne$_i$s ksa·haniłwi′yna$_a$t.

on account of thirst. | Chicken Hawk did it. He said: "I'll try to get back the water. | If I am clever, we shall drink again, but | it is dangerous. The Water Monster may make war on me in another way." ||
Chicken Hawk sang, then he went along to the place where | the 105
Water Monster lay. Chicken Hawk pulled his arrow | out of the wound of the Water Monster. Then the water came flowing out, and | the people drank. They were all saved. Then | the people of the town went back to the shore. ||

Now, it was seen that the water was rising. They went farther 110
away from the shore. | The water reached up there. They went still farther away from the shore, and again the water reached there. | They climbed the mountains. The water rose, | rose, rose. They went to the top of a mountain. | It was still rising, and it seemed that in a little time all the land would be gone. || Then Chicken Hawk 115
sang in the same way. The chicken hawk was | his manitou; that is, the bird chicken hawk. Therefore he was called Chicken Hawk. | He opened his sacred bundle (which contained) the tail of the bird chicken hawk. | He placed it upright, and said to the people: "Watch this | tail. If the water passes the three stripes of the tail, ||
then the world will come to an end. We shall all be drowned. | The 120
Water Monster will kill us all. If I am clever, | the water will go down, and we shall be saved." Then they watched | the tail that Chicken Hawk had put up. Chicken Hawk sang. | Then the water
reached the first stripe. || The water also passed the second stripe. 125
Chicken Hawk was singing, | and the water also reached the third stripe. Then it was seen | that the water ceased to rise. They said to Chicken Hawk that it had ceased to rise. He said: | "Watch it!" Chicken Hawk was singing. He was told: | "The water is going down again." Then he said: "Now we shall not die." He sang. ||
Then the water went down. Then they all went down. | They came 130
down to the foot of the mountain. Then the water | reached back to its own place, and everybody was glad. |

Now I have told you what Chicken Hawk and the Water Monster | did in olden times. |

67. Wolf

Well, now I will tell you what Wolf did | long ago. |

There was a town, and a man was named Wolf. He was married |
to a woman in another camp. Her name was Doe. || When his wife 5
made moccasins for him, they were bad. When she made moccasins for her elder brothers, | they were good. Wolf was angry. He left his wife. | He went back to his town. | When he arrived, he said: "Let us start for | my wife's town. Let us fight them!" Then | they started. When they arrived, his brother-in-law knew it. He had
manitou || power. Therefore he knew that they were angry at him. | 10

nawasx̣o'$_u$mik kianq!ałᴇna'na. qakι'łne. tίłnamu''e·s: "pι'k!a·ks tsx̣ałsa·niłwi‘ynatawa's$_a$ne· ka'$_a$ke·n. n'ιtk!ame'$_i$ne·. qanax̣a'ntse'$_i$te· tίłnamu''e·s a'$_a$‘ke· x̣ałe·''e·s. ta'x̣as łax̣a'x̣e· ne$_i$ k$_i$yuna'qa k$_u$wanaq$_a$na'mik ne$_i$s a$_a$‘kmox̣o''e·s kianq!ałna'na. o·'k!^{u}q$_u$na ksίł'e'tkιn nŏpι'k!a·s n'ιtkι'nmi·k tsu'pqa·'s. n'ιnqa'pte·k ne$_i$s yaqak.łe'$_i$ke·. n'iktka'x̣e· qo$_u$s qa·witsq!ayułe.ι't.se·. qaoˇx̣ał'yux̣a'x̣e· qan'yu'n·o·'s. ta'x̣as ka'$_a$ke·n k!o·kι'tka. n'ιtskι'łne· ska't!e·s ne$_i$s ya·qa·nmu'x̣o·nakι'ske· ne$_i$s k!ok^{u}ι'łe·s. n'u'px̣$_a$ne· pał·o'$_u$se· ska't!e·s. n'u'px̣$_a$ne· ma k$_i$nŏ‘pk!aqa'qaps. qałwi'yne·: "ku‘tsx̣ałqatanu'k!^{u}e·n." qaoˇx̣a'x̣e· a$_a$‘kmox̣o.ι'se·s. nawasx̣o'$_u$me·k, n'ιnqap'te·k ka'$_a$ke·ns. wo$_u$ka'te·. o'k!^{u}q$_u$na ksίł'e·'tke·n nŏpι'k!a's sł'aqaqa'pse· k$_u$wo'$_u$ka·t a$_a$‘k.łik!ι'se·s ska't!e·s. ne$_i$s yaqanałι'kske· qanawiskι'k$_i$ne·. wo$_u$ka'te· qo$_u$s qa‘witsq!ayułe.ι't.se· qo$_u$s qanyu'n·o's sίłqaka‘owιsqa'pse· ska't!e·s. n'ιktka'x̣e· ka'$_a$ke·n. n'u'px̣$_a$ne· ne$_i$ k!ιnqa'ptek kianq!ałna'nas ksίłts!ι'n·as ka'$_a$ke·ns. nιnko'e·s n'ιktka'x̣e·. qa'$_a$łin·'iktka'x̣e· łax̣a'se· ka'$_a$ke·ns ne$_i$s ła‘witsq!ayułe.ι't.se·. qaoˇx̣ał'una'x̣e·ts łayo$_u$x̣a'x̣e· qanyu'n·o·s ne$_i$sts k!u'n·a·m ka'$_a$ke·n qo$_u$s ma yaqa·‘wisqa'pske· ska't!e·s. sawιsłι'kse·. tse$_i$ka'te· qo$_u$s łe'$_i$ne·s hawιtsq!ayułe.ι't.ske· qo$_u$s qanyu'n·o·'s s$_u$wιsqa'pse·. a'$_a$‘ke· ła.iktka'x̣e· ka'$_a$kιn. n'u'px̣$_a$ne· kianq!ałna'na ksίłts!ι'na·s ka'$_a$ke·ns. ts!ιnał'una'x̣e· a$_a$‘kιnmι'tuks. qałwi'yne·: "hułts!ιna'm·ił kapa'pa k!ι'k!o$_u$m'." k!ι'k!o$_u$m' sanιt.ła'$_a$ne· qo$_u$s łe'$_i$ne· a$_a$‘kιnmι'tu·ks. ta'x̣as ka'$_a$ke·n k.łax̣ałwułik$_i$na'$_a$te·t qo$_u$s ma ya$_a$qa‘$_a$wιsqa'pske· ska't!e·s. ło'$_u$se·. sίłqanał'unaq!małι'kse·. mιt$_i$ya'x̣$_a$ne·. qałwi'yne· ka'$_a$ke·n: "ma ksa'han k!ι'k!o$_u$m. qa.ιnsίłtsx̣ałhamatι'ktsa·p. na'pe·t huq^{u}ałax̣a·''nx̣o· t$_i$na'x̣a'm[1] papa''e·s, ta'x̣as kutsίłyuk!ka'$_a$ka·t." ts!ιnax̣e·. k.ła'x̣am kianq!ałna'na kt$_i$na'x̣a'm[2] ła$_a$tιnqa'mik k!ι'k!o$_u$m' qak.ła'pse· papa''e·s: "a: qo$_u$qałetι'ł·o. s$_i$nuta'p$_a$ne· ka'$_a$ke·n." qatse$_i$katka'$_a$ne· k!ι'k!o$_u$m. a'$_a$‘ke· łaqake'$_i$ne. kianq!ałna'na. qatse‘$_i$kata'pse· k!ι'k!o$_u$ms. ne$_i$sts n'ιk$_i$no·qu'ko· k!ι'k!o$_u$m at qake'$_i$ne·: "sa$_a$k, sa'k sak sa'k sak." a'$_a$‘ke· łaqake'$_i$ne·: "wa·saq$_a$napmι'łe·n'. a$_a$qa't!a·ks ma qaska'x̣e· ka'$_a$ke·n." qake'$_i$ne· k!ι'k!o$_u$m: "ksa·nła‘łuk.łe'$_i$te·t; ma ke'e·n ska't'ne·s, ma kintsłakiłe'$_i$mał. qa'psins ksίłsa·nίłwiyna'$_a$te·s." qake'$_i$ne· kianq!ałna'na: "wasa'q$_a$nan'. tox̣^{u}a tsx̣ałwa'x̣e· ka'$_a$ke·n. tsx̣ał'ιt!x̣na'p$_a$ne·." qake'$_i$ne· k!ι'k!o$_u$m: "ke'e·n ka'$_a$ke·ns?" qake'$_i$ne. kianq!ałna'na: "hê, n'ιnqa'pte·k ka'$_a$ke·ns." qake'$_i$ne· k!ι'k!o$_u$m: "nι'nko· kιn'ιtkι'nme·k iya'm·u tsu'pqa?" qake'$_i$ne· kianq!ałna'na: "hê, ta'x̣ta na· ła'a husίł·a.ιtkι'nme·k tι'tqa·t!. ta'x̣as husίłtkax̣a''mne·." qake'$_i$ne· k!ι'k!o$_u$m: "ιn qa‘oˇx̣ał'ιtx̣o'$_u$na·m'." n'ιtx̣o'$_u$me·k kianq!ałna'na. qunya'-

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[1] Felix: *tina'x̣a$_a$m.*

[2] Felix: *ktna'x̣am'.*

The two-year-old Buck sang. He said to his wife: | "The Wolves
are mad at us." He dug a hole, | and let his wife and his son go in.
Then | the many warriors arrived where the young Buck was sitting. ||
Because he was working his manitou power, he had become a deer, | 15
and he became what his name was. He went up a mountain. | He
went up there to the top. Wolf | killed all the people. He looked
for his brother-in-law. Where those who had been killed were piled
up, | he did not see his brother-in-law. He knew that he had manitou
power. | He thought: "I shall not be able to kill him." He went | 20
to his seat and sang. Then he became a wolf. | He looked; and
because he was working his manitou power, he saw | the tracks of his
brother-in-law. Then he went that way. | He looked, and saw him
on top of a mountain. | His brother-in-law was standing there, facing 25
this way. Wolf went up. Then the one | who had become a young
buck saw him. Wolf started to go up to him. | He just began to go up;
and when Wolf arrived, there was another high mountain. | He went
down, and went up toward the top. | When Wolf was going down, at
the place where his brother-in-law had been standing, there were his
tracks. | He saw another high mountain on the other side, and he 30
was standing on top. | Again Wolf went up. The Buck saw | the
Wolf starting, and went down to a river. | He thought: "I'll go to my
father's mother, Fish."[1] Fish's | tent was on the other side of the
river. When Wolf stepped || down to the place where his brother-in- 35
law had been standing, he was not there. | He saw his tracks going
down. He followed them. Wolf thought: | "Fish is bad. Maybe
he will not give him to me. If I | do not catch him, and if he enters
his grandfather's tent, I shall not be able to get him." | He started.
When the Buck arrived and went in, Fish was sitting inside. || Fish 40
was told by his grandson: "Put me somewhere. | Wolf is pursuing
me." Fish did not look at him. Buck spoke again. | Fish did not
look at him. | He said while he was smoking: "Sak, sak, sak, sak, sak!" |
(Buck) said again: "Hurry up! The Wolf is close by. He is coming
along." | Fish said: "What you say is bad. He is | your brother-in- 45
law. You loved each other. Why is he angry at you?" | Buck said:
"Hurry up! Wolf has almost arrived. | He'll bite me." Fish said:
"Is he a wolf?" | Buck said: "Yes, he has become a wolf." || Fish 50
said: "Can you transform yourself into a deer?" | Buck said: "He is
just outside. I became | a man again when I came in." Fish
said: | "Lie down there!" The Buck lay down. | Fish touched his

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[1] Species unknown; a small fish with large head and small tail.

x̣$_a$ne·, k!ι'k!o$_u$m a$_a$ʻq!at!ι'n'e·s; n'ι'n·se· a$_a$ʻq!at!ι'n'e·s tsu'pqa's. yuwax̣$_a$metι'ktse· kianq!ałna'na's. qakι'łne.: "ma$_a$ts wanx̣a$_a$mι'łe·n'." qałwi'yne· kianq!ałna'na: "koq^{u}ałwi'ymi·ł ktsqoq^{u}akι'n·ap, kusιltkax̣a''mi·ł." pał tsιn ·k!o·'k!^{u}e$_i$s pa'ł'ya's kiwa'x̣$_a$me·t k!ι'k!o$_u$m. pał k$_u$wι'łqa kianq!ałna'na. tunwakakιswi·ts·a'q!$_a$ne·. ' ta'x̣as n'u'px̣$_a$ne· t$_i$kax̣a''mse· ka'$_a$ke·ns.

Qałwi'yne· kianq!ałna'na tax̣as kts!u'k!^{u}nił'u'px̣$_a$naps ka'$_a$ke·ns. qapιs'noła`akatqłι't!$_i$ne·. qatse$_i$kata'pse·. a'$_a$ʻke· ka'$_a$ke·n ła.ιtkι'nme·k tι'tqa·t!s. ne$_i$sts ktsx̣ałt$_i$na'x̣a·'m a$_a$ʻkιt.ła.ι'se·s k!ι'k!o$_u$m's. qakι'łne·: "kιnqa.u'px̣a kianq!ałna'na?" qatse$_i$kata'pse· ne$_i$s ma skiłyaqakι'nske$_i$ kiaq!ałna'nas, a'$_a$ʻke· qa˘kina'pse·. nạtstawitsnu'te·. tax̣ta·'ts ke'$_i$tsx̣a k!ι'k!o$_u$m. qakι'łne·: "ksa·nłałuk.łe'$_i$te·t ma ke'e·n ska't'ne·s; ma kintsła`keł·e'$_i$ma·ł. qa'psins kinsιlsa·`niłwi'yna$_a$t?" qake'$_i$ne· k!ι'k!o$_u$m: "k!ιtkι'nme·k iya'm·u's kianq!ałna'na?" qake'$_i$ne· ka'$_a$ke·n: "hê, n'ιnqa'pte·k." qake'$_i$ne· k!ι'k!o$_u$m: "qa'psins tsma`qsi·łtka'x̣a·'m ka$_a$kιt.ła''mi·ł. pał ke'e·n tsu'pqa's, at tkax̣a''mne· ka$_a$kιt.ła''mi·ł ne$_i$s ke'e·n tι'tqa·t!s. anax̣a'mι'łe·n'. łιn x̣unmιtqu'łe$_i$k. at qaq$_a$na''ne· iya'm·u." łaanax̣a''mne· ka'$_a$ke·n. n'ιtkι'n·e· tsa'$_a$tsa·s k!ι'k!o$_u$m. wasa˘q$_a$na'$_a$ne·. a$_a$ʻk!anqu't!e·s qanał'anmι'te·. n'ιnqapta'kse· tsu'pqa's ne$_i$s tsa'$_a$tsa·s qo$_u$s łe'$_i$ne·'s qawιts$_i$nu'qse·. ne$_i$s k.łaana'x̣am ka'$_a$ke·n, n'u'px̣$_a$ne· qo$_u$s łe'$_i$ne·'s pał s$_u$wιts$_i$nu'qse· ne$_i$s kianq!ałna'nas. łat$_i$nax̣a''mne· ka'$_a$ke·n. qakι'łne· k!ι'k!o$_u$ms: "hamatι'ktsu yaqso''mił. hun'u'px̣$_a$ne· tsu'pqa qo$_u$s łe'$_i$ne·'s." qake'$_i$ne· k!ι'k!o$_u$m: "pał kιnqa'ke· kιn'ιnqa'pte·k ka'$_a$ke·n; a'$_a$ʻke· kianq!ałna'na k!ιnqa'pte·k tsu'pqa's. tax̣ta·' ka'$_a$ke·n mιte'$_i$x̣a tsu'pqa·'s x̣unmιtqu'k^{u}e·'s a$_a$ʻkιnmι'tu·ks, a'$_a$ʻke· ka'$_a$ke·n at tsx̣ałałqana'q$_a$ne·." qake'$_i$ne· ka'$_a$ke·n: "ha: pał qaqa'$_a$ne·." łaanax̣a''mne· ka'$_a$ke·n. n'ιtkι'nme·k. ka'$_a$ke·ns n'ιnqa'pte·k. ta'x̣as n'ałqana'q$_a$ne·. sιł'aqanιtsa'pse· k!ι'k!o$_u$ms pał kqa'e·ns tsu'pqa·'s qo$_u$ sawιtsnu'qske·, pał ke'e·ns tsa'hals k!e·'tkιns tsu'pqa's. qa.ι'n·e· tsu'pqa qawιtsnu'qk^{u}e·, n'ι'n·e· tsa'hał. ne$_i$sts k.łaana'x̣ams ka'$_a$kens; kianq!ałna'na łao·`k$_u$nux̣a''mne·. qakι'łne· k!ι'k!o$_u$ms: "ałqana'ntap'mι'łe·n'. hutsxal'upι'łne·. pał k!o·'k$^u$it ka`$_a$kιnιk!namo'$_u$mił." ta'x̣as k!ι'k!o$_u$m n'owo'$_u$k$_u$ne·. · tsuk^{u}a'te· sι't!e·s. nałakι'n·e·. tsuk^{u}a'te· aka''mt!e·s. tsuk^{u}a'te· a·k!$_a$yuk^{u}a'e·s. tsuk^{u}a'te· pał'ya''e·s. qake'$_i$ne· kianq!ałna'na: "wasa'q$_a$na·n', pι'k!aks tsx̣ał'ałq$_a$na'q$_a$ne·." qake'$_i$ne· k!ι'k!o$_u$m: "kaà: tax̣ta·' na's n'ι'n·e·." ta'x̣as n'anax̣a''mne·. x̣un·aqkι'n·e· yaqso'mι'ł'e·s. qawasa˘qna'$_a$ne·. ta:'x̣as tu'x̣^{u}a ' tsx̣ał'alqana'q$_a$ne· ka'$_a$ke·n. ta'x̣as n'oqo$_u$x̣ax̣a''mne· k!ι'k!o$_u$m a'$_a$ʻke· kianq!ałna'na. tsuk^{u}a'te· łιse'$_i$e·s k!ι'k!o$_u$m. x̣unaqkι'n·e· nakun·kι'n·e·. tu'x̣^{u}a ła˘x̣a'nx̣o'$_u$ne· ka'$_a$ke·ns ne$_i$s ło$_u$x̣^{u}akι'n·e· łιse'$_i$e·s. naqu'łne·. ta'x̣as łax̣a'nx̣o'$_u$ne· ka'$_a$ke·ns. ta'x̣as kianq!ałna'na tsx̣ałmι't-

mittens, which were mittens of deer (skin). ‖ He threw them on Buck, 55
and said: "Don't | move!" Buck thought: "I thought he | would
do something for me, therefore I came in." There was just one
mitten | which Fish threw on him. Buck was big, | and his legs
stuck out. Then he saw Wolf come in. ‖

Buck thought he would be seen by Wolf, | and did not turn 60
his eyes from those of Wolf, who did not see him. Now Wolf |
retransformed himself into a man. When he was about to enter the
tent | of Fish, he said to him: "Didn't you see Buck?" | He did
not look at him. He did the same as he had done with Buck. ‖ He did 65
the same. (Wolf) was coaxing him. After a while Fish spoke, | and
said to him: "Your talk is bad. He is your brother-in-law. |
You loved each other. Why are you angry at him?" Fish said: |
"Did Buck transform himself into game?" Wolf said: | "Yes, he
transformed himself." Fish said: "Why should he ‖ come into my 70
tent if he is a deer? If he should come | into my tent, he would
become a man. Go out. Maybe | he went into the water. Game
does that." Then Wolf went out. | Fish made a figure of grass.
He hurriedly threw it out of the smoke hole. | The figure became
a deer, which stood there on the other side of the water. ‖ When 75
Wolf went out, he saw | Buck standing in the water on the other side.
Wolf went in again, | and said to Fish: "Give me a canoe. I | see
a deer on the other side." Fish said: "You | said you became a
Wolf, and Buck became ‖ a deer. Later on, when a wolf runs after a 80
deer and it goes into the water | of a river, then a wolf also will swim
across." | Wolf said: "Is that so?" Wolf went out. |

He transformed himself into a wolf. He became one. Then he
swam across. | Fish had told a lie. It was not a deer standing in
the water; ‖ it was grass that he had made into a deer. It was not 85
a deer | that was standing in the water; it was grass. When Wolf
had gone out again, | Buck arose, and said to Fish: | "Take me
across, so that I may kill him, for he killed all my relatives." |
Then Fish arose, took his blanket, | and put it on him. He took his 90
belt and took his hat. He took | his mittens. Buck said: "Hurry
up! | He is about to swim across." Fish said: "He is still here." |
Then he went out and launched his canoe. | He did not hurry. The
Wolf had almost gotten across. ‖ Then Fish and Buck went aboard. | 95
Fish took his paddle, put it into the water, and pushed with it. He
almost | caught up with Wolf. Then he put the paddle in on the
other side. He paddled, | and caught up with Wolf. Then Buck

x̣$_{a}$ne· ka′$_{a}$ke·ns. qawukata′pse· ne$_{i}$s qał$_{u}$wox̣o′$_{u}$ne· yaqso’mι′ł’e·s naq!makιk.łe·tι′kse·. ka′$_{a}$ke·n nułpa′łne· yaqso′’miłs. tse$_{i}$ka′te· ne$_{i}$s ma swιts$_{i}$nu′qse· kianq!ałna′nas: pι′k!a·ks pał tsx̣ałsιłmιtx̣$_{a}$na′pse·. qakι′łne: “a: ska′t$_{u}$wa· ma kutsła′k.łe·s ma$_{a}$ts ŏ′pło·.” qake′$_{i}$ne· kianq!ałna′na: “hιn·tsqak!u’mnanłŏkpayax̣wuta′p$_{a}$ne·. hιn·’o·′kt·e· ka$_{a}$k$_{i}$nιk!na′’mu.” ta′x̣as mitx̣a′łne· ka′$_{a}$ke·n. n’upiłι′łne·. qake′$_{i}$ne· k!ι′k!o$_{u}$m: “ta′x̣as łats!ιnamι′łe·n’ tιłnamu′’ne·s. x̣ałe′’ne·s k!umnaqaqa′$_{a}$ne·.”

Ta′x̣as husłq!apke′$_{i}$ne· yaqanikι′tke· ne$_{i}$ pι′k!ak.

68. Skunk

Ho′ya’s, hutsx̣ałhaqałpałne′$_{i}$ne· ya$_{a}$qaqa′pske· k!e·tke·n tsa′$_{a}$t$_{i}$mo x̣a′x̣a·sts wu′qt!e· ne$_{i}$s pι′k!a·ks.

Qa·hanit.ła′$_{a}$ne· tsa′$_{a}$t$_{i}$mo x̣a′x̣a·s n’ι′n·se· tsa′e·s wu′qt!e·s. a′$_{a}$ʿke· qanit.ła′$_{a}$ne· wa′ta·k n’a′se· ałtιte′’e·s, n’ι′n·se na′młat!sts q!u′tsa·ts.

Nuwa′s$_{i}$ne· q!u′tsa·ts a$_{a}$ʿku′ła·ks. qake′$_{i}$ne·: “hao′m· hao′m·.” qak.ła′pse· tιte′’e·s: “ha:′ksa kate·′te·, kate·′te, qa′psin kιn’u′pske·?” qake′$_{i}$ne· q!u′tsa·ts: “hunuwa′s$_{i}$ne·.” qak.ła′pse· tιte′’e·s: “tsuk^{u}a′te·n’ qa′psin kιnsιłho·′was.” qake′$_{i}$ne· q!u′tsa·ts: “a$_{a}$ʿku′łak husłowa′s$_{i}$ne·.” qak.ła′pse· tιte′’e·s: “tsuk^{u}a′te·n’ a$_{a}$ʿkιnx̣amułu′ła·k kιnłe·′e·k.” qatsuk^{u}a′te· q!u′tsa·ts. qak.ła′pse·: “kιnsiłho·′was na qa′tsuk?” qakι′łne·: “hé$_{i}$.” qak.ła′pse· tιte′’e·s wa′ta·ks: “ts!ιn’amι′łki·ł wu′qt!e. tsx̣ał’ι′n·e· nułaʿq$_{a}$nanι′ski·ł. ma$_{a}$tsιntsx̣altse$_{i}$katkι′łne· x̣a′x̣a·s. at saha′n·e. tsιntsx̣ałok!^{u}e′$_{i}$ne· wu′qt!e· nułaq$_{a}$nanι′ski·ł. at qahowa′s$_{i}$ne· wu′qt!e·. qasts!u′mqaqa′$_{a}$ne· k!a′’na·m.”

Ta′x̣as ts!ιna′x̣e· nana′$_{a}$t$_{i}$mo na′młat!ts q!u′tsa·ts. qak.ła′pse· tιte′’e·s: “hιn·łax̣a′ki·ł ιłqa′hak hιntsqaoˇsιʿqapkι′łne·. tax̣ta·′ wałk$_{u}$wa′yit.s hιn’upx̣amι′łki·ł ła′wa·’m wu′qt!e·. ta′x̣as hιn·tsuʿtsamiłkι′łne·.” k.ła′x̣a·m nana′$_{a}$t$_{i}$mu a:n’ιłqa′haks qahaˇoˇsaqa′$_{a}$ne·. n’u′px̣$_{a}$ne· x̣a′x̣a·s pe.ι′k!a·ks ka$_{a}$qat!o′$_{u}$x̣^{u}a·s na.uʿte·kιsta′ke·s pał k$_{i}$nŏpk!aqa′qa. słaqaqa′pse· k!u′px̣a qahoˇsaqa′$_{a}$ne·. słaʿ$_{a}$t$_{i}$yił’aqtsakx̣o′$_{u}$ne·. n’ιtkι′n·e· nŏpι′k!a·s. tsuk^{u}a·te· sιt!ι′se·s tsa′e·s. n’ałakι′n·e·. n’anax̣a′mne· ne$_{i}$s nŏpιk!a′e·s ta′x̣as naqtsakx̣o′$_{u}$se·. qake′$_{i}$ne· q!u′tsa·ts: “ta′x̣as hołhutsax̣a′ła qo$_{u}$s n’ι′n·e· wu′qt!e·. pał sahoˇsaqa′$_{a}$ne·.” qak.ła′pse· tsu′’we·s: “qa.ι′n·e· wu′qt!e qo$_{u}$ k!aka′x̣a·’m. n’ι′n·e· x̣a′x̣a·s.” qake′$_{i}$ne· q!u′tsa·ts: “qo$_{u}$sts k!aka′x̣a·’m wu′qt!e·. sła:t$_{i}$yiłkikk.łux̣onatι′t$_{i}$ne· x̣a′x̣a·s qo$_{u}$s a′qła·’s.” qak.ła′pse· tsu′’e·s: “qao·ła′n·e· x̣a′x̣a·s qo$_{u}$ k^{u}aʿk.ło·x̣una′$_{a}$te·t. n’uła′se· nŏpιk!a′e·s x̣a′x̣a·s.” wune·kι′t.se·, ta′x̣as n’ałsι′nte·k q!u′tsa·ts. qak.ła′pse· tsu′’e·s: “ta′x̣a łu′n·o hoł·qunax̣a′ła. ma$_{a}$tsιntsqo·ʿq^{u}ałwi′yne· qa′e·n wu′qt!e· pał

was about to shoot | Wolf, who did not see him. He touched his canoe, || and it made a little noise. Wolf heard the canoe. | He looked at it, and Buck was standing in the water, | about to shoot him. Wolf said to him: "O brother-in-law! I love you. | Don't kill me!" Buck said: | "I shall not take pity on you, for you have killed all my relatives." || The Wolf was shot and killed. Fish said: | "Go back to your wife. Your son is poor." |

Now I have told all that happened in olden times. |

68. Skunk

Well, I'll tell you what happened, what the brothers | Skunk and Fisher did long ago. |

Skunk and his brother lived in a tent. Fisher was his younger brother. | There also was the tent of Frog and her granddaughters, Chipmunk and || Big Chipmunk. |

Chipmunk was hungry for meat, and said: "Haom, | haom!" Her grandmother said to her: "O granddaughter, granddaughter! | what do you mean?" Chipmunk said: "I am hungry." | Her grandmother said to her: "Take whatever you hunger for." || Chipmunk said: "I am hungry for meat." | Her grandmother said to her: "Take a little piece of dried meat. Eat it." | Chipmunk did not take it. She was told: "Do you want fresh meat?" | She replied: "Yes." Then her grandmother, Frog, said to her: "Go to | Fisher. He shall be your husband. Don't look at || Skunk. He is bad. Only Fisher shall be your husband. | Fisher never is hungry. He is a skillful hunter." |

Then the sisters Chipmunk and Big Chipmunk started. | Their grandmother said to them: "When you get there, stay at a distance. After a while, | in the evening you will see Fisher coming back. Then || you may go near." When the sisters arrived (at the tent), | they staid at a little distance. Skunk knew already | that the two girls were coming. He had manitou power; therefore | he knew that they were there. He was always pounding bones. He worked | his manitou power. He took his younger brother's blanket, put it on, and went out, || and his manitou pounded bones. Chipmunk said: | "Let us go near! There is Fisher. | He is at home." She was told by her elder sister: "That is not Fisher | who came out, it is Skunk." Chipmunk said: | "Where Fisher came out, there is always the noise of Skunk pounding (bones) || inside." She was told by her elder sister: "It is not Skunk who | makes the noise. Skunk's manitou does it." After a while | Chipmunk insisted. Then her elder sister said: "Well, | let us go, but do not feel badly about it if it is not Fisher. |

kɩʽnsɩł′ałsɩ′nte·k. ma kqa′ke· katɩtena′ła tax̣ta·′ wałk$_u$wa′yi·t.s kutsqunax̣ała′e·s ła′wa·s wu′qt!e·s.″

Ta′x̣as ts!ɩna′x̣e·. k.ła′x̣a′m t$_i$nax̣a″mne· n′u′px̣$_a$ne· nok!^{u}e′yse· x̣a′x̣a·s. łunamɩ′s$_i$ne·. namatɩktsa′pse· a$_a$ʽku′ła·ks x̣a′x̣a·s. ta′x̣as n′ɩ′k$_i$ne·. qak.ła′pse·: “łe·′n′oʽtiktsɩskɩ′łne· kamɩ′nmił tɩte·nɩ′ski·ł.″ n′ɩt.łɩk$_i$natɩ′t$_i$ne· x̣a′x̣a·s qo$_u$s ła″nta·s. qakɩ′łne·: “na qahosaqa′pki·ł.″ ta′x̣as ne$_i$ nana′$_a$t$_i$mo ła′ntao˘x̣a′x̣e·. qakɩsusa˘qa′$_a$ne·. ta′x̣as x̣a′x̣a·s sla:ʽt$_i$yi·ł′aʽqtsx̣o′$_u$ne· wa′tsk$_a$na′s.

Ta′x̣as ława′x̣e· wu′qt!e·. qakɩ′łne· ta′t!e·s: “ts!ɩnyaxa′$_a$k!o·$_u$n′. hutse$_i$ku′łne·.″ qawax̣ame·tɩ′ktse· a$_a$ʽkuqłe′$_i$t!e·s. wułeɩ′t.se· wuo′e·s wu′qt!e·. qałwiʽyne· x̣a′x̣a·s qa.ɩ′n·se· łtsx̣ałqatso′$_u$k^{u}a·t na$_a$s na.u′te·′s wu′qt!e·. ta′x̣as k!o·′wo·k, tsuk^{u}a′te· wa′tsk$_a$na′s x̣a′x̣a·s. ła′ntawax̣ame·tɩ′ktse· ne$_i$s nana′$_a$t$_i$mo·′s. qake′$_i$ne· x̣a′x̣a·s: “a′łasᴇsᴇs, a′łasᴇsᴇs.″ ta′x̣as tu′x̣^{u}a kts!ana′x̣a′m qake′$_i$ne·: “ma$_a$ts wa′nkɩskɩskɩs.″ ta′x̣as kts!ɩ′na′m x̣a′x̣a·s qałwi′yne·: “pał ḳsɩłwułe·′et.s wuo′e·s wụ′qt!e·. hułqa′o˘x̣am kawu′o·.″ ta′x̣as łax̣a′x̣e·. qsa$_a$k!o′$_u$ne·. łaʽhutsɩnqkuʽpekɩ′m·ek x̣a′x̣a·s. qałwi′yne·: “hułwasɩł·ałax̣a′mi·ł. qaɩʽnsɩłtsqatso′$_u$k^{u}a·t ne$_i$s na.utekɩsta′ke·s.″ łałax̣a′x̣e·. namatɩ′ktse· tsa″e·s ne$_i$s wu′o·s. tsuk^{u}a′te· wu′qt!e·. n′u′px̣$_a$ne· pał n′ɩ′nse· wuo.ɩ′se·s x̣a′x̣a·s. qo$_u$s łaʽqawax̣$_a$mɩ′te·. qakiłɩ′łne· x̣a′x̣a·s: “ka$_a$s ksɩ′ł′e·n kawu′o·. n′ɩ′n·e· wuo′ne·s.″ namatiktsɩ′łne łaa′k!!aks a$_a$ʽku′qłe·′s. qakiłɩ′łne·: “ts!ɩnyax̣a′$_a$k!o·n′ kawu′o·.″ ts!ɩna′x̣e· x̣a′x̣a·s. qsa$_a$k!o′$_u$ne·. łaska′x̣e·. ta′x̣as łats!ɩna′k$_i$ne· yɩk!taqałkuk^{u}ɩ′n·e·. na ta′x̣a· sakiłhaqaʽnaq!nu′k$_u$ne· ne$_i$s nuła′se· ne$_i$s kuyɩʽk!taqałku′k^{u}e· x̣a′x̣a·s. ta′x̣as k.łała′x̣a·′m. namatɩ′ktse· tsa″e·s wu′o·s.

Kuł′e′$_i$kuł wu′qt!e· qakiłɩ′łne· x̣a′x̣a·s: “ts!ɩnyax̣a′q!$_u$wun′.″ ne$_i$sts ksak$_a$mu′x̣o· wu′qt!e· n′u′px̣$_a$ne· k.ła′x̣a·s na.uʽtekɩsta′ke·s. k!o′$_u$taps, x̣a′x̣a·s pɩ′k!a·ks ktso′$_u$k^{u}a·t.s. ta′x̣as sɩłsaʽhanɩłwiyna′$_a$te· ta′t!e·s. tsuk^{u}a′te· a$_a$ʽqu′qt!e·s wu′qt!e·. n′itnu′ste· ne$_i$s a$_a$ʽqu′qt!e·s iya′m·u′s. ta′x̣as ne$_i$ aqu′qt!e· at qał′atɩ′łne· wɩłma′pes. ne$_i$sts kqakɩ′lił x̣a′x̣a·s k.łts!ɩnyax̣a′q!^{u}o·. namatiktsɩ′łne· ne$_i$s k!ɩtnu′słe·′s a$_a$ʽqu′qt!e·s. qakiłɩ′łne·: “hɩntsx̣ałts!ɩna′k$_i$ne· pał ksɩłwałk$_u$wa′yi·t.″ ta′x̣as qalwi′yne· x̣a′x̣a·s ta′xas qa.ɩʽn·siłtsqatso′$_u$k^{u}a·t wu′qt!e· na$_a$s na.uʽtekɩsta′ke·s. a′$_a$ʽke· łatsuk^{u}a′te· wa′tsk$_a$na·′s. qa·nał·a″nta˘wa˘x̣mɩ′te·. qakɩ′łne·: “a′łasᴇsᴇs, a′łasᴇsᴇs. ma$_a$ts wa′nkɩskɩskɩs.″ ta′xas ts!ɩna′x̣e· x̣a′x̣a·s. k.ła′x̣am ne$_i$s ya$_a$qa$_a$ha˘kqa′pske·[1] a$_a$ʽku′ła·k. ta′x̣as n′ɩʽtuqłuk!samu′n·e· ne$_i$s a$_a$ʽkts!ɩ′ka·s.[2] qa.u′px̣$_a$ne· ne$_i$s ke′e·ns a$_a$ʽqu′qt!e·s. qałwi′yne· ke′e·ns a$_a$ʽkts!ɩ′ka·s. pał k!ɩtnu′słe·s. ta′x̣as n′ałax̣o′$_u$ne·. k.łao′$_u$wo·k

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[1] Pierre: *ya$_a$qa$_a$kqa′pske·.*

[2] Pierre: *a$_a$ʽkts!ɩ′ka·′s.*

You urge me very much. Our grandmother said after a while, in
the evening, || when Fisher comes home, then we should go there." | 35

Then they started. When they arrived, they entered, and saw |
Skunk alone, nobody else. Skunk gave them meat. | Then they ate.
He said: | "Your grandmother wants me to marry you." Skunk
prepared a place in the rear of the tent. || He said to them: "Stay 40
here." Then the sisters | went to the rear of the tent and staid
there. Skunk was | pounding dried meat all the time. |

Then Fisher came home. He said to his elder brother: "Go | and get
some water. I want to drink." He threw his drinking horn to him. ||
Fisher's water was far away. Skunk thought: | "Fisher might take 45
the girls." Then he arose. | Skunk took dried meat and threw it
backward to | the sisters. Skunk said: "Divide-de-de-de it." | When
he was almost going out, he said: "Don't move-ve-ve-ve!" || Then 50
Skunk started. He thought: | "Fisher's water is far away. I
shall go to my water." Then he arrived there | and dipped it up.
Skunk started to run. He thought: "I | want to get back quickly.
He might take those girls." | He came back and gave the water to
his younger brother. Fisher took it, || and knew that it was Skunk's 55
water. Therefore he threw it back. | Skunk was told: "This is not
my water, | it is your water." He was given another horn, | and
was told: "Draw some of my water." Skunk started. | He just
dipped up the water and came back. He came back quickly, || and 60
spilled it while running. Now there remain many little lakes, the
result of | what Skunk spilled while walking. Then he came home
and gave | the water to his brother. |

After Fisher had drunk, he said to Skunk: "Go and get my game." |
Fisher had known while he was away that the two girls had arrived, ||
and that they wanted him, and that Skunk had already taken them. 65
Therefore | he was angry at his elder brother. Fisher took entrails. |
He painted the entrails of the game red. These entrails | are called
"rectum." Then Skunk was told to bring in | the meat. He was
given the painted entrails. He was told: || "Go quickly, because the 70
sun is getting low." Then Skunk thought | that Fisher might take
those two girls. | Again he took dried meat and threw it backward. |
He said: "Divide-de-de-de it. Don't move-ve-ve-ve!" | Then Skunk
started. When he came to the place where the meat was, || he 75
tied it with that line. | He did not know that it was entrails. He

q!aqa′pse· ne$_i$s a$_a$ʻkts!ι′ka·s. qake′$_i$ne· x̣a′x̣a·s: “hyà·. ko·q!$_u$aˋkakι′nmo ka′tsa.” ta′x̣as n′e·sqaˋt.łe.ι′t$_i$ne·.

Ta′x̣as ne$_i$s kts!ι′nam x̣a′x̣a·s. qake′$_i$ne· wu′qt!e·: “ta′x̣as tuˋn$_u$waka′ki·ł. qa′psin kιnsιłwaˋse·łhutska′ki·ł. tax̣ta·′ kuła′wam ta′x̣ta x̣ma hιnhutskakι′łne·. ta′x̣as e′$_i$ke·ł a$_a$ʻku′ła·k. hιnuł’e′$_i$ke·ł hutsuˋq$_a$naniyała″ne·.” ta′x̣as n′ι′k$_i$ne· nana′$_a$t$_i$mo a$_a$ʻku′ła·ks.

Ku′ł’e·k qakiłι′łne·: “ta′x̣as ho·łuqnaˋneya′ła. saha′n·e· x̣a′x̣a·s. nŏpk!aqaqa′$_a$ne·. tsx̣ał’o·ktawa′s$_a$ne·.” qake′$_i$ne wu′qt!e·: “ιs ła″nta·s q!aˋpiłhaqa′pse· hoq!ka′e·s. q!a′pe·’s akaˋkin·mι′łki·ł.” ta′x̣as ne$_i$ nana′$_a$t$_i$mo naka″nte· ne$_i$s huq!ka.ι′se·s x̣a′x̣a·s.

Qake′$_i$ne·: “ka$_a$ ko′ł’aˋqanax̣a′ła no$_u$łitι′t$_i$ne· ka$_a$kit.ła′$_a$mil x̣a′x̣a·s.” qake′$_i$ne· q!u′tsa·ts: “hułts!ιnax̣a′ła ka$_a$kι′t.ła.” ta′x̣as ts!ιna′x̣e·. t$_i$nax̣a″mne·. qaˋtałtιnax̣a″mne· wu′qt!e· pał tsaˋłe.ιt$_i$nana′se·. qake′$_i$ne· na′młat!: “hułts!ιnax̣a′ła ka$_a$kι′t.ła.” k.ła′x̣am kt$_i$na′x̣a′m, a′$_a$ʻke· qaˋtałt$_i$nax̣a″mne· wu′qt!e·. qake′$_i$ne· wu′qt!e·: “ta′x̣a·s hułts!ιnax̣a′ła ka$_a$kι′t.ła, mι′ksa′n no$_u$łe·tι′t$_i$ne· x̣a′x̣a·s ka$_a$kιt.ła″mił.” ts!ιna′x̣e· n′itkι′n·e· nŏpι′k!a·s wu′qt!e·. qa$_a$kιˋsnιts!ła.ι′nse·. n′ιtkι′nme·k. n′ιnqa′pte·k ne$_i$s tsᴇmaˋk!i·łwu′qt!e·s. n′ιtkι′n·e· nao·′k!^{u}e·s tιłnamu″e·s. n′ιnqapta′kse· ne$_i$s tsᴇmaˋk!iłna′młat!s. a′$_a$ʻke· n′ιtkι′n·e· nao·′k!^{u}e·s tιłnamu″e·s. n′ιnqapta′kse· ne$_i$s tsᴇmaˋk!iłq!u′tsa·ts. ta′x̣as waq!$_a$nu′n·e· ne$_i$s a$_a$′kιts!ła′e·ns.

Qahosaqa′$_a$ne·. ta′x̣as x̣a′x̣a·s ne$_i$s kwa$_a$ˋmiłnι′ke·ts, nuła′n·e· wu′qt!e·, sιł’aˋqał’ιsqat!łe.ι′t.se·, qałwi′yne· ktsx̣ałhot!nιnmitqa′ptse$_i$t ta′t!e·s. ta′x̣as x̣a′x̣a·s n′ιt!ko′$_u$ne·. at łaq!a$_a$kqa′pse· ne$_i$s a$_a$ʻkts!e·ka′e·s. qa.u′px̣ane· ne$_i$s ke′e·ns wιłma′pis. qałwi′yne·: “ta′x̣as hułe′$_i$ma·t na$_a$ a$_a$ʻku′ła·k.” pał ta′x̣as ksιłtsιłmi·′yιt.s ta′x̣as ma′te·. łats!ιna′x̣e·. k.łała′x̣am n′u′px̣$_a$ne· pał nuq$_u$naˋne·yamι′s$_i$ne·. łιtιnq!oku′pse·. ta′x̣as n′ιła′ne·. qałwi′yne·: “kułtsx̣a′ł’e·p pał ksił’ιˋsqat!łe′et.” qake′$_i$ne· x̣a′x̣a·s: “ka′yap! naso′$_u$k^{u}e·n, naso′$_u$k^{u}e·n.” tse$_i$ka′te· hoq!ka′e·s. łało′$_u$se·. q!a′pe$_i$s ło′$_u$se·. n′u′px̣$_a$ne· n′ok!^{u}ι′se· sawιtsqa′pse· hoq!ka′e·s. ts$_a$qanax̣a″mne·. sukwiłq!u′k$_u$ne·. qałwi′yne·: “ta′x̣as kusιłx̣a′tk$_i$no·k^u.” qawιsaqa′$_a$ne· ne$_i$s ktsιłme·′yιt.s. wι′łna·ms nułpałnι′łne· sιłtsx̣a′ne·. qakiłι′łne· ne$_i$ nana′$_a$t$_i$mo na′młat!: “kιn’oˋ$_u$kuł’akakιnmι′łki·ł hoq!ka′e·s?” qake′$_i$ne· na′młat!: “ma kuo$_u$k^{u}i·ł’akaˇkι′n·mi·ł.” qake′$_i$ne· q!u′tsa·ts: “ma kouˋk!^{u}i·ł’qaakakι′nmi·ł.” qake′$_i$ne· wu′qt!e·: “ta′x̣as tsx̣ał’o$_u$ktawa′s$_i$ne· x̣a′x̣a·s. saha′n·e·. n′ι′n·se· nŏpιk!a′e·s ne$_i$s hoq!ka′e·s. ta′x̣as sιłqaˋtał’ι′p$_i$ne·. ta′x̣as tsx̣ałsa$_a$nιłwiynatawa′s$_i$ne·.”

Łaakax̣a″mne· x̣a′x̣a·s. nawasx̣o′$_u$me·k. n′ιtkι′n·e nŏpι′k!a·s. n′ιnqa′pte·k ne$_i$s tsᴇma′k!iłx̣a′x̣a·s. ne$_i$s pι′k!a·ks wιłqa′$_a$ne·

thought it was | a line. It was painted red. He put it on his back. When he arose, | the tump line broke. Then Skunk said: "Oh, | I broke my brother's tump line!" Then it became cold.||

When Skunk started, Fisher said: "Now | come out! Why did you come here early? Later on, | when I came back, then you ought to have come. Now eat meat! | After you have eaten, we will move away." Then the sisters ate | meat. ||

When they had eaten, they were told: "Now let us move! Skunk is bad. | He has manitou power. He will kill us all." Fisher said: | "There in the corner of the tent are all his rotten bones. Take them all out." | Then the sisters took out Skunk's | bones. |

Fisher said: "Where shall we go? Skunk knows the place where my tent is." | Chipmunk said: "Let us go to my tent!" | Then they started. They entered; but Fisher could not | go in, for it was too small. Then Big Chipmunk said: "Let us go | to my tent!" When they arrived, they went in, but Fisher could not go || in. Fisher said: "Then let us go to my tent, | although Skunk knows the place of my tent!" | Then Fisher worked his manitou power, and two trees stood there. He transformed himself, | and became a real fisher. He transformed one of his wives, and she became a real big chipmunk;|| and he transformed his other wife, and she became | a real chipmunk. Then they climbed one of the trees. |

They staid there. Then Skunk, when there was a wind storm, | which Fisher had made, and therefore it was cold, thought his | elder brother would cause him to freeze to death. Then Skunk was cold.|| He left his tump line at the door. He did not know that it was entrails. | He thought: "I'll leave this meat." | Then, when it was dark, he left it. He went on. When he came back, | he knew that they had moved camp. There was no fire. Then | he cried. He thought: "I'll die, because it is cold." || Skunk said: (?) "Chief, chief!"[1] | He looked for his rotten bones. They were all gone. Then he saw | that there was one rotten bone in a hole. He went in. He was glad. | He thought: "Now I am saved." | He staid there that night. Early in the morning he was heard talking. || Then the sisters were asked: "Big Chipmunk, did you take out all | his rotten bones?" Big Chipmunk said: "I took them all." | Chipmunk said: "There is one bone that I did not take." Then Fisher said: | "Then Skunk will kill us all. He is bad. | That rotten bone is his manitou. Now he can not die. || He will make war on us." |

Skunk came out. He sang. He worked his manitou power. | Then he became a real skunk. Long ago the skunk was large. | He killed

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[1] My interpreter could not translate this sentence.

x̣a′x̣a·s. at n’upι′łne· q!a′pe·’s qa′psins, mι′ka tsᴇma′k!e·s. ne$_{i}$sts k!ιnqa′pte·k tsᴇma′k!iłx̣a′x̣as·. nawasx̣o′$_{u}$me·k. qake′$_{i}$ne·: “a·q!ono′$_{u}$ko· no′$_{u}$k^{u}ey, a·q!ono′$_{u}$ko· no·′k^{u}e·; a$_{a}$ʻki·łq!an·otsa′ko ma$_{a}$·k!.” kuławasx̣o′$_{u}$me·k. qake′$_{i}$ne·: “pa·′me·k k.łaqo$_{u}$kaˋłuqłe·′et ne$_{i}$s łunik!łe′et.s.” łuq^{u}aˋq!o·łu′kp$_{a}$ne·. ła:łitιts!ła.ι′nse·. ne$_{i}$s łunik!łe′et.s łuq^{u}aˋq!o·łu′kp$_{a}$ne·, a′$_{a}$ʻke· ła:łιtιts!ła.ι′nse·. n’asqaˋp$_{a}$nιts!ła.ι′nse·, nao·′k!^{u}e·’s qaoˇx̣aq!ołu′kp$_{a}$ne·. n’akaqkuˋpiłqaq$_{a}$na′pse·. ałtιłnamo′$_{u}$t$_{i}$mo·s wuˋqt!e·s ne$_{i}$s k.łohanιts!ła′e·ns qahox̣aqaˋn·muqłuˋk!^{u}atsq!a′nse·.[1] ła′ts$_{i}$ne·$_{i}$s ło$_{u}$x̣aˋq!olu′kp$_{a}$ne·.˙ ła′ts$_{i}$ne$_{i}$s łału$_{u}$qwaqkupiˋłqaq$_{a}$na′′ne· ałtιłnamo′$_{u}$t$_{i}$mo wu′qt!e·. qahakiłatsu′kp$_{a}$ne·[2] x̣a′x̣a·s. nuk.łu′k$_{u}$ne· q!u′tsa·ts. n’uk^{u}ax̣u′n·e·. qaoˇx̣a′x̣e· x̣a′x̣a·s ne$_{i}$s q!u′tsa·ts qanaqaˋn·q!o·łu′kp$_{a}$ne· a$_{a}$ʻk!ałma.ι′se·s q!u′tsa·ts. nutkaˋwumaku′pse·. ta′x̣a·s łamι′tx̣$_{a}$ne· ne$_{i}$s tιłnamo′$_{u}$t$_{i}$mo’s wuqt!e·s. a′$_{a}$ʻke· n’uk^{u}ax̣u′n·e· namłat!. ne$_{i}$s ma skiłya$_{a}$qakι′nke· q!u′tsa·ts. a′$_{a}$ke· qakι′n·e·. ta′x̣as n’uk!^{u}qape′$_{i}$ne· wu′qt!e·. wune·kι′t.se· k!aˋtsukpu′x̣$_{a}$naps x̣a′x̣a·s. ta′x̣as ḳu′k.łuk wu′qt!e· a′$_{a}$ʻke· n’uk^{u}ax̣u′n·e· n’o$_{u}$ktι′łne· ałtιłnamo′$_{u}$t$_{i}$mo wu′qt!e·.

Qaoˇx̣a′x̣e· x̣a′x̣a·s. tsuk^{u}a′te· ne$_{i}$s nana′$_{a}$t$_{i}$mo·’s, ła.ιtkι′n·e·. ła.ιtq!a’nx̣a′′mse·. ta′x̣as n’ι′n·se· tιłnamu′′e·s.

Qake′$_{i}$ne· x̣a′x̣a·s: “ta′x̣a·s ka$_{a}$ ko·ła$_{a}$qanax̣a′ła? saha′n·e· wu′qt!e·. ła.ιtq!a′′nx̣a·m’ tsx̣ał’o$_{u}$ktawa′s$_{i}$ne·.” qake′$_{i}$ne· na′młat!: “hułts!ιnax̣a′ła ka$_{a}$kι′t.ła.” ne$_{i}$sts k!o$_{u}$k^{u}ι′tka x̣a′x̣a·s ta′x̣as ła.ιtkι′nme·k tι′tqa·t!s. a′$_{a}$ʻke· ła.ιtkι′n·e· pa′łke$_{i}$s ne$_{i}$s nana′$_{a}$t$_{i}$mo’s. łaqa.ι′nse· ne$_{i}$s tsᴇmaˋk!ιłna′młat!sts q!u′tsats. ta′x̣as ts!ιna′x̣e· a$_{a}$kιt.ła′′e·s na′młat!. tιnax̣a′′mne·. tsałeˋitnana′se·. qake′$_{i}$ne· x̣a′x̣a·s: “łaaˋkax̣a′m’e·n’.” łaakax̣a′′mne· na′młat!. ta′x̣as x̣a′x̣a·s n’atsu′kp$_{a}$ne·. ta′x̣as n’umιtskι′n·e· no′$_{u}$k^{u}eys. ta′x̣as wιł·eι′t.se·.[3] tιnax̣a′′mne·. ta′x̣as ktsιłmi·′yιt.s n’ιtx̣o′$_{u}$me·k. qaya$_{a}$qawahakqa′$_{a}$ne·[4] x̣a′x̣a·s, yanax̣una′kse· ałtιłnamu′′e·s. ta′x̣as wune·kι′t.se·. ktsιłmi·′yιt.s qaq!u’mne′$_{i}$se· ałtιłnamu′′e·s. qakι′łne·: “ta′x̣as hułq!u’mne·na′ła. hunuk.łu′k$_{u}$ne·.” qatsιn·k!apałtiyax̣na′pse· at q!utseta′pse·. sk$_{i}$na′pse· ma$_{a}$ts k.łq!u′′mne·. ta′x̣as tsᴇma′k!iłhats!ałaqa′′ne· x̣a′x̣a·s. qakι′łne·: “ta′x̣a·s, tax̣ta·′ atutsłaˋk.łιnq!oyała′′ne·;” at łaq!utse$_{i}$ta′pse·. ta′x̣as q!u’mne′$_{i}$ne· x̣a′x̣a·s; mι′ka kq!utse′$_{i}$tił qaˋtał·a·haq!małe′$_{i}$tsin. n’u′px̣$_{a}$ne· ne$_{i}$ nana$_{a}$′t$_{i}$mo ta′x̣as ksιłtsᴇma′k!iłq!akpakι′t.łe$_{i}$ts x̣a′x̣a·s. qakiła′mne·: “ta′x̣as hoł·ats!ιnax̣ała′e·s wu′qt!e·. ta′x̣as łaowo′k$_{u}$ne·. tsuk^{u}atι′łne· x̣a′x̣a·s. pał ke′e·n a$_{a}$ʻk$_{u}$wuk.łe·′et ne$_{i}$s ya$_{a}$qahank!anme′$_{i}$ke·,[5] ne$_{i}$s łoq^{u}ak$_{i}$nι′łne· x̣a′x̣a·s. n’ι′nse· a$_{a}$ʻk ła′m·e·s ne$_{i}$s

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[1] Pierre: *qaoˇx̣aqaˋn·muqłuˋk!^{u}atsq!aˋnse·.*

[2] Pierre: *qa$_{a}$kiłatsu′kpn$_{a}$e·.*

[3] *wιłeι′tse·* FAR.

[4] Pierre: *qaya$_{a}$qawa$_{a}$kqa′′ne·.*

[5] Pierre: *ya$_{a}$qa$_{a}$nk!anme′$_{i}$ke.*

everything, even strong animals. | When he became a real skunk, he
sang, || and said: "Burnt rocks, burnt rocks, remains of a burnt | bone!" 125
He finished singing. He said: | "There is a faint sound on the other
side." Then he sent out his fluid, | and the tree was no longer standing
there. Then he sent his fluid to the other side, and | the tree was
no longer standing there. There were two trees left. He sent his fluid
to one of them. || Fisher and his wives came out quickly | and jumped 130
across to the other tree. | He sent his fluid to the other side, and |
they jumped again to the other tree, Fisher and his wives. Skunk
sent out his fluid. | Then Chipmunk was tired and fell down. Skunk
went to Chipmunk || and sent his fluid into her mouth. | Then her 135
belly swelled up. Then he shot with his fluid at Fisher's (other) wife, |
and Big Chipmunk also fell down; and as he had done to Chipmunk,
| he did to her also. Then only Fisher remained. | After some
time Skunk shot his fluid again. Then Fisher became tired || and 140
also fell down. He killed Fisher's wives and | Fisher. |

Skunk staid there. He took the sisters, and he restored them to
life. | Then they became his wives. |

Skunk said: "Where shall we go now? Fisher is bad. || If he should 145
come to life, he will kill us all." Big Chipmunk said: | "Let us go to
my tent!" When Skunk had killed them all, | he became a man again,
and the sisters became women. | They were no more a real big chipmunk
and a chipmunk. | Then Big Chipmunk started for her tent.
They entered. || It was too small. Skunk said: "Come out!" Big Chip- 150
munk came out. | Then Skunk shot his fluid, and the stone broke. |
Then it was a large place. They entered. At night | they lay down.
Skunk lay in the middle, | and his wives were on each side. After
some time, when it was dark, || his wives did not sleep. He said to 155
them: "Let us sleep! | I am tired." They did not listen to him, but
they tickled him. | They did this so that he should not go to sleep.
Then Skunk became very sleepy. | He said to them: "It's enough.
Let us play later on." | They tickled him again. Then Skunk slept;
and even though they tickled him, || he did not wake up. The sisters 160
saw | that Skunk was really dead asleep; and they said to each other: |
"Now let us go to Fisher!" They arose. | They took Skunk. The
hole was on a mountain, | and they turned Skunk the other way. His

a$_{a}$ʽk!aˋłax̣wi′e·ts, ne$_{i}$s ya$_{a}$kiłι′nske· a$_{a}$ʽk$_{a}$wuk.łe·′et.s n’ι′n·se· a$_{a}$ʽksa′q!e·s. ta′x̣as łaanax̣a″mne· ne$_{i}$ nana′$_{a}$t$_{i}$mo. nawasx̣o′$_{u}$me·k. n’ιtkι′n·e· nŏpι′k!a·s ne$_{i}$s ma yιsk!ame′$_{i}$ke· na′mła·t!. qasqapłe.ι′t.se· x̣a′x̣a·s. q!aˋpiłtsιnx̣una′pse· no′k^{u}eys. ta′x̣as łats!ιna′x̣e· na′młat! nana′$_{a}$t$_{i}$mo ya$_{a}$qa$_{a}$kqa′pske· wu′qt!e·s.

K.łała′x̣am łaetkι′n·e· ła.ιtq!a″nx̣a’ms, ta′x̣as k.łao′$_{u}$wuk wu′qt!e· n’u′px̣$_{a}$ne· ałtιłnamu″ė·s. qakι′łne·: “ka$_{a}$s ke′e·n x̣a′x̣a·s.” qak.ła′pse·: “qo$_{u}$ sawιtsqa′$_{a}$ne· a$_{a}$ʽk$_{a}$wuk.łe·′et.s.” qakι′łne·: “ta′x̣as hułts!ιnax̣a′ła ιłqa′ha·k a′m·a·k. at saha′n·e· x̣a′x̣a·s; mι′ka ne$_{i}$s ktsᴇma′k!e·s no′k^{u}eys kιn’ιtkιnmι′łki·ł tsx̣ał’umιtskι′n·e·. tsx̣ał·aakaxa″mne·.” ta′x̣as ts!ιna′x̣e· altι·łnamo′$_{u}$t$_{i}$mo wu′qt!e·. ma′te· am·a′k!e·s.

Qahak.łe′$_{i}$ts$_{i}$ne· x̣a′x̣a·s. naq!mäłe′$_{i}$ts$_{i}$ne·. n’u′px̣$_{a}$ne· pał sιłsax̣una′pse· tιłnamu″e·s. qake′$_{i}$ne·: “a:nłu′n·u qaˋhax̣one′$_{i}$ki·ł, hιntsax̣uˋnapkι′łne·.” qawanx̣a′$_{a}$mse·. a′$_{a}$’ke· łaqakι′łne·: “a:nłu′n·u qaˋhax̣une′$_{i}$ki·ł.” ne$_{i}$s qałwanx̣o′$_{u}$ne·, n’u′px̣$_{a}$ne· tsᴇmak!e′$_{i}$se·. ta′x̣as wanx̣a″mne·. pał q!a′piłhawιtsx̣una′pse·. pał s$_{u}$wιtsqa′$_{a}$ne· no′$_{u}$k^{u}eys, pał q!aˋpiłq!uˋntkax̣una′kse· ne$_{i}$s yι′ske·. yana′ha·ksts nas yuˋn·unιk!x̣o′e·s. pał sιł·aqaˋtałwanx̣a″mne·. ta′x̣as n’iła′ne·, qałwi′yne·: “ta′x̣as kułtsι′ł’e·p.” n’u′px̣$_{a}$ne· mι′ka at ma k!umι′tskin no′$_{u}$k^{u}eys. ta′x̣as n’atsu′kp$_{a}$ne·. qa$_{a}$kił’atsu′kp$_{a}$ne· n’atsu′kp$_{a}$ne·, n’atsu′kp$_{a}$ne·. wune·kι′t.se· k!a′$_{a}$tsukp, ta′x̣as ławansa′q!$_{a}$ne·. qahakił’atsu′kp$_{a}$ne·, ta′x̣as łaq!aˋpiłwanxa″mne·. naˋtstkił’atsu′kp$_{a}$ne· ta′x̣as wιł·e.ι′t.se·. pał sιłqaˋtał·a.u′px̣$_{a}$ne· kiyu′k$_{i}$yit.s. qałwi′yne·: “ne$_{i}$ hułinłuˇq^{u}aˇx̣o′$_{u}$me·k.” ne$_{i}$s łuq^{u}ax̣a″mne·. ta′x̣as łaatsu′kp$_{a}$ne·. wunιkι′t.se· n’u′px̣$_{a}$ne· tsa$_{a}$k!a$_{a}$łmiˋyitnana′se·. pał sιł·atsuˋnok!o′$_{u}$ne·. qake′$_{i}$ne·: “hà: ma qa·psqawe:ˋsιłno′hos.”[1] ta′x̣as a′$_{a}$ʽke· łaatsu′kp$_{a}$ne·. ta′x̣as a:n’ałmak!anu′kse·. ta′x̣as nuk.łu′k$_{u}$nė· k!a′$_{a}$tsukp. qałwi′yne.: “ho′ya’s hułtse′$_{i}$ka·t naqaˋs$_{i}$mak!a′$_{a}$nu·k.” n’akakι′n·e· a$_{a}$q!ułu′kp!e·s. qaoˇx̣akι′n·e· a′$_{a}$k.łaˋ$_{a}$k$_{u}$wu′$_{u}$t!e·s ne$_{i}$s a$_{a}$ʽq!ułu′kp!e·s n’anak!o′$_{u}$ne·.

Qahana′x̣e qu′k^{u}e·n. n’u′px̣$_{a}$ne· ya$_{a}$qak$_{a}$na′pske· x̣a′x̣a·s qo$_{u}$s qawιsqa′$_{a}$ne· ła′a·s. ne$_{i}$sts k!ana′k!o· a$_{a}$ʽq!ułu′kp!e·s x̣a′x̣as. na$_{a}$s a$_{a}$ʽkaq!ne′e·s qu′k^{u}en na$_{a}$s qahak!o′$_{u}$se·[2] qatse$_{i}$ka′te·. kwunι′ke·t.s łat$_{i}$nak!o′$_{u}$ne· x̣a′x̣a·s a$_{a}$ʽq!ułu′kp!e·s. nakuˋm·seke′$_{i}$te·. qake′$_{i}$ne·: “k.łιtιˋm·sιkqłι′łx̣o· qu′k^{u}e·n k.łqaˋqoq^{u}a′kam at k!u′k!^{u}ił. qaoˋk!qax̣o′$_{u}$me·k.” pał kqatse′$_{i}$ka·t.s n’upx̣a′se· ne$_{i}$sts ktsx̣al’aˋkum·sι′ke$_{i}$t. sιł’aˋqałqatse$_{i}$ka′te·. łaan·ak!o′$_{u}$ne·. qake′$_{i}$ne· x̣a′x̣a·s, nawasx̣o′$_{u}$me·k. qake′$_{i}$ne.:

“Ha′p ho·he′ha; ha′p ho·he′ha; ha′p ho·he′ha.”

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[1] Pierre more quickly: *qapsqawιsłno′hos.*

[2] Pierre: *qa$_{a}$k!o′$_{u}$se·.*

head was ‖ toward the door, and his legs lay toward the mountains. | Then the sisters went out again. They sang. | They worked their manitou power, and the size of Big Chipmunk's hole | was almost the size of Skunk. The stones squeezed him all over. Then | Big Chipmunk and her sister went back to where Fisher lay. ‖

When they got there, they restored him to life; and when Fisher arose, | he saw his wives. He said to them: "Where is | Skunk?" They said to him: "He is in a hole in the mountain." | He said to them: "Let us go to a far-away country. | Skunk is bad. No matter how strong the stones ‖ you made, he will break them, he will come out again." Then | Fisher and his wives started and left the country. |

Skunk was asleep. He woke up, and knew | that his wives hurt him. He said: "Move away a little! | You hurt me!" They did not move; and ‖ he said again: "Move away a little!" He pushed them, | and he noticed that (what he touched) was hard. Then he moved, | and everything was tight on his body. He was in a hole in the rock. It was all | around him on each side of his body and on top of his body. | He could not move. Then he cried. ‖ He thought: "I must die." He knew that he even | used to break rocks. Then he sent out his fluid. He went on sending out his fluid, | sending out his fluid, sending out his fluid. After he had sent out his fluid for some time, | he could move a leg. He went on sending out his fluid, and | he could move all around. For a long time he sent out his fluid, and then the space was large. ‖ He could not see the daylight. He thought: "Let me | lie the other way," and he turned the other way. Then he sent out his fluid again. | After some time he saw a little hole. The rocks opened. | He said: "Oh, it looks like a star!" | He sent his fluid again. Then the hole was larger. Now ‖ he was tired sending out his fluid. He thought: "Now let me see | how large the hole is." He took out his musk bag and put it on the end of | his bow. He stuck it out. |

Raven was going along at this time. He saw what Skunk was doing. | He stood there outside; and when Skunk put out his musk bag ‖ here in front of Raven, he passed it in front of him. | He did not look at it. After some time Skunk took his musk bag in again. | He smelled of it, and said: "It might smell like the eye of Raven. | Maybe he is coming this way. He is one who is always going about." (Raven) had not looked at it, | because he knew that (Skunk) would smell of it. Therefore ‖ he had not looked at it. (Skunk) put it out again. Skunk sang, | and said: |

"Hap ho he ha! hap ho he ha! hap ho he ha!" |

N'ɩtkɩ'nme·k qu'k^{u}ens. n'ɩnqa'pte·k ne$_i$s tsᴇma'k!iłqu'k^{u}ins. nuq!$_i$yu'k!o'$_u$ne· ne$_i$s a$_a$ʻq!ułukp!ɩ'se·s x̣a'x̣a·s. nułnux̣u'n·e· pał k!ɩnqa'pte·k ne$_i$s tsᴇma'k!iłqu'k^{u}ins, sɩ'aqałhułnux̣u'n·e·. n'u'px̣$_a$ne· x̣a'x̣a·s ne$_i$s a$_a$ʻkikqapx̣uneyiɩ'se·s qu'k^{u}ins. qake'$_i$ne·: “Yà:.” łatkaq!ałkɩ'n·e· a$_a$ʻk.łak$_u$wo'$_u$t!e·s. ło'$_u$se· a$_a$q!ołu'kp!e·s. ta'x̣as n'iła'n·e·. qake'$_i$ne·: “ka'yap! naso:'k^{u}e·n, ka'yap! naso:'k^{u}e·n, naso:'k^{u}e·n.” pał ke'e·ns ktsᴇmak!qa'p$_i$mo ne$_i$sts ktsuk^{u}a't.łe·s sił'aʻqałwɩłke'$_i$ne· k!e'$_i$ła. qake'$_i$ne·: “hɩn'upsła't$_i$yiłmaʻn·ło$_u$k!aʻpałnux̣'watɩ'łik. tse·n k!aʻpałtɩ'ła·m' ka$_a$ kts!a$_a$qaʻnałuʻk^{u}iłmi·'yit.” ta'x̣as tsɩn k!aʻpałtɩ'łik x̣a'x̣a·s. n'u'px̣$_a$ne· qaʻłaknaʻsqaʻnałwa$_a$kikqaʻpx̣una'kse· qu'k^{u}ins. ła$_a$pske$_i$kał'ok^{u}aʻkikqapx̣una'kse·. ta'x̣as q!aʻkqapx̣una'kse·. qake'$_i$ne·: “qo$_u$ łu'n·u at ma kuqa˘ha'$_a$łkqa$_a$ts na$_a$ ła:'n·a qaʻo˘x̣ał·a.u'n·ałuʻk^{u}ɩłmi·'yit.” qahakqa''ne· x̣a'x̣a·s. tsuk^{u}a'te· a$_a$ʻkts$_a$ma'ł'e·s. łu'q$_u$ne· a$_a$ʻksa'q!e·s. n'anakɩ'n·e·. pał k!uʻktsłe.ɩtna'nas. tsx̣ał·aqaʻtał'anax̣a''mne·. sɩ'aqaq$_a$na''ne· k.łu'q^{u}a a$_a$ʻksa'q!e·s. k!ana'ke·n. a'$_a$ʻke· łu'q$_u$ne· nao·'k!^{u}e·s. a'$_a$ʻke· n'anakɩ'n·e·. łu'q$_u$ne· a$_a$ʻk.ła't!e·s. a'$_a$ʻke· n'anakɩ'n·e·. ne$_i$s k!uk!qa'pe·'s a$_a$ʻk.ła't!e·s. łu'q$_u$ne·. n'anaqayqa'pse·. ta'x̣as łało.u'se· a$_a$ʻq!onakiłma'k!e·s. nawasx̣o'$_u$me·k. qake'$_i$ne·:

“Huł'a:ʻnaqaʻyuk!a·ʻła·kka''me·k;
huł'a:ʻnaqaʻyuk!a·ʻła·kka'me·k.”

Ta'x̣as sa·kx̣aqayqa'pse· a$_a$ʻko$_u$k!ała'$_a$k!e·s. ta'x̣as ła.anaqayqa'pse·. qao˘x̣aqayqa'm·e·k nao·'k!^{u}e·'s a$_a$ʻk.ła't!e·s tsuk^{u}a'te· nao·'k!^{u}e·'s łat!apts!akɩ'n·e·. tsuk^{u}a'te· a$_a$ʻksa'q!e·s a'$_a$ʻke· łax̣aʻts$_i$niłt!apts!akɩ'n·e·. ta'x̣as łao·wo·'k$_u$ne· x̣a'x̣a·s. ta'x̣as x̣a'x̣a·s qawɩsqa'$_a$ne·. saha'n·se·. k.ła'ło·s a$_a$ʻquqt!e'e·s. qao˘x̣a'x̣e·. tsuk^{u}a'te· a$_a$ʻku'ła·łs. qanakɩ'n·e·. to'$_u$x̣^{u}a so'$_u$k^{u}se·.

Ts!ɩna'x̣e· ne$_i$s ma ya$_a$qanaʻnux̣u'ske· qu'k^{u}ins. ne$_i$s ławat!ɩ'naks. qana'x̣e·. wat!a'x̣e·. ts!ɩnałhułqa'$_a$tse· a$_a$ʻkɩnuqłe'e·t.s. wułe.ɩ't.se·. ta'x̣as łax̣a'x̣e· a$_a$ʻkik.łuna'me·s. ne$_i$sts k.ła'x̣am qu'k^{u}in ła.ɩtkɩ'nme·k tɩ'tqa·t!s qu'k^{u}in. ta'x̣as qake'$_i$ne·: “husɩłwałkinmɩ'łne· a$_a$ʻq!ołu'kp!e·s x̣a'x̣a·s.” ta'x̣as q!a'pe· suk^{u}iłq!ukna'mne·. qakiya'mne·: “ta'x̣as x̣a'x̣a·s at tsx̣ał·aqa.upɩ'łne· q!a'pe·'s qa'psins. k.ła'ło$_u$s a$_a$ʻq!ołu'kp!e·s.” ta'x̣as at k.łɩnq!oymołɩ's$_i$ne·. ta'x̣as wune·kɩ't.se· kk.łɩnq!o'ymo·ł, ta'x̣as łax̣a'x̣e· x̣a'x̣a·s. n'upx̣a'łne· k.ła'x̣am tɩ'tqa·t! qakiłɩ'łne·: “qa'ła kɩ'n'e·n?” qake'$_i$ne x̣a'x̣a·s: “ne$_i$ łu'n·qo· a$_a$ʻkinuqłe·'et hoq^{u}aqa'x̣e·. hoq^{u}a'k.łe·k k.łuʻn·qo·keʻ$_i$kaqts!ɩłam·a·łwux̣onɩʻłikhɩnma'wo.” qakiłɩ'łne·: “qo$_u$s sn'ɩt.ła'ne· naso'$_u$k^{u}e·n qa'k.łe$_i$k qu'k^{u}ins. n'ɩ'n·e· ta'x̣ta· ke·'wam na$_a$s a$_a$ʻkik.łuna'me·s, nałkɩ'n·e· x̣a'x̣a·s a$_a$ʻq!ułukp!ɩ'se·s. a'$_a$ʻke· n'ɩ'n·e· naso'$_u$k^{u}e·n qa'k.łe·k k.ła'wła. n'a's$_i$ne· naso'$_u$k^{u}e·n na a$_a$ʻkik.łu''nam.” quna'x̣e· x̣a'x̣a·s a$_a$ʻkɩt.łaɩ'se·s qu'k^{u}ins.

Raven transformed himself into a raven. He became a real raven. |
He took hold of Skunk's musk bag with his bill. Then he flew away, ||
because he had become a real raven, therefore he could fly. | Skunk 210
noticed the flapping of the wings of Raven, and said: | "Oh!" He
pulled in his bow quickly. His musk bag was gone. | Then he cried,
and said: "(?) . . . chief, | chief!" for his power || had been taken 215
away from him; therefore he cried. He said (to himself): | "You
always make too much noise about your ears. Now, listen whether |
the sky will make noise!" Then Skunk listened. | He noticed that
Raven went right up. | Then it came down making a noise. Then
the noise stopped. | He said: "There, farther along, I walk about. 220
Here, on this side, | went down the noise from the sky." Skunk was
lying there. He took | his knife and cut off his leg. He pushed it
out. | Because the hole was small, he could not get out. Therefore
he did so. He cut off | his leg. He pushed it out. He also cut off
the other one and | pushed it out. He cut off his arm and put it out, 225
too. | Now there was one arm left. He cut it off, and it rolled out.
Then | all his limbs were gone. He sang, and said: |

"Let my back roll out, |
Let my back roll out." ||

Then his back rolled out. Then he rolled out. | He rolled himself 230
on his one arm. He took | the other one and stuck it on. He took
his leg, and he | stuck on both of them. Then Skunk arose.
Then | Skunk stood up. He was bad. He had no entrails. || Then he 235
went and took leaves and put them in. Then he was almost good. |

He started to the place where Raven had flown, there across
the mountains.[1] | He went along. He went across the mountains,
and he went along the prairie. | Far away he came to a town.
When Raven had arrived, | he had transformed himself into a man.
Then he said: || "I have brought with me Skunk's musk bag." Then 240
they were all | glad. They said: "Now Skunk will | no longer kill
everything. He has no musk bag." Then | they played with it. They
played with it for a long time. | Then Skunk came. A man was
seen coming along. He was told: | "Who are you?" Skunk said: 245
"I come from that prairie | over there. I am named | Coming-from-the-Prairie-far-away-with-Head-washed-with-White-Clay-carrying-my-Bow-Sideways."
He was told: "Over there is the tent | of the
chief. His name is Raven. He just came | to this town and brought
Skunk's musk bag. Now, | there is also a chief named Grizzly 250
Bear." There were two chiefs | in this town. Skunk went to Raven's

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[1] Through Crow's Nest Pass.

neᵢs k.łax̣a'łke·n qu'kᵘin aₐʿq!ułukp!ι'se·s x̣a'x̣a·s n'ιtkι'n·e·, n'ᴇnqapta'kse· tsᴇt!na'nas. neᵢsts ktᵢna'x̣a'm x̣a'x̣a·s naₐs aₐʿka`łax̣wu'e·ts qaₐnłuk!ᵘa'tse· tsᴇt!na'nas. mitᵢyax̣na'pse·. sukᵘiłq!u'kse·. qake'ᵢne·: "k!aₐqakι'n·ap tsoᵤt?" sᴇł'oᵤna'pse· ts·ił'aqakᴇna'pse·. mι'ksa'n qu'kᵘin qao'ᵤne· qałas nι'n'e·ns. ta'x̣as n'ιsaknu'n·e· x̣a'x̣a·s. namatιktsι'łne· ke'e·k. ta'x̣as n'ι'kᵢne·. saha'n·se· neᵢs ke'e·k pał k.ła'łoᵤs qa'psins oqonι'k!e·s. qawᴇł·ił'ι'kᵢne·. k.łaqa'e·k. saha'n·se· oqonι'k!e·s, o·'k!ᵘqᵤna k!oqo`ᵤsałx̣asᴇnmι'tko. qakiłι'łne·. qake'ᵢne· k.ła'wła: "kᴇnłts!ᴇna'mi·ł." n'owo'kᵤne·. łaanax̣a''mne· x̣a'x̣a·s neᵢs yaₐqa`kx̣ał'owo'ᵤkᵘe· qahakqa'pse· aₐʿku'ła·ks. qake'ᵢne· łka'm·u: "wa'naskskι'kqa aₐʿku'ła·k." qake'ᵢne· qu'kᵘin: "maₐts ι'ke·n'. n'ι'n·e· kx̣a'tkx̣a·ł. at qa.ι'kᵢne· łka'm·u. huts!ι'sᵢnił'ι'kᵢne." tᵢnax̣a''mne· x̣a'x̣a·s aₐʿkᴇt.ła.ι'se·s k.ła'wła's a'ₐʿke· namatιktsι'łne· ke'e·k. a'ₐʿke· qawᴇł·ił'ι'kᵢne·. kqaₐqa'ske·n łaanax̣a''mne·, a'ₐʿke· qaha˘kqa'pse·[1] aₐʿku'ła·ks neᵢs yaₐqa̧`kx̣ał'owo'ᵤkᵘe·. a'ₐʿke· n'ιsᵢnił'ιkᵢne· k.ła'wła. n'ι'nse· neᵢs ke'e·k x̣a'x̣a·s neᵢs at k!ι'k.łe·s o·k!ᵘqᵤna k.ła'łoᵤs aₐʿkᵤwu'm'e·s. neᵢs nι'n'e·k at sᴇł·aqa˘ya`ₐqanmux̣o'se·.

Ta'x̣as tu'x̣ᵘa tsx̣ałwałkwayι't.se· n'anax̣a''mne· qu'kᵘin. qake'ᵢne·: "ta'x̣a·'s akax̣a''mki·ł kᴇnła`k.łᴇnq!o'yki·ł, ma ka`qa kι`nk.łᴇnq!oymu'kᵘi·ł." ta'x̣as q!a'pe· n'anax̣a'mna'mne·. ta'x̣as n'anałkinι'łne· neᵢ tsᴇt!na'na. qoᵤs a:n'ᴇłqa'haks pᴇskᴇnι'łne·. ta'x̣as qanaqłιkx̣a'łne·. nutsᴇnqku`pe·kι'mek. mitᵢyax̣a'łne·. łax̣a·''nx̣oᵤł at qanaqłιkx̣a'łne·. ta'x̣as x̣a'x̣a·s k!umna`nłukpakitmu'łne· aₐʿq!ułu'kp!e·s. neᵢsts k!u'px̣ₐnaps to'x̣ᵘa mitᵢł yax̣na'pse· łaqu`łqaq!ana`q!nenι'łne·. qałwi'yne· x̣a'x̣a·s. "pa'ko·x̣asᴇnmι'tko·, x̣ma ktsx̣ał'o'płap. ta'x̣ta: kanmi·'yit.s kutsłatso'ᵤkᵘa·t." tsᴇłmi·'yᴇt.s qa:`qaskᴇnι'łne· kk.łᴇnq!o'ya·m. ta'x̣as x̣a'x̣a·s x̣una'x̣e· aₐ'kᴇnmι'tuks. x̣unakux̣u''mne·. ntιk.łu'mqu'łne·. kanmi·'yit.s q!apenma`tswιsk.ło'mqu'łek. k!o·nanu'qkwas ta'x̣as k.łak.łᴇnq!o'yam. qałwi'yne·: "ta'x̣as kutsłatso'ᵤkᵘa·t ka·q!o'łukp." qa:kiłk.łᴇnq!oya'mne·. ta'x̣as x̣a'x̣a·s qoᵤs a:n'ᴇłqa'haks qa`o˘x̣ał'ιsaknu'ne·. ta'x̣as qałwi'yne·: "qa.ι`nsᴇłtsqa.u'pła·p." naₐs łaqahanut.łι'sᵢne·. qoᵤs wι`łił'ᴇłqana'se·. łału`qᵘałqa·'tse·. łats!ka'se·. ta'x̣as n'aq!ana`q!ₐne·nι'łne· łahutsqa`nkaqkupιkina'kse·. qawaka'se·. łaqałax̣a''nx̣ołι'sᵢne·. ta'x̣as x̣a'x̣a·s qana`we·tsᴇnk!a'ₐkᵢne·. łaqao˘x̣a'se· aₐʿq!ołu'kp!e·s. łatsaqanax̣a''mse· qanmitx̣una'pse·. ła.owo'kᵤne· x̣a'x̣a·s. qakiłamna'mne·: "ta'x̣as maₐts tseᵢkatemo'kᵘi·ł x̣a'x̣a·s pał n'ι`ne· sᴇł·atsukᵘa'te· aₐʿq!ołu'kp!e·s." łało'ᵤne· kk.łᴇnq!o'ymuł.

Ta'x̣as husᴇłhułtsx̣amu'ne· yaₐqa˘qna'ₐke· tsa'ₐtᵢmo x̣a'x̣a·s.

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[1] Pierre: *qaₐkqa'pse·*.

tent. | Raven brought out the musk bag. He worked over it, | and it became a pup. Skunk did not go in. | The pup was tied up at the doorway. It went to him || and was glad. He said: "What did they do to me, Tso·t?" It knew him; | therefore it did so. But Raven did not know that it was he. | Then Skunk sat down. He was given food. Then | he ate. The food was bad, for there was nothing | in him. He did not eat much. He did not eat more, because his insides were bad, || because he was dry inside. He was told by Grizzly Bear: | "You should go on." He arose. Skunk went out, and where | he stood up, there was meat. A child said: | "There lies some meat." Raven said: "Don't | eat it. He dropped it from his mouth. Children must not eat it. I'll || eat it myself." Skunk entered Grizzly Bear's tent and | was given food. Here again he could not eat much. When he stopped, | he went out; and there was meat again where he stood up, | and Grizzly Bear himself ate it. It was what Skunk had eaten. | Because he had no belly, when he ate, || it went right through him. |

Then, when it was about evening, Raven went out. | He said: "Come out and play! | You have a toy." Then they all went out. Then | they brought out the pup. A little distance away they put it down. || Then they kicked it. It ran, and they ran after it. | When they caught up with it, they kicked it. Then Skunk had pity | on his musk bag. When it saw him, it almost | ran up to him. Then he nodded his head the other way. Skunk thought: | "I am thirsty. It might hurt me. Later on, to-morrow, || I'll take it back." At night they stopped playing. Then | skunk went to the river. He jumped in and soaked himself. | In the morning and all day he soaked himself. When the sun was going down, | they played again. He thought: "I'll take back | my musk bag." They went on playing. Then Skunk || sat down a little ways off. He thought: | "It might hurt me." They chased it toward him, and it went there. | Then it turned back and came back. Then he nodded his head to it, | and it came running this way. It came, and they could not catch up with it. Then | Skunk turned himself toward it, and his musk bag went to him. || It got into him again and threw him down. Skunk got up. | They said to one another: "Don't look at him, for it is Skunk. | He himself took back his musk bag." Their toy was gone. |

Now I have told what Skunk and his brother did. |

69. FROG AND ANTELOPE

Ho′ya′s hutsx̣ałhaqałpałne′$_i$ne· ne$_i$s pɩ′k!a·ks ya$_a$qałhoq^{u}a′ke. nɩ′łtuk!^{u}pts wa′tak.

Qa$_a$hak.łuna′mne·. qał′at.łititna′mne· ts!o$_u$ts!u′q!^{u}a. n′ɩ′n·e· naso′$_u$k^{u}e·ns nɩ′łtuk!^{u}p. nᴇłnukupqa′$_a$ne· nɩ′łtuk!^{u}p. mɩ′ka ya$_a$kałnuku′pqa at nuq^{u}na′pse· nɩ′łtuk!^{u}ps. ta′x̣as q!a′pe· nuq^{u}a′łne· nŏpɩ′k!a. qa$_a$k.ło′$_u$ne· wa′ta·knɩ′′nte·k. ta′x̣a naso′$_u$k^{u}e·n wa′ta·k qałwi′yne·: "ho′ya′s huł′a′yne·ł nɩ′łtuk!^{u}p." qakɩ′łne· a$_a$ʻkik.łu′′e·s: "hołałwats!małna′ła nɩ′łtuk!^{u}p." qak.ła′pse·: "ka$_a$s kuł′a·qak$_i$na′ła nɩ′łtuk!^{u}p? pał kałnuku′pqa." qakɩ′łne·: "hułts!ᴇnax̣ała′e·s q!a′pe· hutsx̣ałhałwats!małnała′$_a$ne·." ta′x̣as qakɩ′łne· a$_a$ʻkɩk.łu′e·s tsx̣ałya$_a$qaqna′pske·. qake′$_i$ne· q!a′pe· wa′ta·k: "ho′ya·′s pał sᴇłso′$_u$k$_u$ne· kᴇnkᴇnᴇłwi′yte·k." qake′$_i$ne· ne$_i$ naso′$_u$k^{u}e·n: "hutsts!ᴇna′x̣e·, huts!uk!^{u}e′$_i$ne·. tax̣ta·′ na′pit qa′łwiy kanmi·′yit.s ta′x̣as hutsqunax̣ała′′ne·." qake′′ne· wa′tak: "so′$_u$k$_u$ne·." ta′x̣as ts!ᴇna′x̣e·. k.ła′x̣am nɩ′łtuk!^{u}ps qakɩ′łne· nɩ′łtuk!^{u}p wa′taks: "qa′psin kᴇnsᴇłqo′$_u$kam ka$_a$kɩ′t.ła?" qake′$_i$ne· wa′ta·k: "hosᴇłqok^{u}a′x̣e· hᴇn·aʻqantsqaonɩ′łap kutsaʻłwats!na′ła." n′uma′ts$_i$ne· nᴇłtuk!^{u}p. qałwi′yne·: "tsɩ′namts ya$_a$kkałnuku′pqa kuse′$_i$łmat. k!aqa′ke· wa′ta·k." qakiłɩ′łne· wa′tak: "tsᴇn·a′pe·t hᴇnqa′łwiy k.łe′e·n ka$_a$ʻk.łe′$_i$te·t a$_a$ʻk.łitɩ′t$_i$ne·s. tsᴇn tsamatiktsa′p′ne·." qake′$_i$ne· wa′ta·k: "ha· hosuk^{u}iłq!u′k$_u$ne· kutstso′$_u$k^{u}at a$_a$ʻk.łitɩ′t$_i$ne·s." ta′x̣as n′omats$_i$natɩ′łne· pał kqa′e·n ke·′ma·t nɩ′łtuk!^{u}ps k!aqa′ke·. qake′$_i$ne· wa′ta·k: "kanmi·′yit qa′$_a$lin[1] kiyu′k$_i$yit hutsx̣ałwa′x̣e· hutsqsama′łne· ka$_a$kɩ′k.łu·." ta′x̣as łats!ᴇna′x̣e· wa′ta·k. k.łała′x̣a·m qakɩ′łne· a$_a$ʻkɩk.łu′e·s: "ta′x̣as huts!ayniłnała′$_a$ne· nɩ′łtuk!^{u}p ałaʻ$_a$qałtɩ′t$_i$mo." kanmi·′yit.s ts!ᴇna′x̣e· wa′tak. q!a′pe· yunaqa′$_a$ne· pa′łke$_i$ kqsa′mał ne$_i$s tɩ′tqa·t!s wa′taks. ta′x̣as tu′x̣^{u}a ktsła′x̣am a$_a$ʻkɩk.łuɩ′se·s. qake′$_i$ne· wa′ta·k ne$_i$ naso′$_u$k^{u}e·n. "suʻk^{u}iłqaakax̣ana′mne·. ta′x̣as ts!ᴇna′ki·ł hᴇnts!ɩʻtx̣one$_i$kɩ′łne· ne$_i$ at ya$_a$qanax̣a′mke·. qa′$_a$lin atᴇnyɩsᴇnwonᴇn·mitk!one$_i$kɩ′łk$_i$e· hᴇn·tsqaʻsin′wun·iłkikɩʻłamkɩ′łne·." ta′x̣as quna′x̣e· wataknɩ′′nte·k qo$_u$s at ya$_a$qaʻkx̣a·x̣amɩ′ske·. ta′x̣as n′ɩtx̣o′$_u$me·k q!a′pe·. ne$_i$s at ya$_a$qaʻnax̣amɩ′ske· łax̣anoqoyɩqa′$_a$ne· qo$_u$s at ya$_a$qaʻŏx̣ałakamᴇnqa$_a$tsamɩ′ske· ta′x̣as kuł′e′$_i$tke·n. ta′x̣as ne$_i$ yɩsa′k·e· quna′x̣e· a$_a$ʻkik.łuna′mis. qakiya′mne·: "ta′x̣as waʻtaknɩ′′nte·k sᴇłwa′x̣e·, ma ktsałwats!nała′$_a$was." ta′x̣as n′anax̣a′mna′mne· q!a′pe·. ta′x̣as qunax̣a′′mne· at ya$_a$qakx̣ax̣a′′mke·. ta′x̣as n′itɩtiya′mne·[2] suk.łitɩ′t$_i$ne· wa′tak. q!a′pe·′s na k!aqo·ʻx̣′maqa′pse· a$_a$ʻk.łᴇtɩ′t!e·s. ta′x̣as n′itɩtałɩ′łne·. wᴇłtiya′mne· pał kqałwi′yna·m ktsx̣ałhu′q^{u}a·ł wa′tak. nᴇnko′′e·s pał k!u′px̣a ktsx̣ałhoq^{u}a′ka, qakiya′mne·. ta′x̣as nɩ′łtuk!^{u}p n′itwᴇsqa′$_a$ne·.

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[1] Barnaby: *qaha′lin.*

[2] Pierre: *n′it·ɩya′mne·.*

69. Frog and Antelope[1]

Well, I'll tell you how, long ago, | Frog won over Antelope. |

There was a town. It was named Fish Hawk Nest.[2] | Antelope was chief. Antelope runs fast. Even || the best runners were beaten by Antelope. He was a manitou, and won over everybody. | There was a town of Frogs. Then Chief | Frog thought: "I'll cheat Antelope." He said to | his tribe: "Let us play with Antelope!" They said to him: | "What shall we do with Antelope? He runs fast." He said to them: || "We shall go, all of us. We shall play with him." Then | he told his people what to do. All the Frogs said: | "Well, your thoughts are good." That chief said: | "I'll go alone. Later on, if | he agrees, to-morrow we shall go." The Frog said: || "It is well." Then he started. When he arrived at Antelope's (tent), | Antelope said to Frog: "Why do you come to my tent?" | Frog said: "I come here to see if you are not afraid to run a race with me." | Antelope laughed. He thought: | "Even if he runs fast, I can easily do (leave behind) what Frog says." Frog was told: || "If you agree, my property shall be your property. | You may give it to me." Frog said: "Go; | I am glad. I'll take your property." Then they laughed at him | because he could not do (leave) what Antelope said. Frog said: | "To-morrow just at noon I'll come, || accompanied by my tribe." Then Frog started. When he came home, | he said to his tribe: "Now we will cheat Antelope | and his children." On the following morning the Frogs started, all of them. | There were many. The women went along with the men Frogs. When they almost | came to the town, the chief Frog said: || "Before any one comes out, go and lie down | on the trail they go. Just at that distance jump! | You shall be that far apart." Then the Frogs went | to the starting place, and all of them lay down | on the way they were to run.|| They lay down up to the point where the track turned. When this was all done, others went | to the town. They said: "The Frogs | have come to play with us." Then all of them went out. | They went to the starting place. Then | the Frogs bet their property. All their clothing was blue. || Then they bet with them. They staked much, | because they thought the Frogs would be beaten. They thought | they themselves would win. Thus they spoke among them-

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[1] See p. 42.

[2] A place in Tobacco Plains.

n′umatsna′$_a$te· ɛne·nɛ′k!e·s. sakqa′$_a$ne· wa′tak. ta′x̣as tse$_i$ka′te· nɛ′łtuk!^{u}ps. qakiya′mne.: “ta′x̣a łu′n·u.” ta′x̣as wa′tak peɛ′k!aks n′ɛktɛkmɛnx̣o′nqa′$_a$ne·. ta′x̣as nɛ′łtuk!^{u}p n′uma′ts$_i$ne·. suk.łikpakta′pse· ɛn·enɛ′k!e·s. qats!ɛna′k$_i$ne·, ne$_i$sts k.łax̣$_a$mɛnx̣o·′n$_a$qa wa′tak, n′ɛtx̣o′$_u$me·k łaa′k!łak wa′tak. n′ɛktɛkmɛnx̣o$_u$nqa′$_a$ne·. ta′x̣as q!a′pe· qaq$_a$na′$_a$ne· wa′tak. ta′x̣as nɛ′łtuk!^{u}p qats!ɛna′k$_i$ne·. qawułe.ɛ′t.se·, ta′x̣as mata′pse·. ta′x̣as a:nts!ɛna′k$_i$ne· nɛ′łtuk!^{u}p. ta′x̣as tsᴇmaˋk!iłmata′pse·. ta′x̣as ts!ɛna′k$_i$ne·. mɛ′ka kts!ɛ′na·k nɛ′łtuk!^{u}p, ta′x̣as wa′tak u′s′me·ks n′ɛ′n·e·. ta′x̣as k.ła′x̣am tsx̣ałyaˋ$_a$kiłakam$_i$nqa′$_a$tske·. ne$_i$sts wułɛk$_i$na′$_a$te·t wa′tak at ne$_i$s łałuˋq^{u}ał′itx̣o′$_u$me·k. ta′x̣as k.łałuq^{u}a′tqa·ts nɛ′łtuk!^{u}p. ta′x̣as peɛ′k!a·ks wa′tak wɛłɛł·a.ɛłqana′x̣e·. ta′x̣as tsᴇmaˋk!ił′ałsɛ′n·te·k nɛ′łtuk!^{u}p. n′u′px̣$_a$·ne· pał tsx̣ałsɛłmata′pse· n′uˋpskił·ałɛtaˋ$_a$kx̣a′x̣e· nɛ′łtuk!^{u}p. k.łax̣a′x̣am wa′tak ta′x̣as n′umats$_i$na′mne· q!a′pe·, mɛ′ksa′n n′ɛse′$_i$ne· a$_a$ʿkɛłwi′ynam ne$_i$s kuq^{u}a′ka wa′ta·k. tse$_i$katɛ′łne· wa′ta·k. qaq!awats!e′$_i$nmik,[1] o·k!^{u}q$_u$na na$_a$s kqaoˇx̣aˋqum·ła′$_a$sx̣o·. kqaqaˋnał′łaqawa″nx̣a·′m. k.łaqa′ke·kaˋqo^{u}m·ła′$_a$sx̣o· słaˇqaˇqa′pse· kqaqawats!ɛ′n·me·k, mɛ′ksa′n nɛ′łtuk!^{u}p n′ɛse·łkik$_u$wa′s$_a$ne·. ne$_i$s qaˋoˇx̣ałtuˋwuł′ɛtx̣o′$_u$me·k. qake′$_i$ne·: “sɛłhoq$_u$na′p$_i$ne· wa′tak.” ta′x̣as ts$_u$k^{u}a′te· ne$_i$s kuq^{u}a′ka wa′ta·k. łats!ɛna′x̣e· ne$_i$ kqaˋnanoqo′yqa łaqawanx̣a″mne·. ta′x̣as ktsɛłmi·′yɛt.s, ta′x̣as łats!ɛna′x̣e· q!aˋpiłkiłpałne·namɛ′s$_i$ne· kma′taps wa′taks nɛ′łtuk!^{u}p.

Ta′x̣as husłq!apqałpałnᴇmɛ′łne· ya$_a$qałhuqna′mke· wa′takts nɛ′łtuk!^{u}p ne$_i$s pɛ′k!aks.

70. The Star Husband

Ho′ya′s, hutshaqałpałne′$_i$ne· yaqałsałitɛ′tke· k!o′k!^{u}e· na.u′te· a$_a$ʿkɛłno′ho·s.

Qanit.ła′$_a$ne· pɛk!a′knɛk!. n′a′s$_a$ne· na.u′te· n′anax̣a″mne·. ta′x̣as ktsx̣ałq!u″mne· nao′k!^{u}e· wa$_a$witskɛ′k$_i$ne·. n′u′px̣$_a$ne· yunałnoho′se·. n′u′px̣$_a$ne· k!o′k!^{u}e·s tsaˇqona′se·. qake′$_i$ne·: “pał sɛłsukuqts!ta′te·k qoˇaq!a·ˋniłnoho′ske· hułsałɛ′tit.” ta′x̣as n′uma′ts$_i$ne· ne$_i$ na.uˋtekɛ′stik ne$_i$sts k!aqa′ke·. ta′x̣as łat$_i$nax̣a″mne·. kq!u″mne·. wɛ′łna·ms naq!$_a$małe′$_i$ts$_i$ne·. nakq!$_i$yɛ′tse·. n′u′px̣$_a$ne· qa.ɛłkɛ′kse· ałak$_i$nɛ′k!e·s. n′o′k$_u$no·x̣a″mne·. n′u′px̣$_a$ne· qa.o′h$_u$ne· ne$_i$s aqłsma′k$_i$nɛk!s. nuł·ak·łe′$_i$se· qa·kɛsnaˋq$_a$nema′łne·. n′u′px̣$_a$ne· pał sałitɛ′t$_i$ne·. łaa′k!łaks n′u′px̣$_a$ne· yunaqa′pse· nɛtstaˋhałnɛ′nta′ke·s. qałwi′yne.: “qa′psin ksɛł′aqa′qa ksɛłyuna′qa nɛtstaˋhałnɛ″ntik. kqa.ɛˋs$_i$niłtsuk^{u}a′tap? ksɛłhuł·a′k.łe· na$_a$ kanuł′a′q$_a$na.” qak.ła′pse·: “ta′x̣a na$_a$ hun′ɛ′n·e· ne$_i$ ktsɛłmi·′yit ma kɛnqa′k.ła·p: ‘kuˋsɛłsukuqts!eta′te·k he$_i$nłsałta′$_a$tap.’ ta′x̣as husiłtsuk$_u$atɛ′s$_i$ne·.” tse$_i$ka′te· ne$_i$ k$_u$wɛ′łqa a$_a$ʿkiłno′-

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[1] Pierre: *qaq!awats!ɛ′n·mik.*

selves. Then Antelope stood up. | He laughed at his enemy. Frog was lying there. Then he looked | at Antelope. They said: "Now start!" Then Frog || jumped up. Antelope laughed. | His enemy looked funny to him. (Antelope) did not run fast | when Frog gave his first jump. Then another Frog lay there and | jumped up, and all the Frogs did so. Then | Antelope did not go very fast. He had not gone far when he was left behind. || Then Antelope ran more quickly. He was left far behind. | He ran fast; but even when he ran fast, the Frogs | were ahead of him. Then he arrived at the turning place; | and when he got there, the Frogs lay down in the opposite direction. Then | Antelope turned back, but the Frogs were always ahead of him. || Then Antelope tried hard. He knew | that he would be beaten. Antelope was not yet near the starting point | when Frog arrived. Then all laughed; but | the people were sick at heart, because Frog had won. Frog was looked at. | He was not out of breath, because he had just given one jump || and then had not moved any more. He just jumped back from there. | Therefore he was not out of breath, but Antelope was puffing. | He lay on his back, and said: | "You beat me, Frog." Then Frog took what he had won. | He went back, and those who lay down did not move.|| In the evening they went back, and it was heard by all that | Frog had beaten Antelope. |

Now I have told how Frog beat | Antelope in olden times. |

70. THE STAR HUSBAND

Well, I'll tell a story of how a girl was married | to a star. |

The people of olden times lived in a tent. Two girls went out. | When they were about to go to sleep, one of them looked up. She saw || many stars. She saw a small one, and said: | "That is a nice little star [hanging] there. I'll marry him." Then | the two girls laughed when she said so. They went in again. | After they had slept, early in the morning she woke up. There was talking, | and she knew that those were not the voices of her parents. She arose, and she saw || that she did not know the people. She was sitting down next to an old man. | She knew that she was married to him. She saw many other | young men. She thought: "When there are many | youths, why don't they marry me? My husband is old." | He said to her: "Here I am! The other || night you said to me, 'You little nice one! Marry me.' | Now I have taken you." She looked

hos. ta′x̣as n’ɩ′n·e· ɩn nɩtsta‘hałnɩ′′nte·k. ne$_i$ ktsaqu′n·a a$_a$‘kiłno′ho·s, n’ɩ′n·e kuł·a′k.łe·. ta′x̣as n’iła′n·e· ne$_i$ na.u′te·, k!u′px̣a ke′$_i$mat am·a′k!e·s. qao˘saqa′$_a$ne·. n’akak!o′$_u$ne· a$_a$‘kuqłe its a$_a$‘kiłno′ho·s pałke$_i$nɩ′′nte·k. qsama′łne· ne$_i$ na.u′te·. qakiłɩ′łne·: “at ma‘$_a$tsɩntsomɩtskɩ′n·e· a′m·a·k na qa‘hanq!una′$_a$wo$_u$k.” qałwi′yne· ne$_i$ na.u′te·: “qa′psins k!u′pski a$_a$‘kiłno′ho·s?” qa‘hanq!unawo′$_u$kse· qanał’omɩtskɩ′n·e· a′m·a·ks. pal pa‘qtsnana′se· a′m·a·ks. qaya$_a$qa‘nawɩtskɩ′k$_i$ne·. n’u′px̣$_a$ne· qo$_u$s u′m·e’s pał n’ɩ′n·se· am·a′k!e·s. no′h$_u$ne· a$_a$‘k$_i$nɩk!namo′e·s sła:tq!una‘x̣oq^{u}a′$_a$tse·. ta′x̣as n’iła′n·e·. n’ɩtkɩ′n·e· qa′psins. n’ituk!sa′$_a$mik, ła.unax̣a′mek·. ła.u‘px̣$_a$ne·ma′łne· a$_a$‘k$_i$nik!namo′e·s. qak.ła′pse·: “ka$_a$ kinaqa′na·m? kusɩł’isqa‘x̣$_a$mita′was.” qake′$_i$ne·: “ne$_i$ ma koq^{u}a′ke·, hułsałɩ′tit ne$_i$ ktsaqu′na a$_a$‘kiłno′hos, ta′x̣as kuq!u′′mne· kuhaq!ma′$_a$łe·ts, hun’u′px̣$_a$ne· a$_a$‘kɩłno′ho·s. pał nuka‘yax̣$_a$na′p$_i$ne·. husałitɩ′t$_i$ne· a$_a$‘kiłno′ho·s ne$_i$ ma ktsaqu′na pał n’ɩ′n·e· kuł·a′k.łe·; ne$_i$ k$_u$wɩ′łqa a$_a$‘kɩłno′ho·s pał n’ɩ′n·e· nɩtsta′hał.” ta′x̣as qake′$_i$ne· yaqaq$_a$na′$_a$ke·ts ksɩłao·′k^{u}am·. n’u′px̣$_a$ne· a$_a$‘kiłno′ho·s łạqawa′se· ne$_i$ṣ na.u′te·s. tse$_i$ka′te· pał łao·na′se·. tsɩłmi′yit.s kq!u′mne′′nam, k!o·k$_u$nux̣a′′mnam. wɩ′łna·ms n’upx̣a′łne· ne$_i$ na.u′te· qa.o·k$_u$nux̣a′′mne·. wunekɩ′t.se· tse$_i$katɩ′łne·. n’upx̣a′łne· pał n’ɩ′n·e· upna′mo. pał n’upła′pse· a$_a$‘kɩłno′ho·s n.e$_i$s k.ła′mat pał nuk^{u}a‘łałta′pse·.

Ta′x̣as husłq!a‘pqałpałnemɩ′łne· ya$_a$qaq$_a$na′$_a$ke· k!o′$_u$k!^{u}e· na.u′te·.

71. Little Sun

Ho′yȧ’s, hutsaqałq!anux̣wa′te· nata‘nɩk!na′na.

Qa$_a$k.łuna′mne· ts!o$_u$ts!u′q^{u}a. qake′$_i$ne· naso′$_u$k^{u}e·n: “hutsx̣ał’anax̣aka′$_a$ne·. qa′ła nɩtsta‘halnɩ′′ntik ya$_a$kałnŏku′pka?” qake′$_i$ne· nata‘nɩk!na′na: “hutsx̣ałts!ɩna′x̣e·.” ta′x̣as pɩ′k!a·ks słyuk^u$_i$yɩ′t$_i$ne· qats!ɩna′x̣e·. qałwiyna′mne· ksɩłqats!ɩ′na·m. ta′x̣as n’unanuqk^{u}a′n·e·, ta′x̣as qaix̣uktsiya′mne·. ta′x̣as kqa·‘qaskɩ′n·i·ł qo$_u$s qana′x̣e· nata‘nɩk!na′na. qałwiyna′mne· ktsx̣ałqała′x̣a·m pał kwułe′et.s. qa·ł’at.łi‘tɩtnam·ɩ′s$_i$ne· ne$_i$sts ya$_a$qao˘x̣a′mke· kqawa·‘k$_a$mɩ′tuk. qa·hak.łuna‘mne· kqawa·‘k$_a$mɩ′tuk. k!unanu′qk^{u}a kqaix̣uktsiya′mne·. qa·kiłkqaix̣uktsiya‘mne· n’upx̣a′łne· nata‘nɩk!na′na ne$_i$s qaka′x̣e· ła:t$_i$nu‘k.łatmu′me·k. qałwiyna′mne· wa′łk^{u}a·s ksiłts!ɩ′ka·m ts!o$_u$ts!u′q^{u}a·′s. pał qqa$_a$psa$_a$ka′te· tsa˘quna′ne·. sɩłqa.upx̣ałɩ′s$_i$ne· pa·ł nałnu‘kupqa′$_a$ne·. qakiłɩ′łne·: “qo$_u$s snɩt.ła′$_a$ne· naso′$_u$k^{u}e·n.” ta′x̣a ne$_i$ naso′$_u$k^{u}e·n qa′k.łe·k qa.e·tx̣a‘me·nqa′me·k. tɩnax̣a′′mne·. ta′x̣as t$_i$nax̣a′mnamɩ′s$_i$ne· ktsx̣ałtuq!^{u}tsqa′ke· ne$_i$s ya$_a$qakx̣a′mke· ne$_i$s naso$_u$k^{u}ɩ′n’e·s nata‘nɩk!na′na qała at.łɩ′s$_i$ne· ku·pŏ′qa tɩłna′m·u.

at the large stars. | Now, these were the young men. The little | stars were the old ones. Then the girl | cried when she saw that she had [left] been taken away from her country. She staid there. || The star women were digging roots. The girl went along with them. | She was told: "Don't break the ground where | there is a tree." The girl thought: "What do | the stars mean?" There was a tree, and she dug up | the ground. The ground was just thin. She thought she would look, || and down below she saw this world. She recognized | her relatives walking about. Then she cried. | She made something, and tied herself to it, and let herself down. | Then she met her relatives. They said to her: "Where did you go? | We lost you." She said: "When I said || I would marry the little star, then after I had slept, | when I woke up, I saw a star coming down for me. | I married the star. That little one was an | old man. The large stars were young people." | Then she told what she had done and how she had come down. || The Star noticed that the girl was not coming back. He looked for her. She had gone down again. | At night they slept. The next morning when they got up, | it was noticed that the girl would not rise. They looked at her for a long time. | Then it became known that she was dead. She was killed by the Star | whom she had left. He struck her down.||

Now I have told you what a | girl did. |

71. Little Sun

Well, I'll tell you about Little Sun. |

There was a town, Chicken Hawk Nest. The chief said: "I'll | go out to fight. Who among the young men can run fast?" | Little Sun said: "I'll start." It was already || noontime, but he did not start. They thought he would start. | When the sun was nearly setting, they began to play ball. | When they had finished, Little Sun went there. They thought he would | not get there, for it was far. The place where he was to go was called | Kqawakmituk ([?] River). There was a town at Kqawakmituk. || When the sun was setting, they played football. The game was going on, | and Little Sun was seen going along dragging his blanket. | They thought: "He must have started from Fish Hawk Nest." | He did not look as though he were strong. He was small. They did not know that he was a fast runner. | They said to him: "There is the tent of the chief." The name of this chief was || Not-sitting-down-Long. He went in. Then they all went in | to hear the news. The chief from whom | Little Sun came was called Crazy Old Woman. |

Ta′x̣as kułnaˋk!uktsa′pse· naso′$_u$k^{u}e·n qa.etx̣amnaq$_a$na′ke·s. qake′$_i$ne· naso′$_u$k^{u}e·n: “ta′x̣as he′$_i$tsx̣an’. qa′psin kɛnse′$_i$łkqa·ts?” qake′$_i$ne· nataˋnɛk!na′na: “a: n’ɛł$_u$wat!tka′$_a$ne· naso′$_u$k^{u}e·nk.łtskax̣a′me·s k.łtsx̣ał’anaxa′ka· łɛˋtɛłsɛnikɛ′t$_i$ne·, husłts!ka′x̣e·.” qa·hanqa′me·k naso′$_u$k^{u}e·n. qake′$_i$ne·: “kts!aqsanmi·′yit.s ktsx̣ałts!ɛ′na·m k!anax̣a′ka?” qake′$_i$ne· nataˋnɛk!na′na: “wɛ′łna·ms pał kskiłse′$_i$łtsx̣a. qake′$_i$ne· tsx̣ałqaˋłsanmiyɛ′t.se·. kts!ɛtmase′$_i$te·ł aˋk!$_u$wo·$_u$kts a$_a$ʽk.ła′$_a$k$_u$wo, kts!ɛtkax̣ni·′yam. ta′x̣as q!aptsx̣ało·ł’itk$_i$nɛ′łne·. ta′x̣as kx̣a·tsa·nmi′yɛt, ta′x̣as tsx̣ałts!ɛnax̣a′′mne·.” qakiłɛ′łne· nataˋnɛk!na′na: “kɛn’aqasoˋ$_u$sałts!ɛ′kam!” qake′$_i$ne·: “tax̣ta na$_a$ k!unanu′qk^{u}a.” n’upx̣ałɛ′s$_i$ne· pał sɛłhałnukupqa′$_a$ne·. qakiłɛ′łne·: “a′$_a$ʽke· tsx̣ałqaqa′′ne·. tsx̣ałqaˋłsanmiyɛ′t$_i$ne·. ta′x̣as a′$_a$ʽke· tsx̣ałts!ɛnax̣a′′mne·. q!a′pe· łɛntsuˋn·e·kɛ′t$_i$ne·. kx̣a·tsa·nmi·′yit tsx̣ałqawuˋłił’ɛłqaˋnakupmałna′mne· k$_i$ye$_i$ko$_u$nmi·′yit ta′x̣as tsx̣ał’uˋpx̣$_a$namna′mne· a$_a$ʽk!amɛ′n·a.”

Tsɛłmi·′yit qaˋk$_i$yɛksɛ′łe·k nataˋnɛk!na′na. kanmi·′yit.s qaoˇsaqa′$_a$ne·. kiyu′k$_i$yit qawána$_a$kate′$_i$ne· nataˋnɛk!na′na. k!unanu′qk^{u}a·’s ta′x̣as sɛł·ats!ɛna′x̣e·. łat$_i$nuˋk.łat$_i$mu′m·e·k. łaˋtił’ɛˋtwo·kax̣anɛ′łe·k a′$_a$ʽk!wo$_u$ks· qa.k.łuna′mne· ts!o$_u$ts!u′q^{u}a. k!unanu′qk^{u}a kqaix̣uktsiya′mne·. qa$_a$′łe·n sɛˋło·łkqaix̣uktsiya′mne· n’upx̣a′łne· nataˋnɛk!na′na ne$_i$ łakaˋnuk.łat$_i$mume′ke·. tɛnax̣a′′mne· naso′$_u$k^{u}e·ns a$_a$ʽkɛt.ła.ɛ′se·s. n’ɛt!qaox̣ax̣a′′mne· ktsx̣ałhułpa′łnił qa’stsx̣ałaqa′ki·ks naso′$_u$k^{u}e·ns. qake′$_i$ne·: “wa′łk$_u$wa ne$_i$ ma kuts!ɛ′n·am qa′$_a$łe·n sɛło·łkqaiˋx̣uktsiya′mne· kuła′x̣am.” qakiłɛ′łne·: “kqa′s$_u$wo·kts kɛnła′x̣a·m?” qake′$_i$ne·: “tsusɛłqake′$_i$ne·.” qakiłɛ′łne·: “ts!ɛmˋase·łkqaiˋx̣uktsiya′mne· kɛnts!ɛ′na·m.” qake′$_i$ne·: “tsqa′psints qo$_u$ taˋx̣o·yaqaoˇx̣a′mke· sɛło·łtqaix̣uktsiya′mne· kuła′x̣am.” n’upx̣ałɛ′s$_i$ne· pał sɛłhałnuˋkupqa′′ne·. qakiłɛ′łne·: “qa$_a$sts k!a·qa′ke· naso′$_u$k^{u}e·n?” qake′$_i$ne·: “qaha·′łin he·nyaqakikmɛ′łke· a′$_a$ʽke· qame·łɛ′łe·k. na ho·sanmiyɛ′tke· ta′x̣as sɛłx̣a·tsᴇqa′pte·k kiyu′k$_i$yit kints!upx̣$_a$na′mki·ł a$_a$ʽk!amɛ′n·a. tsx̣ałqats!ɛna′x̣e· naso′$_u$k^{u}e·n. x̣ałe′e·s tsx̣ał’ɛs$_i$niłts!ɛna′se·. ta′x̣as husłołtuq!tsqake′$_i$ne·.” q!a′pe·łeheta′mne·.

Ta′x̣as n’ɛtkinɛ′łne· a$_a$ʽk!ts t!a′wu. kx̣a·tsanmi·′yit, ta′x̣as ts!ɛnaˋłwats!x̣akana′mne·.[1] qaoˇx̣akuˋpmałna′mne· a′$_a$ʽke· kaqawa·k$_a$mɛ′tuk ts!ɛnax̣a′′mne·. a′$_a$ʽke qawɛˋłi·ł’ɛ′łqanakupmałna′mne·. kanmi·′yɛt a$_a$ʽk!amɛ′n·a, qa′$_a$łin k$_i$yu′k$_i$yit qaoˇx̣ałyaˋqx̣ax̣a′mne·. ts!ɛnax̣a′mne· yunaqawu′mne·. qa·nax̣a′mne· at ts!ɛna′x̣e k!e′$_i$tik ka$_a$ke·ns. at qa.upx̣a′łne· qa′psin. qa·nax̣a′mne·. ta′x̣as nuwasna′mne·.

N’aqa′$_a$ne· s$_u$wɔ′t$_i$mo, nao′k!^{u}e· qa′k.łik ktsuku′px̣a. pɛ′k!a·ks qakɛ′łne· s$_u$wu′e·s ktsuku′px̣a tsx̣ałya$_a$qaq$_a$na′$_a$ke·. q!akpa′kse·

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[1] Pierre says the modern word would be *ts!ɛnsł’àˋnaxakana′mne·*.

Then they filled the pipe for Chief Not-sitting-down-Long. | The Chief said: "Now speak! Why did you come?" | Little Sun said: "The chief made a request | that some one should go on the warpath. Nobody wanted to come, but I came." | The chief was seated. He said: "After how many days | shall the warriors start?" Little Sun said: | "He spoke this morning, and said, 'For three days || work on arrow wood and bow staves. Put feathers on your arrows. | Then, when everything is done, on the fourth day they shall start.'" | They said to Little Sun: "When did you start?" | He said: "This evening." Then it was known that he was a runner. | They said to him: "It shall be so. In three days they || also shall start. They will all be ready. | On the fourth day they will not go far and stop. | On the fifth day they will meet on Low Hills." |

It was dark, and Little Sun staid over night. He staid there in the morning. | At noon Little Sun was not ready to go. || At sunset he started back, dragging his blanket. | They began to peel their arrow wood. In the town Fish Hawk Nest | they played ball in the evening. Just when they had finished their game, | Little Sun was seen. He came dragging his blanket. | He entered the tent of the chief. They assembled, || and they were going to listen to what the chief would say. He said: | "Yesterday after I started, I reached there just after the game was over." | He was asked: "How high was the sun when you got there?" He said: | "I just said so." He was told: "They were playing ball | when you started." He said: "Why, at the place to which I went || they had just finished their game when I arrived." Then it was known | that he was a runner. He was told: "What did the chief say?" | He said: "He will do just as you said. | Four days from to-day | you will meet at Low Hills. The chief will not go, || but his son will go. Now I have told the news." | And all said: "Yes." |

Then they made arrows and bows. After four days | they went on the warpath. They stopped over night. | The people of Kqawakmituk started also. They did not go far, and staid over night. || In the morning they went to Low Hills, and just at noon | they met. Many started—a crowd—and they went along. | Scouts went ahead. They did not see | anything. They went on. Now they were hungry. |

There were two friends. One was called Pipe Lighter. Some time before this, || Pipe Lighter had told his friend what he would do. His

s$_u$wu'e·s. ta'x̣as nuwa'se· swu'e·s ktsuku'px̣a. tse:n naqa`ts$_i$ne·kpa'kse· ne$_i$s ma k!aqa'ke·ł. qanax̣a'mne·. qałwi'yse· swu'e·s ktsuku'px̣a: "ho'ya's huł'ako'k$^u$e·n." qanɩts!ła.ɩ'n·e· qaha`qkupq!a`nłupx̣amako'$_u$ne·. qakiłɩ'łne· ktsuku'px̣a: "ktsuku'px̣a." qake'$_i$ne·: "qa'psin?" qakiłɩ'łne·: "nɔ̈'pqo·." qake'$_i$ne·: "ka$_a$s ke'e·n?" qakiłɩ'łne·: "łu'n·u's suwɩtsqanu'n·e·." qakiłamna'mne·. ma'qa·k nałatsukiya'mne· o·'k!$^u$q$_u$na k!oko·'yqa nɔ̈'pqo·. sɩł'aqałhała`tsu·kkɩłamna'mne·. łtsx̣ał'oyɩt!ax̣wa'te·ł. tse$_i$kat.łɩ's$_i$ne· ne$_i$s ya$_a$qałkɩ'tke·. sq!anłupx̣$_a$maku'pse·. tax̣as n'akakɩ'n·e· a'k!e·s ktsuku'px̣a. qaoˇx̣ał'atsq$_a$na'$_a$ne·. qak.łamna'mne·: "qɩ'n·a· tsx̣ałsɩłk!umnaqa`łałkɩ'n·e·." ta'x̣as tse$_i$katɩ'łne·. ta'x̣as n'umats$_i$natɩ'łne·. qawɩłkiyamɩ's$_i$ne· ne$_i$s k!omats!na'$_a$te·ł. qaoˇx̣a'x̣e· ktsuku'px̣a, at `łao·pɩnqana`wɩtskɩ'łne·. ta'x̣as suk$_u$nułk!o'$_u$ne·. ta'x̣as n'umatsna'mne·. mɩ'tx̣$_a$ne·. sqku`pki·kq!mukupk!o'$_u$ne·. a$_a$'`ke· pɩ'k!aks łao·`q^{u}wakmɩ`tink!akx̣o'$_u$ne·. ta'xas tsᴇma`k!ił'omats$_i$na'mne·, o·'k!^{u}q$_u$na ksɩłmɩ'tx̣a ło$_u$k!s. a'$_a$`ke. lamɩ'tx̣$_a$ne· sqkupkikmułupk!o'$_u$ne·. sq!ma·`wi·tsłɩnq!a·''ntse· sqku`pkikwa's·e· nɔ̈'pqo·s. n'upx̣a'łne· ne$_i$ ło$_u$k!· wan·x̣a'mne·. qałwa·`me·kɩtsqum·łasx̣u'ne· nɔ̈'pqo· n'et$_u$wɩtsq!anu'n·e·. qa'x̣amkikɩ`ł$_u$wɩtskiłɩ'łne· qa·łski·k$_a$mox̣u'n·e· nɔ̈'pqo·. pał sɩł'ɩłwana'mne·. ta'x̣as n'ɩt.łuq^{u}łax̣ok^{u}a'$_a$ne· ktsuku'px̣a swɔ't$_i$mu. tsx̣akx̣a'łne· nɔ̈'pqo·.

Ko:łatkikx̣$_a$ni·'yam ła:ts!ɩnax̣a'mne·. qa:nax̣a'mne· nupsła`t$_i$yił'qa.upx̣a'łne· qa'psin; a'$_a$`ke· łahuwasna'mne·. a'$_a$`ke· n'a'sne· swɔ't$_i$mo· a·'nłaa'k!ła·k, n'u'px̣$_a$ne· nao'k!$^u$e· ma ya$_a$`qak.ła'pske· swu'e·s. qa:nux̣uno'k$_u$ne·. x̣onax̣a'mne·. qak.ła'pse· swu'e·s: "ne$_i$ ma kɩ'ntsx̣a." (huq^{u}a.upx̣amɩ'łne· ka$_a$s na qa'k.łe·k ne$_i$ swɔ't$_i$mo.) qak.ła'pse· swu'o: "s$_u$wo'." qakɩ'łne·: "qa'psin?" qakiłɩ'łne·: "ɩs wɩsqa'$_a$ne· to'ho·ł." qake'$_i$ne·: "ma'qa·k, ta'x̣a ne$_i$ k$_i$yuna'q$_u$wum." qakiłamna'mne·: "ma'qa·k, sawɩsqa'$_a$ne· to'ho·ł." ta'x̣as tse$_i$katɩ'łne· swɔ't$_i$mo. nao'k!^{u}e· t!apts!akɩ'n·e· ne$_i$s tsx̣ała$_a$ko'$_u$mo·. qawo·kałɩ's$_i$ne· at qo$_u$s łaqa`oˇx̣akqkupkikɩ`ł$_u$wɩtskɩ'k$_i$ne· wu'o·s. ta'x̣as qaoˇx̣ał'atsq$_a$na''na. ta'x̣as n'upx̣ałɩ's$_i$ne· pał tsx̣ało'$_u$te· qo$_u$s ło$_u$k!s. ta'x̣as n'umatsna'mne· nała`tsuk$^u$ya'mne·. ta'x̣as qu`na·kna'x̣$_a$ne·. qkupkikmu`łupuqk!o'$_u$ne·. wa'nx̣a''mne· ne$_i$ ło$_u$k!^{u}, n'ɩnqa'pte·k to'ho·ł. n'upkaqk!o'$_u$łne·. ta'x̣as n'ɩkɩ'łne·. pał ktsaqu'n·a qaoˇwumna'mne· pał k$_i$yuna'q$_u$wum.

Ła·ts!ɩnax̣a'mne·. ts!ɩna'x̣e·. k!e`te$_i$kka·'kin. ława'x̣e·. qa.u'px̣$_a$ne· qa'psin. ta'x̣as tsɩłmiyɩ't$_i$ne·. qa:nax̣a'mne· ne$_i$ tsɩłmiyɩt$_i$na'mu. ne$_i$ to'x̣$^u$a ɩłna'hak tsx̣ana'mne·. qakiya'mne·: "ma'qa·k. snɩmsikqa'$_a$ne· aqłsma'k$_i$nɩk!." pał ktamo'x̣o. sɩł'aqłu`k!$_u$natɩ'łne· aqłsma'k$_i$nɩk!. qaoˇx̣ax̣a'mne·.

friend had forgotten. | Then the friend of Pipe Lighter became hungry
At once | he remembered what he had been told. They were going
along, and | the friend of Pipe Lighter thought: "Well, let me try!"
There was a tree, | and there was a burl on it. Pipe Lighter was
addressed: | "Pipe Lighter!" He said: "What is it?" He was told: 65
"A bear." | He said: "Where is it?" He was told: "Farther on, on
a tree." | They said to one another: "Hold on!" They whispered, |
because the bear was wild. Therefore they whispered, | so as not to
scare it away. They looked at what they referred to. || It was a 70
burl. Then Pipe Lighter took out his arrow. | He went there softly.
Then they said to one another: "Behold, he will make a mistake!" |
Then they looked at it, and they laughed at him. | They did not make
any noise when they laughed at him. Pipe Lighter went there | and
looked around to see it. Then he aimed at it. || The people were 75
laughing. He shot. There was a noise of an arrow striking wood, |
but already he had another arrow ready to shoot. Then they laughed
aloud, | because he was shooting at wood. | He shot again, and hit
something soft. His arrow stuck out, | and there was the noise of a
bear. It was seen that the wood was moving. || The bear started to 80
run up the tree. It stopped; | and while they were looking at it for a
little while, it fell down. | It was killed. Then Pipe Lighter and his
friend scared the people. | They began to eat the bear. |

After they had eaten it, they went on. They went along. || Nothing 85
was seen yet, and they were again hungry. Now, | there were two
other friends. The one knew | what his friend had told him. There
was a brook, and they went to the water. | His friend said to him:
"What did you say?" (I do not know | the names of the friends.)
The friend said: "Friend!" || He said: "What?" He was told: 90
"There is a charr." | He said: "Wait, wait! There are many." They
said to each other: | "Wait! There are charrs." Then the friends
were looked at. | The one put on what he was going to use as a spear. |
He did not look. He was not looking there at || the water. Then he 95
went along softly. Then it was seen | that he was about to spear
wood. Now they laughed | and whispered. Then he threw his spear,
and it struck something soft. | It moved and became a charr. | It
was taken out of the water. It was eaten. It was small. They
were not satiated, || because there were many. | 100

They started again. They wanted to see what was happening.
They arrived, | and did not see anything. Then in the evening they
went on. | At night those who were the last talked, and said: | "Wait!
It smells like people." || It was very dark. Then they smelled the 105

tsu˘kupk!o'$_{u}$łne·. n'upx̣a'łne· sɛłqahama'$_{a}$ne· aqłsma'k$_{i}$nɛk!. qake'$_{i}$ne· ka'ke·n-k!ayu'k^{u}a: "ta'x̣as hułts!ɛnax̣a·'ła. na hutsyaqana'mke· hɛntsqanaki'łne·." pał ktamu'x̣o·. ta'x̣as ts!ɛna'x̣e· ka'ke·n-k!ayu'k^{u}a. qa:nax̣a'mne·. na`nimsɛ'kq$_{a}$ne· ne$_{i}$s aqłsma'k$_{i}$nɛk!s ka'ken-k!ayu'k$^{u}$a. qa:nax̣a'mne·. ta'x̣as kanmiyɛ't$_{i}$ne·, n'upx̣a'łne· n'ałn·anma''ne· k!anax̣a'ka. a'$_{a}$`ke· pał n'ɛ'n·e· k!anax̣a'ka tsx̣ałts!ɛna·ł'ana'x̣$_{a}$ne· ktuna'x̣a·'s. ts!ɛna·'nmanełɛ'łne·. qa:nax̣a'mne·.

Ts!ɛna'x̣e· k!e'$_{i}$te·kka·'ke·ns swʊ't$_{i}$mo. nao'k!^{u}e· qa'k.łe·k ku'tet!-k!ayu'k^{u}a, nao'k!^{u}e· qa'k.łe·k qu'k^{u}e·n-k!ayu'k^{u}a. qa·na'x̣e· sɛnk!amɛna'se·. qanałwat!a'x̣e·. pe.ɛ'k!a·ks łayax̣awux̣a'x̣e·. nao'k!^{u}e· qake'$_{i}$ne·: "hyá:' huła`łitq$_{a}$na·`watałɛ's$_{i}$ne· swu'o." n'u'px̣$_{a}$ne· pał na$_{a}$s ʊ'me·'s ske$_{i}$kk.łunamɛ's$_{i}$ne·. skɛke$_{i}$ł'ita`q$_{a}$napa`x̣$_{a}$neyamɛ's$_{i}$ne·. k!o'k!^{u}e$_{i}$s qa'$_{a}$łe·n qaka·nk!onɛ'łse·. ta'x̣as n'ɛt$_{u}$wɛsqa'$_{a}$ne· ku'tet!-k!ayu'k^{u}ats qu'k^{u}en-k!ayu'k^{u}a. a'$_{a}$`ke· n'ɛt$_{u}$wɛsqa'$_{a}$ne·. ta'x̣as ne$_{i}$ kqa`ka·nk!o·'nił. ta'x̣a ne$_{i}$ k$_{i}$yuna'qa q!a'pe· qakawɛtskɛ'k$_{i}$ne·. qa·wɛsqa'$_{a}$ne· ku'tet!-k!ayu'k^{u}a. qakɛ'łne· swu'e·s: "niłɛnqa`$_{a}$pske·ł'a$_{a}$qaqa'$_{a}$ne·." łu`q^{u}a·łqak.ła'pse· s$_{u}$wu'e·s: "wa's nɛ'nko nɛ`łinqa'$_{a}$pske·ł'a$_{a}$qaqa'$_{a}$ne·." ta'x̣as tse$_{i}$n tse$_{i}$katɛ'łne· ne$_{i}$ k!u`s'mok^{u}awɛ'sqa. qa·łuq^{u}anɛnmɛ'te·k qa`qx̣ałhuts!ɛnqa·'tse· ku`tet!. n'ɛnqa'pte·k ku'te·t!s ta'x̣a n'ɛ'n·e· ku'te·t!-k!ayu'k^{u}a. ne$_{i}$ k!ɛławɛ'sqa qa·wɛsqa'$_{a}$ne·. ne$_{i}$s qa·nux̣u'n·e· to·q!utsqa'mna. n'ɛ'n·e· e·'qo·ł. qao˘x̣anox̣u'n·e· qo's sawɛsqa'pske· a$_{a}$`k.łam'ɛ'se·s. qawax̣amɛ`t$_{u}$wɛtsq!anu'n·e·. łahołnox̣u'n·e·. ta'x̣a n'ɛ'n·e· qu'k^{u}en-k!ayu'k^{u}a n'ɛnqa'pte·k a$_{a}$`qułu'k!pkups. ta'x̣as n'umats$_{i}$na'mne·. k!umnaqałpałne'$_{i}$x̣o· ne$_{i}$ tɛ'tqa·t! kqa'ke· pɛ'k!aks ksɛ·ayax̣awa'$_{a}$ka·s aqłsma'k$_{i}$nɛk!s. qakiłɛ'łne·: "ma kuɛsiłqa`$_{a}$kiłmɛtx̣$_{a}$nała'e·s ałak$_{i}$nɛ'k!e·s qo ku'te·t! sɛł'aqa`ha˘wosa˘qa'$_{a}$ne·. qo$_{u}$ nao'k!$^{u}$e· sɛnqułuk!pko'$_{u}$ne·. hɛn'u'px̣$_{a}$ne· tuq!tsqa'mna sɛłqao˘x̣anox̣u'n·e·." ta'x̣as n'umats$_{i}$na'mne·. qałwi'yne ne$_{i}$ yaqa`s$_{i}$nił'upx̣a'ke·: "ma ke'e·n aqłsma'k$_{i}$nɛk!. qo$_{u}$s ła$_{a}$ntso'$_{u}$x̣am ne$_{i}$ ku'tet! ta'x̣as n'ɛnqa'pte·k tɛ'tqa·t!s. a'$_{a}$`ke· qo$_{u}$s k.ła.ɛtqananu'x̣o· ne$_{i}$ tuq!tsqa'mna, a'$_{a}$`ke· łaɛnqa'pte·k tɛ'tqa·t!s."

Ła.upx̣$_{a}$na'mne· swʊ't$_{i}$mo kutet!-kayu'k^{u}a qu'k^{u}en-k!ayu'k^{u}a. qak.ła'mne·: "pa·'me·k hun'a·qaq$_{a}$na'$_{a}$ne·." nao·'k!^{u}e· qake'$_{i}$ne·: "a'$_{a}$`ke· pa·' me·k hun'ä·qaqna'$_{a}$ne·." qakiła'mne·: "pa·'me·k hułakiłwɛtskiłna'ła." ta'x̣as łaqao˘x̣a'x̣e·. na`k.łatsu`łwɛtskɛ'łne· ne$_{i}$s ɛnenɛ'k!e·s. wune·kɛ't.se· n'u'px̣$_{a}$ne· ta'x̣as ła·tsx̣ałɛ`taqnapax̣na'kse·. qakiła'mne·: "ta'x̣as hułats!ɛnax̣a'ła." łats!ɛna'x̣e·. qa:na'x̣e·.

To·'x̣^{u}a sɛłtsɛmiyɛ't.se· n'u'px̣$_{a}$ne· ska'se· ne$_{i}$s k$_{i}$yuna'qa·ps ałswu'e·s. k.łała'x̣a·m qakɛ'łne·: "hun'upx̣$_{a}$nała'$_{a}$ne. ka.ɛnenɛk!na'ła. n'upx̣$_{a}$nawa's$_{i}$ne·. pa·'me·k hok!umnaqa$_{a}$ka`-

people. They went there, | and started a fire. Then they saw tracks of people. | Wolf Hat said: "Let us start, here | where I am going. You go along." It was very dark. Then | Wolf Hat started. He went along. Wolf Hat smelled || the people. They went along. Then | in the morning the wide trail of the warriors was seen. | There also were warriors. They were going to fight against the Kutenai. | They followed the trail, going along. |

The friends went ahead to see what was going on. One was named || Lamb Hat, the other was named Raven Hat. | They went to a valley and went on. After they reached the other side, | one of them said: "Go, friend! I can not do much with you, | friend." He saw that down below there was a town. | They were about to put up a tent. One man pointed right toward them. || Then Lamb Hat and Raven Hat stopped. | They stood there. When the one person pointed their way, | many looked at them. | Lamb Hat was standing there. He said to his friend: "You might be in some difficulty." | His friend said to him also: "You might be in some difficulty." || Then the one standing ahead was looked at. | He jumped around, and a lamb started up the mountain. | Lamb Hat had become a lamb. | Then the one standing behind stood there. Then a bird flew that way. | A small magpie flew that way to the head of the one standing there. || It stopped there and flew away again. | Then Raven Hat had turned into a stump. | The people all laughed, because that man had made a mistake | when he said that people had appeared on the one side. | They said to him: "We shot the parents of the lamb. || Therefore it is there. The other one is a stump. | You see, a bird flew to it." | Then they laughed. The one who had seen it thought: | "They were persons. When the lamb goes behind there, | it will become a man; and when the bird flies away, || it will also become a man again." |

Then the friends Lamb Hat and Raven Hat | saw each other. They said: "Indeed, I did something." The other one | said: "Indeed, I also did something." They talked together. | "Indeed, let us watch for a while!" Then they looked secretly || at their enemies. After a while they saw | that they were beginning again to make their tents ready. They said to each other: "Let us | start back!" Then they started and went along. |

When it was almost dark, their many | friends saw them coming. When they arrived there, they said: "We saw || our enemies. They

te·nała′$_a$ne·.” ta′x̣as ts!ιnax̣a′mne·. ta′x̣as tsιłmiyι′t$_i$ne·, qa:nax̣a′mne·. łax̣ax̣a′mne· ne$_i$s ya$_a$qa‵hak.ło′$_u$ke· ιne·nι′k!na·m. pa·ł sa·‵hanłe.ι′t$_i$ne·. q!u‵ntkałhak!ancłι′k!$_i$ne·. qa′tał’unax̣a′mne·. qake′$_i$ne· o·k!ιna′mu ku′tet!-k!ayu′k^{u}a: “ta′x̣a ła′n·a nawιtsya$_a$qana′mke·. qaka′kił.” ta′x̣as ts!ιna′x̣e·. qake′$_i$ne· ku′tet!-k!ayu′k^{u}a: “nawιtsya·qa·oˇx̣aqanq!ankime′$_i$ke·, a′$_a$‘ke· qaka′ki·ł.” ta′x̣as ts!ιnał’una′x̣e·. łιtkιk$_i$no·k^{u}ι′łne·. mι′ka kanx̣amιnukna′na qa‵tałha‵k$_i$no$_u$k^{u}ι′łne·. ta′x̣as q!a′pe·łqayaqałqatsa′mne·. yιsałso‵$_u$k^u!akowa′łke·. ta′x̣as q!u‵ntkałhaqowu′mne· ne$_i$s yaqa·‵hak.łohu′k^{u}e· ιninι′k!na·m. ta′x̣a·s’ n′ιtkι‵kink!a‵łe·x̣a′łne·. qa·k$_u$wu′mne·. ta′x̣as k!atawakanmi·′yit, at łae·ktιkme·tι′łne· qa′psin. ta′x̣as su‵k^{u}iłwo$_u$katι′łne·. qakiya′mne·: “ta′x̣as wanaq$_a$na′ki·ł.” ta′x̣as nałat.łokax̣aniya′mne· ku′sto·ł. ta′x̣a·s wanaq$_a$na′łne· ιne·nι′k!na·m.

Kopʊ‵qa-tιłna′mu x̣ałe′e·s n′ok!ułts$_a$quna′se· at n′upski·łqa.u′px̣$_a$ne· k$_u$wanaq$_a$nanamna′me·s. qałwi′yne·: “kutsx̣ał’a′sma·ł qa.e·tx̣amιnqa′me·k naso′$_u$k^{u}e·n ka$_a$s na·qa′q$_a$na kutsx̣ałqa′q$_a$na.” ta′x̣as mιte·x̣ałitι′t$_i$ne· qa.e·tx̣amιnqa′me·k. a′$_a$‘ke· ne$_i$ nιtsta′hał qa′k.łe·k ka·‵kiyax̣a′kukp. ta′x̣as qapιsnuła·‵ka′te· ne$_i$s naso′$_u$k^{u}e·ns qa.e·tx̣amnaq$_a$na′ke·s. ta′x̣as nułpałnitι′t$_i$ne·. ta′x̣as k!umitskι′nłe·s a$_a$‘kik.łuna′me·s, at qakiyamι′s$_i$ne·: “ha·′he$_i$’, ke′′nło· tι′tqa·t! ko·q^{u}a$_a$qawι′tsk!o· naso′$_u$k^{u}e·n kak!a′$_a$kit! ktsik!e·nqo‵k^{u}a·młe′$_i$te·t.” qanakι′k$_i$ne· swʊ′t$_i$mo qa.e·tx̣amιnqa′me·kts ka·kiyax̣a′kukp. pι′k!aks wιłιł·uq!tsqana′x̣e·. qatse$_i$ka′tse· s$_u$wu′e·s a$_a$‘kιt.łana′me·s. ta′x̣as qayaqawux̣a′x̣e·. sa·nιt.łanamι′s$_i$ne· qo$_u$s qayaqa′wo$_u$s. a′pkok!^{u}s qawox̣aqu‵m·łasx̣u′n·e qa.e·tx̣amιnqa′me·k. qanał’ako′$_u$ne·. qake′$_i$ne·: “ha·′he$_i$’, ke′′nło· tι′tqa·t!. ho′pa·ks koq^{u}a·‵qawι′tsk!o· naso′$_u$k^{u}e·n kak!a′$_a$ki·t!.” ta′x̣as ka·‵kiyax̣a′kukp a′$_a$‘ke· tsx̣a′ne·. qake′$_i$ne·: “ha·′he$_i$’, ke′′nło· tι′tqa·t!. ho′paks kohek!ιstιłι′ke·t qa.e·tx̣amιnqa′me·k naso′$_u$k^{u}e·n.” ta′x̣as łaqaa‵kakι′n·e· tsuk!oteya′ł’e·s qa.e·tx̣amιnqa′me·k. a′$_a$‘ke· ka·‵kiyax̣a′kukp a′$_a$‘ke· ne$_i$s k!a′$_a$ko· a′$_a$‘ke· łaqaa·‵kakι′n·e· tsuk!oteya′ł’e·s. ta′x̣as q!ałuk.łe.ι′t.se·.

Ta′x̣as tsᴇma‵k!i·ł’ata‵wakanmiyι′t.se· k!o·‵ktił ιnenι′k!nam. sakιs$_u$wisqa′$_a$ne· s$_u$wʊ′t$_i$mo. qaoˇx̣ax̣amι′s$_i$ne·. tse$_i$kat·łι′s$_i$ne·. n′upx̣ałι′s$_i$ne· pa·ł sιł’upι′łne· naso′$_u$k^{u}e·ns qo$_u$ swʊ′t$_i$mo qa.e·tx̣amιnqa′me·kts ka·‵kiyax̣a′kukp. ta′x̣as n′upx̣a′łne· ksι′ł’e·n naso′$_u$k^{u}e·ns ka·‵kiyax̣a′kukp. ta′x̣as łats!ιnax̣a′mne·.

Ne$_i$ wa′łk$_u$wa·s ma k!o′k^{u}na·k ma k!u′px̣a aqłsma′k$_i$nιk!s n′upsa′t$_i$yiłqałwi′yne·: “ma kusιł’u′px̣a aqłsma′k$_i$nιk! ma ktsᴇmak!ι′łe·′n k!aqa′qa k!ιnqa′pte·k ku′te·t!ts toq!tsqa′mna. ma$_a$ts kutsq!u′′mne· tsιłmi·′yιt.” ta′x̣as qaq$_a$na′$_a$ne·. ta′x̣as ktsιłmi·′yιt, ta′x̣as kq!u‵mne·na′mne·s, n′ιt.łatsu′n·e·. n′ιłqana′-

saw us. We tried unsuccessfully | to do something." Then they started. Now it was night. | They went along, and they arrived at the town of their enemies. | It was a bad place. There were rough bowlders around there. They could not | go down. The same one, Lamb Hat, said: || "Come here, the way I am going!" They went 155 that way, and started. | Lamb Hat said: "When I am going to step, | come this way also." Then they started, going down. They did not make any noise on the stones. | Even though there were small stones, they did not make any noise stepping on them. Then | they all went down to the place where there was good grass, and || they surrounded 160 the place where the enemy was encamped. Then | they watched for them. They stood there. Early in the morning | they threw up something. They saw it clearly, | and they said: "Now fight them!" Then | they blew whistles and fought the || enemy. | 165

Crazy Old Woman's son was the youngest one. He had not seen | any fighting. He thought: "I'll go with Chief | Not-sitting-down-Long. Whatever he does, I'll do." | Then Not-sitting-down-Long began to pursue them, and the || youth named Rattling Claws did not 170 turn his eyes from | the chief, Not-sitting-down-Long. Then he heard | that the town was being destroyed. They said: | "Ha, he! There is nobody like me [no man]. I hold Chief Harelip with my knife. | His clothing is fringed on one side." The two friends, || Not-sitting-down- 175 Long and Rattling Claws, went along. The friends were already | way in the town. They did not look at the tents. | They went to the middle. There was a tent there in the middle. | Not-sitting-down-Long jumped quickly to the head of the tent and stabbed him there. | He said: "Ha, he! There is nobody like me. I am the first to hold down with my knife || Chief Harelip." Then Rattling Claws | 180 also spoke, and said: "Ha, he! There is nobody like me. I am the first | to count coup for Chief Not-sitting-down-Long." Then | Not-sitting-down-Long did not pull out his spear, and | Rattling Claws also did not pull out his spear || from the place where he had stabbed 185 him. Then the noise stopped. |

Very early in the morning all the enemies had been killed. | The two friends stood there. The people went there. | They looked, and it was seen that | the friends Not-sitting-down-Long and Rattling Claws had killed the chief. Then it was seen || that it was Chief 190 Harelip. Then they started back. |

The one who had seen the people the day before | always thought: "I have seen people. | It is sure that they have turned into a lamb and a bird. | I shall not sleep to-night." Then he did so. || At night 195 when they slept, he hid himself. He went away | higher up. There

x̣e· ne$_i$s a:n·a′$_a$ta·s. qa:łats!łaɩ′nse· qa′oˇx̣ał’ɩtx̣o′$_u$me·k. qaq!u’mne′’ne·. qaoˇsaqa′$_a$ne·. n’u′px̣$_a$ne· ta′x̣as sɩłkanmiyɩ′t.se· nułpałɩntɩ′t$_i$ne· k!a·qało$_u$k.łe′e·t.s. pa·ł sɩłwana‵q$_a$nałɩ′s$_i$ne· a$_a$‵kɩ·k.łu′e·s. qałwi′yne·: “kułɩtk.łɩ′ske·ł?” qa‵wɩtsk!a‵pałtɩ′łe·k ta′x̣as tsᴇma‵k!ił’a‵tawaka·’nmiyɩ′t.se· n’u′px̣$_a$ne· pa·ł sɩł’o·k^{u}iłɩ′s$_i$ne·. ła.et!qaoˇx̣a′se· ɩnenɩ′k!e·s, ta′x̣as nawasx̣una′kse. n’ałq!anqało′$_u$kse·. ta′x̣as łats!ɩnas n’iła′n·e·. nułpałnɩ′łne· ne$_i$s na′$_a$ta·’s. qakiłam·namɩ′s$_i$ne·: “a: ma$_a$ts tse$_i$ka′tki·ł tsx̣ał·aha‵łpałne′$_i$ne· pał ksɩło·k!qa′pe·.” qa:qakqa‵łiłq!anło′$_u$k$_u$ne·.

Łats!ɩnax̣a′mne·. naqsa·nmi·′yit łałax̣ax̣a′mne· ne$_i$ ma qa·‵kiłya$_a$kakx̣ax̣a′mke·. n’ɩsa‵k$_a$nuna′mne·. ta′x̣a ne$_i$ yisanmiyɩ′tke· k$_u$wana‵q$_a$nana′mnam. n’upsła‵t$_i$yiłqaki′kse· ałta′t!e·s ka·‵k$_i$yax̣a′kukp: “ha: ka·‵k$_i$yax̣a′kukp, kɩ‵k!e·stɩłɩ′ke·t qa.e‵tx̣amnaqna′ke·s ka·‵k$_i$yax̣a′kukp.” ta′x̣as sɩł’ɩ′n·e· naso′$_u$k^{u}e·ns. ta′x̣a ne$_i$ k!ɩsak$_i$nu′nam ktsx̣ał·ayanqa′$_a$tsam, łatsx̣a′se· ałta′t!e·s ka·‵k$_i$yax̣a′kukp. qakɩ′kse·: “ha: ka·‵k$_i$yax̣a′kukp kɩk!estɩłɩ′kta·ps naso′$_u$k^{u}e·ns qa.e·tx̣amnaqna′ke·s. qa·qawɩ′tsk!o· naso′$_u$k^{u}e·ns kak!a′$_a$ke·t!s.” ta′x̣as k.łahuwo′k^{u}nam. qake′$_i$ne· qa.e·tx̣amɩnqa′me·k: “qa′psin kɩnsɩł’aqake′$_i$ke·ł, mɩ′ka tsɩ′n·e$_i$s kɩ′k!e·stiłɩ′kta·p. pe.ɩ′k!a·ks hun’itkɩ′n·e· ktsx̣a′ł’e·n kanaso′$_u$k^{u}e·n ka·‵k$_i$yax̣a′kukp pał ke′e·n nɩtsta‵hałna′na na·sts k!aqa′q$_a$na. na ta′x̣a kɩn’aqake′$_i$ki·ł ta′x̣as tsx̣ał·aqa.ɩ′n·e· kanaso′$_u$k^{u}e·n. at qa·waq!wutɩ′łne· k.ła′wła.” ta′x̣as sa·nke′$_i$ne· qa.e·tx̣amɩnqa′me·k. ta′x̣as łaya‵nqatsa′mne·.

Łałax̣ax̣a′mne· ts!o$_u$ts!u′q!^{u}a. nałq!anq!a‵łukna′mne·. n’anax̣a′mna′mne· ne$_i$ a$_a$‵kik.ło′’nam. n’upx̣a′łne· ksɩła′wa·m k!anax̣a′ka. tse$_i$katɩ′łne· qa′ła ktsx̣ał’ɩ′ne· naso′$_u$k^{u}e·n. n’upx̣a′łne· ne$_i$s yaqa‵hałhaqwumɩ′ske· a:n’u′sme·ks łaqasosa′x̣e· k!u′k^{u}e·. n’upx̣a′łne· qo$_u$sts ktsx̣a′ł’e·n naso′$_u$k^{u}e·n. qaohu′łne·. ta′x̣as ławax̣a′mne·. ta′x̣as nohu′łne· pał n’ɩ′n·e· ka·‵k$_i$yax̣a′kukp. ta′x̣as t$_i$na‵x̣anamɩ′s$_i$ne· kopʊ′qa-tɩłna′mu. tsx̣a′ne· kopʊ′qa-tɩłna′mu: “ho′ya’s, tuq!tsqak.ła′pki·ł ka$_a$ k!a·qanɩ′ke·t.” tsx̣a′ne· ne$_i$ k.ła′wa·m. qake′$_i$ne: “ka$_a$ x̣$_a$ma kua$_a$‵qak$_i$ya′ła·. ka·‵k$_i$yax̣a′kukp qa·qawɩtsk!o′$_u$ne· naso′$_u$k^{u}e·ns kak!a′$_a$kit!s. ktsɩk!ɩ′ke·nqo‵k^{u}amłe′$_i$tɩts.” ta′x̣as suk^{u}iłq!o′$_u$k$_u$ne· kupʊ′qa-tɩłna′mu x̣ałe′e·s. ke′e·ns naso′$_u$k^{u}e·ns wanaq$_a$nanamna′me·s. pał k!upskɩ′ł’ɩns nɩtsta‵hałna′nas. tax̣ta·′ ktsx̣ałqa‵sts!um·qa′qaps. ta′x̣as ła$_a$nax̣a·’mna′mne·. tsɩłmi·′yit n’anax̣a′’mne· naso′$_u$k^{u}e·n. tsx̣a′n·e·. qake′$_i$ne·: “ałkaa·′qa·łt. husuk^{u}iłq!o′$_u$k$_u$ne· na kɩnła′wa·m, kɩnqa′e·p kɩn’anax̣a′ka, kɩn’upiłe′$_i$te·t. kanmi·′yit hɩntsx̣ałqawanx̣a′’mne·. łu′n·u kanmi·′yit ta′x̣as hɩntsłaqahuk.łu′k$_u$ne·. ta′x̣as hɩntsx̣ał’ana′x̣e·. hɩnts!ana′x̣$_a$ne· k$_u$wɩ′łqłe·. tsx̣ałsuk$_u$nɩmse‵$_i$k!aqape·kɩ′me·k ałtɩłnamu′’ne·s. ts!ałamane·′mo k$_u$wɩ′łqłe·’s a$_a$‵kɩ′nqa·ts.”

Ta′x̣as kanmi·′yit qawanx̣a′mna′mne·. ka·nmi·′yit ta′x̣as

were trees where he lay down. He did not | sleep. Then he staid
there. When he saw that it was morning, | he heard some noise.
His people were fighting. | He thought: "Didn't I tell you?" Then
he listened. ‖ Very early in the morning he saw that they were all 200
killed. | The enemies assembled and sang. | They shouted for joy.
When they went back, he cried. He was heard | above. They said
to one another: "Don't look at him! | He will carry the news back.
He is the only one left." He was left there crying. ‖

They started back. After several days they arrived at | the place 205
from which they had started. They sat down. | During the days
when they were fighting, the elder brothers | of Rattling Claws always
said: "Oh, Rattling Claws counted coup for | Not-sitting-down-Long."
Now he was chief. ‖ Then, when they sat down to separate, | 210
the brothers of Rattling Claws spoke again, and said: "O Rattling
Claws! | Chief Not-sitting-down-Long first counted coup for him. |
He held down with his spear Chief Harelip." Then they arose again. |
Not-sitting-down-Long said: "Why do you say that? He just ‖
counted coup for me. I have made Rattling Claws | my chief, for 215
he did this, although he was a youth. | Now, if you say this, he shall not
be | my chief. The grizzly bear will never be taken away from him."
Thus | Not-sitting-down-Long spoke badly. Then they separated. ‖

They went home to Fish Hawk Nest. They shouted with joy. | 220
The people of the town went out. The warriors were seen coming
home. | They looked to see who was chief. | The file of people was
seen, and one was walking far ahead. | It was seen that he was to
be the chief. ‖ He was not recognized. When they arrived, it was 225
known that it was | Rattling Claws. Then they entered the tent
of Crazy Old Woman. | Crazy Old Woman spoke (and said): "Well,
tell the news! | What has been done?" Those who arrived spoke,
and said: "What must we say? | Rattling Claws held down with his
spear ‖ Chief Harelip. He counted coup." Then | Crazy Old Woman 230
was glad on account of his son, who was chief | warrior, although he
was still a boy. | He was going to be clever. Then they went out.
At night | the chief went out. He spoke, and said: "My children, ‖
I am glad that you have arrived, that your warriors are not dead, | 235
that you have killed (the enemy). To-morrow you shall not go out.
The day after to-morrow | you will not be tired any more, and you
may go out hunting. | You will hunt bighorn sheep. It will give
good smell | to your wives. They will grease their hair with the
tail fat of the bighorn sheep." ‖

On the next day they did not go out. On the following day | one 240
son of Crazy Old Woman went out. | He ran fast. Then the hunter

n’anax̣a′′mne· ne$_i$s k!o′k!^{u}e·s x̣ałe′e·s kupϋ′qa-tιłna′mu. nałnokupqa′pse·. ta′x̣as ts!ιna′x̣e· k!a′$_a$na·m. qałwi′yne· ne$_i$ kałnoku′pqa ktsx̣ałwaˋsił·awa′q!$_a$wo. qa:na′x̣e· n’u′px̣$_a$ne· k$_u$wι′łqłe’s. mit$_i$ya′x̣$_a$ne·. q!apιnmatsnu′te·. qałaˋx̣an·x̣o′$_u$ne·. ka·ˋk$_i$yax̣a′kukp n’a·sma′łne· k!o′k!^{u}e·s ta′t!e·s. qa·na′x̣e·. qałwi′yse· ne$_i$s ta′t!e·s ka$_a$s xma n’a·qaka′te· ka·ˋk$_i$yax̣a′kukp. “ho′ya’s hul’a′q$_a$ne·ts.” qakι′łne·: “pι′k!a·ks sιłmit$_i$yax̣nawa′s$_a$ne· k.ła′wła, ka·ˋk$_i$yax̣a′kukp.” nutsιnqkupe·kι′me·k. n’umatsιnata′pse· ta′t!e·s. łahaˋts!ιnakι′k$_i$ne·. n’u′px̣$_a$ne· ne$_i$ kwι′łqa pa·ł pe.ι′k!a·ks sιłmit$_i$yax̣$_a$na′pse· k.ła′wła·’s. qakι′łne· tsa′e·s: “pι′k!a·ks sιłmitiˋyax̣nawa′s$_a$ne· k.ła′wła.” nutsιnqkuˋpekι′me·k ne$_i$ kwι′łqa. ka·ˋk$_i$ya′x̣kukp qałwi′yne: “ma ksιl’aq$_a$nι′tsa·p.” qapsła·ˋtιq$_a$na′′ne·. tsιnk$_i$na′pse· k.ła′wła’s. n’it!x̣$_a$na′pse· ne$_i$s k!o′k!^{u}e·’s ta′t!e·s wat!ax̣u′se·.

Tsιłmi·′yιt łałax̣ax̣a′mne·. tsx̣ana′mne·: “ka·ˋk$_i$yax̣a′kukp n’ιt!x̣$_a$na′pse· k.ła′wła·’s.” qawunikι′t$_i$ne· tsx̣ana′mne·. qakiya′mne·: “kupϋ′qa-tιłna′mu x̣ałe′e·s wat!ax̣u′se·.” wunikι′t$_i$ne· ktsłmi·′yιt n’anax̣a′′mne· kupϋ′qa-tιłna′mu naso′$_u$k^{u}e·n. qake′$_i$ne·: “ka· k!aqanι′ke·t? hιnłιnqo·qaq$_a$na′$_a$ne· ne· kιn’anax̣a′ka. słaqaqa′$_a$ne· kιnsa·nwιtsqu′x̣a at qaqa′$_a$ne·.” ta′x̣as łat$_i$nax̣a′′mne· a$_a$ʻkit.ła′e·s. t$_i$nax̣a′′mnamι′s$_i$ne·. qakiłι′łne·: “qaqa′$_a$ne·; qa.e·ˋtx̣amιnqa′me·k naso′$_u$k^{u}e·n qaq$_a$wιtsk!o′$_u$ne· naso′$_u$k^{u}e·ns kak!a′$_a$ke·t!s ktsi·k!ιˋke·nqokamłe′$_i$tits. k.łats!ka′x̣a·m ta′x̣as n’upsłaˋt$_i$yiłqakiya′mne·: ‘qa.e·tx̣amιnqa′me·k qa·ˋq$_a$wιtsk!o′$_u$ne· naso′$_u$k^{u}e·ns.’ ta′x̣as k.ława′x̣am a$_a$ʻk!amι′n·a qa·kiłtsx̣ana′mne·: ‘ka·ˋk$_i$yax̣a′kukp qa·ˋq$_a$wιtsk!o′$_u$ne· naso′$_u$k^{u}e·ns kak!a′$_a$ke·t!s.’ qae·ˋtx̣amιnqa′me·k nιk!ιstiłι′kte· ka·k$_i$yax̣a′kukps. ta′x̣as qa·kiłtsx̣a′ne. qake′$_i$ne.: ‘qawa·q!$_a$wutι′łne· k.ła′wła.’”

Ta′x̣as hosιłq!aˋpqałq!anux̣wa′te·.

72. PINE CONE

Ho′ya, hutsaqałq!anux̣^{u}a′te· kałqu′pa·ł.

Qa·nałunisna′m·ne·. qaoˇx̣ak.łuna′mne· a$_a$ʻkιkqłaˋłak!aqłu′nuk. ts!ιnał’ana′x̣e· swυ′t$_i$mo qal’at.łititna′mne· a$_a$ʻko′q$_u$wit!. łax̣a′x̣e· ne$_i$ swυ′t$_i$mo. qa·kιłmι′tx̣$_a$ne· n’uk!^{u}ił’iłwa′ne· nι′ł’ya·ps. qa·nukx̣una′kse· ławuq!o·′ha·ks. qa·nιnq!uˋkupx̣anι′łe·k. swυ′t$_i$mo. nao′k!^{u}e· qa′k.łek ku′tet!-k!ayu′k^{u}a, nao′k!^{u}e· qa′k.łe·k a′ts!pu-k!ayu′k^{u}a. nao′k!^{u}e· sιł’ι′k$_i$ne· a$_a$ʻkx̣a′ska·ks. qa·nqapx̣a′me·k· qakiła′mne·: “a: swu′o ka$_a$ x̣ma kιn’a·qa′q$_a$na.” n’u′px̣$_a$ne· ne$_i$s ksa·hanłe·′et.s ne$_i$s yaqaka′mke·. qa:qa′s$_a$mał suk.łe.itnana′se·. sł’aqake·ła′mne·. qakiła′mne·: “ka$_a$ x̣ma kιn’aqa′q$_a$na hułwanaq$_a$naˋnała′$_a$ti·ł.” qake′$_i$ne· ku′tet!-k!ayu′k^{u}a: “há: swu′o. ts x̣ma hun’ιtkι′n·e·

started. The fast runner thought | he would bring home meat early.
He went along and saw | a bighorn sheep. He followed it the whole
day, but he could not catch it. || Rattling Claws went with one of his 245
elder brothers. He went along. | His elder brother thought: "How
is Rattling Claws going to look? | Let me deceive him." Then he
said to him: | "Grizzly Bear is following us, Rattling Claws." He
ran away quickly. | Then his elder brother laughed at him. They
went on. || Now, the elder brother saw that a grizzly bear was follow- 250
ing them. | He said to his younger brother: "A grizzly bear is fol-
lowing us." | The elder one ran away. Rattling Claws | thought:
"He is deceiving me." And he did not mind him. | Then the
grizzly bear took him and killed him. The elder brother || rolled 255
down to the water. |

At night they came home. They told: "Rattling Claws | has been
bitten by a grizzly bear." It was not long before they spoke, | and
said: "Crazy Old Woman's son fell down." After some time, | late
at night, Chief Crazy Old Woman went out, || and said: "What has 260
happened? You must have done something when you were out
fighting; | therefore the misfortune happened. That is the reason."
Then | he went back into his tent. They went in, and he was told: |
"It is this way: Chief Not-sitting-down-Long held with his spear |
Chief Harelip and counted coup. || When they started back, they 265
always said: 'Not-sitting-down-Long | held down with his spear the
chief.' Then, when they arrived at | Low Hill, they said: 'Rattling
Claws held down with his spear | Chief Harelip. Not-sitting-down-
Long counted coup for | Rattling Claws.' Then (Not-sitting-down-
Long) spoke there, and said: | 'The grizzly bear || will never be taken 270
away from him.'" |

Now, I have told it. |

72. PINE CONE

Now I'll tell about Pine Cone. |

There was a party traveling. They were encamped at Timbered
Hollow. | Two friends went hunting to a place named Bottle. | The
friends went along and shot a mountain goat. || There were rocks in 5
the center of the precipice. They made a fire to roast the game. |
One of the friends was called Lamb Hat, | the other one was called
Wolverene Hat. The one was eating | the brisket. They were sitting
there eating. They said to each other: "O friend! | what would you
do?" They knew that the place that they had passed was bad.
The || only good place was narrow. Therefore they said so to each 10
other. | They said to each other: "What would you do if we should
be attacked?" | Lamb Hat said: "O friend! I should work my

nŏpι′k!a. na x̣ma huqana′x̣e· na· nanoqx̣ome′$_{i}$ke·.” qakiłι′łne· a′ts!pu-k!ayu′k^{u}a: “nι′nko· ka$_{a}$ x̣ma kιn′aqa′q$_{a}$na?” qake′$_{i}$ne·: “a′$_{a}$ʽke· x̣ma hun′ιtkι′n·e· nŏpι′k!a. na· x̣ma hułaqana′x̣e· na huyaqakax̣ała′$_{a}$ke·.”

Qawunikι′t.se· nao′k!^{u}e· łaqana$_{a}$wιtskι′k$_{i}$ne·. n′u′px̣$_{a}$ne· pał pι′k!a·ks sιłwa˘naqna′łne·. ne$_{i}$s ya·qaka′$_{a}$mke· pał kqa·qa′s$_{a}$ma·ł suk.łe′et.s ne$_{i}$sts qaqa′se· ne$_{i}$s ιnenι′k!e·s. qakiła′mne·: “ho:wanaqnałatι′łne·.” nιt!ιnkιˋsιnmoqkup$_{i}$nuˋx̣on·qa′me·k. nao′k!^{u}e· na′s ya$_{a}$qahaˋnukx̣unakι′ske· na$_{a}$s qaˋnałhutsιnqa′$_{a}$tse·. nao′k!^{u}e· ne$_{i}$s ya$_{a}$qaka′ske· k$_{u}$waˋnaqna′naps ne$_{i}$s łaqana′x̣e·. ne$_{i}$s k!u′px̣$_{a}$na·ps ιnenι′k!e·s ta′x̣as k!o′h$_{u}$wok qo$_{u}$s yaqa$_{a}$kilo·wo′$_{u}$ke·ste′$_{i}$ke·, n′upx̣a′łne· qo$_{u}$s qakx̣ałutsιnqa′$_{a}$tse· ku′te·t!; qo$_{u}$s a′$_{a}$ʽke· qake$_{i}$ka′x̣e· a′ts!pu: nała′x̣$_{a}$ne. a$_{a}$ʽkx̣aˋskama′ła·ks ne$_{i}$ a′ts!pu. ta′x̣as qatse$_{i}$katι′łne· ne$_{i}$ a′ts!pu. na$_{a}$s yaqaˋhałyunaq$_{u}$wo·mι′ske· na słaqaˋhałqayaqaha′x̣e·. qałwiyna′mne· ke′e·n a′ts!pu. a′$_{a}$ʽke· qałwiyna′mne· ke′e·n ku′tet!. ta′x̣as sιłqatse·$_{i}$katι′łne·. ta′x̣as k.łax̣ax̣a·′me·s qo$_{u}$s yaqa·ˋninq!oku′pske·. ta′x̣as n′ιtske·łι′łne·. q!a′pił′itsk.łι′łne· pał sιł·o′$_{u}$ne·. qakiya′mne·: “lιntsx̣ał′ι′n·e· ne$_{i}$ ma kqa′n·am ats!pu, a′$_{a}$ʽke· łιntsx̣ał′ι′n·e· ne$_{i}$ ma kqa′n·a·m ku′tet!.” ta′x̣as łaaˋntsu$_{u}$x̣a′x̣e· ku′tet!. ne$_{i}$s łaqaˋhał′una′x̣e·. ła.ιnqa′pte·k aqłsma′k$_{i}$nιk!. nao′k!^{u}e· ne$_{i}$s qaˋnał′omona′x̣e· a$_{a}$ʽkιnukx̣ona′kè·s. a′$_{a}$ʽke· ła.ιnqa′pte·k aqłsma′k$_{i}$nιk!. ta′x̣as łaqa.ι′n·e· ku′tet!s, nao′k!^{u}e· a′$_{a}$ʽke· łaqa.ι′n·e· a′ts!pu′s. ta′x̣as ła.upx̣$_{a}$na′mne·. pal tsmak!ke′$_{i}$ne· ktsx̣ał′ι′tke·n nŏpι′k!a·s. ta′x̣as łats!ιna′x̣e·.

Ta′x̣as ne$_{i}$s ιnenι′k!e·s swυ′t$_{i}$mo n′ι′n·se· kuyo′$_{u}$k^{u}e·s. ta′x̣as kuyo′$_{u}$k^{u}e· tse$_{i}$kat.łι′k!$_{i}$ne· ne$_{i}$s swυ′t$_{i}$mo′s. n′u′px̣$_{a}$ne· ne$_{i}$s ku′tet!s pał n′ιnqapta′kse· aqłsma′k$_{i}$nιk!s. ne$_{i}$s a′ts!pu′s ne$_{i}$s ma kqa′łwiy ke′e·ns a′ts!pu′s pał n′ι′n·se· nao′k!^{u}e·′s. ta′x̣as suˋk^{u}iłtse$_{i}$kat.łι′k!$_{i}$ne·. n′u′px̣$_{a}$ne· qo$_{u}$s k.łaantso′$_{u}$x̣a·s pał·aqa.ι′n·se· ku′tet!sts a′tspu′s. pał x̣a′tsιnł·aι′n·se· tι·tqa·t!s. tse$_{i}$kat.łι′k!$_{i}$ne·. nanuqka·′nx̣o′$_{u}$ne·. pał ta′x̣as ła.upx̣$_{a}$na′mse·. łats!ιnakι′kse·. ta′x̣as mit$_{i}$ya′x̣$_{a}$ne· yaqanakιsq!małι′kske·.

Łaqana′x̣e· swυ′t$_{i}$mo· n′u′px̣$_{a}$ne· sakq!$_{a}$nu′kse·. tunux̣a′x̣e·. n′u′px̣$_{a}$ne· tι′tqa·t!s qo$_{u}$s a$_{a}$ʽku′q!^{u}nuks. qao˘x̣a′x̣e·. no′h$_{u}$ne· pał n′ι′n·se· kałqu′pa·łs. kałqu′pa·ł nuł·ak.łe′$_{i}$ne·. sιłιtskι′tse· ha′nq!o·′s. k.ła′x̣am qakι′łne·: “hosan·ox̣o·′′nqa·′n. ska′x̣e· kwanaqnana′was.” qake′$_{i}$ne· kałqu′pa·ł: “atu′tske·′n ku′t·et!-k!ayu′k^{u}a.” qakiłι′łne·: “hutsmak!kiyała′$_{a}$ne·. kuyo′$_{u}$k^{u}e· ska′x̣e· skanutawa′s$_{a}$ne·.” a′$_{a}$ʽke· łaqake′$_{i}$ne· kałqu′pa·ł: “atu′tske·′n ka$_{a}$s x̣ma k!a$_{a}$qa′kam k$_{u}$waˋnaqnana′was.” ta′x̣as łaqana·ˋwιtskι′k$_{i}$ne· ne$_{i}$ swυ′t$_{i}$mo ne$_{i}$s łayaˋ$_{a}$qaka′mke·. n′u′px̣$_{a}$ne· ta′x̣as n′e·s a$_{a}$ʽku′q!nuks tun$_{u}$waka′se· kuyo′$_{u}$k^{u}e·s. qakiłι′łne·

manitou power, | and I should go right up this precipice." | Then Wolverene Hat was asked: "What would you do?" He said: || "I should work my manitou power, and I should go back | the same way we came through." |

It was not long before one of them looked, and he saw | that already they were pursued by enemies. The way they came | was a narrow ledge (good place). Then the enemies came. They said to each other: || "We are attacked." Both stood up quickly. | One climbed up the precipice. | The other one, when the attacking party came, went back. | When the enemies saw them stand up | at the place where the two stood, a lamb was seen going up, || and a wolverene also came from there. | The wolverene had in its mouth the brisket. They were not looked at. The | wolverene went past the place where the crowd was. | They thought it was a wolverene, and they also thought | it was a lamb, and then they were not looked at. When || they arrived at the place where the fire was, they looked about for them. | They looked all over. There was nothing. They said to one another: "Maybe | that wolverene that went past us was he, and maybe | the lamb that went by was he." Then the lamb went out of sight. It | went around and went down. Then it became a man again. The other one || went along the bottom, below the precipice, and also became | a person again. Then there was no lamb, and the other one | was no longer a wolverene. Then they met again. | They spoke the truth when they said they would work their manitou power. Then they started. |

Now, the enemies of the friends were Kuyo'kwe. || Then the Kuyo'kwe looked for the tracks of the friends; and they saw | that the lamb had become a person, and that the | wolverene—what they thought was a wolverene—was the other one. | They looked carefully for the tracks. They knew that when | the lamb and the wolverene had gone out of sight, both had become || men again. They looked for their tracks and followed them. | Then they met again. The two went back. They were pursued | along their trail. |

The friends went back. They saw a lake. They went out to the water. | They saw a man on the shore of the lake. They went there. They knew || it was Pine Cone. Pine Cone was an old man. He was hunting | muskrats. When they arrived, they said to him: "Run away! They come | in pursuit of us." Pine Cone said: "You tell a lie, Lamb | Hat." He was told: "We tell the truth. The Kuyo'kwe come | in pursuit of us." Pine Cone said again: "You tell a lie. || Where should they come from to pursue us?" Then | the friends looked back, and where they had come from they saw them. | The Kuyo'kwe came out to the lake. Pine Cone was told: | "Look! There

kałqu'pa·ł: "tse$_i$ka'te·n' qo$_u$s n'ɩ'n·e· kuyo'$_u$k^{u}e·. yu`q$^u$a·łyunaqa'$_a$ke·." ta'x̣as łamatɩ'łne· kałqu'pa·ł. łahats!ɩnax̣amɩ's$_i$ne·. qanawɩtskɩ'k$_i$ne·. n'u'px̣$_a$ne· pał n'ɩ'se·kate'$_i$se· ɩnenɩ'k!e·s. ta'x̣as ts!ɩnax̣a:`me·nłukpqa'$_a$ne·. ta'x̣as łax̣a'x̣e· kuyo'$_u$k^{u}e·. n'u'px̣$_a$ne· kuyo'$_u$k^{u}e· pał n'ɩ'n·se· kuł·a'k.łe·'s. qakiła'mne·: "ma$_a$ts upɩ'łki·ł. pal ksɩłhuł·a'k.łe·."

Kuyo'$_u$k^{u}e· qana'x̣e·. kałqu'pa·ł ło·k^{u}ɩ'n·e· sɩ't!e·s. n'ituk!samu'n·e· ta'na·łs. nałak$_i$nɩ'ktse· sɩ't!e·s. qałwi'yne· ktsx̣ałqa'łwiys kuyo'$_u$k^{u}e·s ke'e·n. n'upx̣a'se· tsɩne·'s ke'e·ns sɩ't!e·s. qatse$_i$ka't.se·. qa·`qawi·słax̣$_a$ma`t$_a$muna'kse· ta'na·łs. ta'x̣as k.łax̣a''nx̣o·'ł. ts$_u$k^{u}a'te· a'$_a$`k!e·'s. n'a'qtsx̣$_a$ne· a$_a$`kɩnq!aqap!ɩ'se·s. mɩ'tx̣$_a$ne· kuyo'$_u$k^{u}e·s. qatak!o'$_u$ne·. kuyo'$_u$k^{u}e· qałwi'yne· tsx̣ał'u'pła·ps ne$_i$s nuł'a'q$_a$na·'s. tse$_i$ka'te· a$_a$`k!ɩ'se·s pał n'aqtsx̣a'se·. ta'x̣as ne$_i$ kqa`tak!o'$_u$na·ps kałqu'pa·łs. ta'x̣as n'umats$_i$natɩ'łne·. na'qsa·'s a'k!e·'s k!a'qtsx̣a· a'$_a$`kɩnq!aqap!ɩ'se·s at kqata'$_a$k!o· kuyo'$_u$k$^u$e·s. ta'x̣as qa$_a$k.łałɩ'n·q!oyomu'łne· kałqu'pa·ł. pał qałwiyna'me·s ktsx̣ałqa.upɩ'łi·ł. nu`łk.łɩnq!o·'ymu·ł ta'x̣as tsx̣ałts!ɩnax̣amɩ's$_i$ne· ne$_i$s łayaqana'mke· swɷ't$_i$mo ku'tet!-k!ayu'k^{u}a. ta'x̣as łax̣ax̣a'me·s a$_a$`kik.łu'e·s ktsx̣ałwana'q$_a$na·ł. n'uk!$^u$qape'$_i$se· a'$_a$`k!e·s kałqu'pa·ł. łałɩtɩnq!aqa'pse·. mɩ'tx̣$_a$ne· kuyo'$_u$k^{u}e·s. tsuk!o'$_u$ne·. n'upɩ'łne· kuyo'$_u$k^{u}e·s. kuyo'$_u$k^{u}e· k!u'px̣a k!u'pła·ps kałqu'pa·łs, qakiła'mne·: "ta'x̣as upɩ'łki·ł, pał ksɩł'upła'was." kałqu'pa·ł ne$_i$sts k.ła'ło·ps a'$_a$`k!e·s. ta'x̣as ts!ɩna`nłukpqa'$_a$ne·. qałwi'yne· ksɩłqatano·'k!$_u$na·ps kuyo'$_u$k^{u}e·s. ta'x̣as ne$_i$sts k.ła'ło·'s a'$_a$`k!e·s. qałwi'yne·: "ta'x̣as kutsx̣a'ł'e·p pa·ł ksił·a'ło$_u$ ka'a·k!." miti$_i$x̣a'łne·. qałwi'yne· kłtsx̣ałmɩ'tx̣a·ł. ta'x̣as t!awu''e·s a$_a$`k.ła'$_a$ke·s qanałwankɩ'n·e·. saˇqaˇna'$_a$ne· mɩ'tx̣$_a$na·ps kuyo'$_u$k^{u}e·s kts!ɩłqan·mɩ'tx̣o· ak!ɩ'se·s. k.łax̣a''nx̣o·'ł qanłałtɩ'łne·. q!akpakitx̣o'$_u$łne·. ta'x̣as n'iła'n·e· kuyo'$_u$k^{u}e· ne$_i$s k!u'pła·ps kałqu'pa·łs. ta'x̣as łats!ɩna'x̣e· am·a'k!e·s.

K.łała'x̣a·m swɷ't$_i$mo ku'tet!-k!ayu'k^{u}a a$_a$`kɩk.łuna'me·s, qake'$_i$ne·: "skanutawa's$_a$ne· kuyo'$_u$k$^u$e·. suk$^u$akate'$_i$ne·. qa.ɩ'n·se· łtsx̣ałqa.upɩ'łił kałqu'pa·ł." qa·witskpaya'mne· kqa'wa·m kuyo'$_u$k$^u$e·. qakiłamna'mne·: "ta'x̣as hułts!ɩnax̣ała'e·s kałqu'pa·ł łɩnsakqa`nwitsnutɩ'łne·. sɩł'a`qa·łqawa'se· kuyo'$_u$k$^u$e·s." ta'x̣as ts!ɩnax̣a'mne· ne$_i$s łaya$_a$qaka'mke· swɷ't$_i$mo. łax̣ax̣a'mne· ne$_i$ a$_a$`ku'q!^{u}nu·k. tunux̣a'x̣a·'m. n'upx̣a'łne· kałqu'pa·ł sakqa'$_a$ne·, a'$_a$`ke· n'uk!$^u$e'$_i$ne· kuyo'$_u$k$^u$e· saˇkqa'$_a$ne·. n'upx̣ałɩ's$_a$ne· kałqu'pa·ł pał n'upɩ'łne·. pał·ats!ɩna'x̣e· kuyo'$_u$k$^u$e· ne$_i$s k!u'płaps kałqu'pa·łs, ne$_i$ ta'x̣a a$_a$`ku'q!^{u}nuk yaqa·kqa'$_a$ke· kałqu'pa·ł na$_a$ ta'x̣a qała·t.łitɩtna'mne kałqu'pa·ł.

Ta'x̣as husɩłq!apqałq!anux̣wa'te· kałqu'pa·ł.

are the Kuyo′kwe. | They are many." Then Pine Cone was left, and they went on. || He looked and saw them. The enemies looked terrible. | Then he started to run. The Kuyo′kwe arrived. | The Kuyo′kwe saw that he was an old man, | and they said to one another: "Don't kill him, for he is old!" |

The Kuyo′kwe went along. Pine Cone took off his blanket || and tied it with rushes.[1] He tied his blanket over them. He thought | the Kuyo′kwe would think it was he. They saw that it was only | his blanket. They did not look at it. The grass was standing there with the blanket on. | When he was overtaken, he took his pointed arrow | and shot the Kuyo′kwe. The point did not pierce them. The Kuyo′kwe || thought that the old man would kill them. They looked at the arrow | which he shot. Then they laughed at him, because Pine Cone's arrow had not pierced them. | He shot all his arrows, and the points did not pierce | the Kuyo′kwe. They made fun | of Pine Cone, and they thought they would not kill him. || After playing with him, they would go on | in the direction where Lamb Hat and his friend had gone. | After arriving at their camp, they were going to fight with them. Now, Pine Cone had one arrow | left. There was no point to it. He shot at a Kuyo′kwe, pierced him, | and killed him. When the Kuyo′kwe saw that Pine Cone had killed one of them, they spoke among themselves. "Kill him, for Pine Cone has killed one of us!" | He had no more arrows. He started to run. | He thought the Kuyo′kwe could not kill him. Then he | had no more arrows. He thought: "I must die, for | I have no more arrows." They pursued him. He thought he would be shot. || Then he moved about his bow on his back. He did this for the purpose | that when the Kuyo′kwe should shoot him, he would throw off the arrows. | When they reached him, they struck him and knocked him down. Then the Kuyo′kwe cried | because Pine Cone had killed one of them. Then they started back | to their own country. ||

When Lamb Hat and his friend came back to the town, | they said: "A great number of Kuyo′kwe are pursuing us. | Maybe they have killed Pine Cone." They were waiting for | the Kuyo′kwe to come. They talked among themselves: "Now let us go! | Maybe the Kuyo′kwe do not come because they are fighting with Pine Cone." || Then they went the way the two friends had come. | They arrived at the lake. They went out to it, | and they saw Pine Cone lying there and one Kuyo′kwe lying there. | Then it was known that Pine Cone had killed him. | The Kuyo′kwe had gone back when Pine Cone had killed one of them. | That lake where Pine Cone was lying is now | called Pine Cone.[2] |

Now I have told about Pine Cone. |

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[1] A brittle grass with round stems growing in the lake, softer than reed and larger than rushes.

[2] Alkali Lake, about 20 miles south of Windermere.

73. The Kuyo′$_{u}$k^{u}e

Ho′ya′s, hutsx̣ałhaqałq!anux̣wa′te· ya$_{a}$qał’o$_{u}$kta′pske· tɩłna′mo’s kuyo′$_{u}$k^{u}e·.

Qa$_{a}$kqa‘nke·k.łuna′mne·. k!o·kunmi·′yit łax̣ak.łuna′mne· ya$_{a}$ksa$_{a}$nu‘qo qał’at.łetɩt$_{i}$na′mne·. kanmi′yɩt nuqunaneya′mne·. n’uk!^{u}qape′$_{i}$ne· ne$_{i}$s ko′o·s tɩłna′m·u. n’aqtsakx̣o′$_{u}$ne·. sɩł’aqałqats!ɩna′x̣e·. ta′x̣ta kanmi·′yɩt.s tsx̣ałts!ɩna′x̣e· ne$_{i}$s ya$_{a}$qana‘wɩsło‘nisnamɩ′ske·. ta′x̣as ktsɩłmi′yɩt.s nanmo′k$_{u}$ne· ne$_{i}$s ma·k!s. ktsx̣ałtso′$_{u}$k^{u}at t!ɩna′mo·’s. qałwi′yne·: “kutsx̣ałhanmu′ko· q!a′pe· na$_{a}$s tsɩłmi′yɩt$_{i}$na′mo·’s. kanmi·′yɩt wɩ′łna·m kutsiłts!ɩ′na·m.”

Ta′x̣as na·’nma‘niłka′$_{a}$ne· kuyo′$_{u}$k^{u}e·. pał ke′e·n wanuyɩtna′mo so$_{u}$k!ałuk^{u}ɩ′łne·. lax̣a′x̣e· kuyo′$_{u}$k^{u}e· ya$_{a}$ksa$_{a}$nu′qus. lax̣a′x̣e· ne$_{i}$s ko′o·s. n’u′px̣$_{a}$ne· san·ɩnq!oku′pse·. qao˘x̣a′x̣e· pał ke′e·n k!anax̣a′ka t$_{i}$nawɩtskɩ′k$_{i}$ne· ne$_{i}$s a$_{a}$‘kɩt.łana′me·s. n’u′px̣$_{a}$ne· pał n’ok!^{u}e′se· tɩłna′mu’s. qakiła′mne·: “hułt$_{i}$na‘x̣a′mnała′e·s pał kusiłɩt!kwa′ła·. hułqahak’yɩ‘kse·yała′e·s a$_{a}$‘kɩt.ła′e·s pał ksɩł’ɩsqat!łe′et.” t$_{i}$nax̣a′′mne· qa·nqa′me·k. ne$_{i}$ tɩłna′mo n’u′px̣$_{a}$ne· tkax̣a′′mse· kuyo′$_{u}$k^{u}e·s. pał n’u′px̣$_{a}$ne· yunaqa′pse· pał n’ɩ′n·se· k!anax̣a′ka·’s. n’onɩ′łne·. ta′x̣as łuqła′ntɩ′kse· łan’ɩ′se·s a$_{a}$‘qa‘tik.łuk^{u}a.ɩ′se·s a$_{a}$‘qa‘t$_{u}$wumłat!ɩ′se·s. sɩł’ɩ‘tmase′$_{i}$tse·. nowo′$_{u}$k$_{u}$ne· tɩłna′mu. n’anax̣a′′mne·. tkałkɩ′n·e· ‘ło$_{u}$k!^{u}s. ta′x̣as x̣una′′nte·. ta′x̣as wɩłɩnq!ku′pse·. ta′x̣as kuyo′$_{u}$k^{u}e· qake′$_{i}$ne·: “pał sɩłso′$_{u}$k$_{u}$ne· tɩłna′mu. k!u′px̣a kuɩt!kwała′e·s, k!ɩłkuktsa′was.” qao˘x̣ax̣e· tɩłna′mo. a$_{a}$‘qułuma′e·s n’aqte′$_{i}$te·. n’akakɩ′n·e· a$_{a}$‘k$_{u}$wum·a′łqaps. tsuk^{u}a′te· n’a′se· a$_{a}$‘kɩnq!a′wo·ks. x̣unak!o′$_{u}$ne· ne$_{i}$s a$_{a}$‘q!u′ta·łs ne$_{i}$s ya$_{a}$kiłwɩłɩnq!oku′pske·. ta′x̣as łuq^{u}inku′pse·. ta′x̣as n’oma′ts$_{i}$ne· kuyo′$_{u}$k^{u}e·. qakiła′mne·: “sɩłso′$_{u}$k$_{u}$ne· tɩłna′mu. k!u′px̣a kuit!kwała′e·s. k!ɩłkuktsa′was. k!u′px̣a kuhuwasnała′e·s, k!e·′tke·n ku.ɩ‘k$_{i}$nała′e·s.” ta′x̣as n’u′px̣$_{a}$ne· ne$_{i}$ tɩłna′mu ktsᴇma′k!ɩł·uq^{u}ɩ′nko·ps ne$_{i}$s a$_{a}$‘q!u′ta·łs. qanałwanqkupkɩ′n·e·, pał q!a′pe· kuyo′$_{u}$k^{u}e· k.ła′ło$_{u}$s a$_{a}$‘kuqła′′nt!e·s. k!itma′se$_{i}$t ne$_{i}$sts kwanqku′pkin tɩłna′mu. ta′x̣as n’o$_{u}$kiłho$_{u}$k$_{u}$na′pse· t!$_{i}$na′mo·’s ne$_{i}$ kuyo′$_{u}$k^{u}e·. nupa‘q!$_{a}$łała′nk!a′tek. ne$_{i}$ tɩłna′mu ne$_{i}$sts k!u′px̣a k!aqa′q$_{a}$naps n’anmuqkup’nox̣unka′me·k. nutsɩnqku‘pekɩ′me·k. ne$_{i}$sts kanmu′ku ma·k!s, ta′x̣as ktso′$_{u}$k^{u}at t!$_{i}$na′mo·’s qaa‘ło·qa‘witskɩ′n·e· a$_{a}$‘k$_{i}$noq^{u}a′$_{a}$kups. nawɩtsnuq^{u}a‘kupk!o′$_{u}$ne·. qao˘x̣akɩ′n·e· a$_{a}$‘k.ła′m’e·s ne$_{i}$s a$_{a}$‘k$_{i}$nq!u′kups. ne$_{i}$sts k!anax̣a′′mktse·k. nutsɩnqkupekɩ′me·k. n’u′px̣$_{a}$ne· qakiła′mne· kuyo′$_{u}$k^{u}e·: “mɩt$_{i}$x̣a′ki·ł. kɩnłq!akpakitx̣o′$_{u}$k^{u}i·ł.” qana′x̣e· ne$_{i}$ tɩłna′mu. n’u′px̣$_{a}$ne· ne$_{i}$s ya$_{a}$qana′mke·. qana′se· kuyo′$_{u}$k^{u}e·s pał ktamo′x̣o·s nupx̣a′se· ya$_{a}$qana′mke·. ta′x̣ta· n’u′px̣$_{a}$ne· pał nak!ałmukwa.ɩ′t.se·. n’u′px̣$_{a}$ne· mɩ′ka ma kqao˘x̣a′ke·n a$_{a}$‘kɩn$_{u}$q!u′ko·ps pał łaqałok^{u}ɩ′n·e· pał sɩł’aqaqa′pse·

73. The Kuyo′kwe

Now, I'll tell how an old woman killed all the | Kuyo′kwe. |

They were camping about. One day they camped at | Smoky Place, as it is called. On the following day they moved on. || Only one old woman remained on the village site. She was pounding (bones). | Therefore she did not go. On the following day she was going to leave | in the direction where the others had gone. Then at night she boiled | the bones. She was going to take the fat along. She thought: "I'll | boil all of them to-night. Early to-morrow morning I || shall start." |

Then the Kuyo′kwe followed the tracks of the people. It was winter | and good traveling. The Kuyo′kwe arrived at Smoky Place. When they arrived | at the village site, they saw a fire burning. They came there, and | the warriors looked into the tent. They saw || one old woman. They said to one another: "Let us go in. | We are cold. Let us stay here over night in her tent. | It is cold." They entered. They sat down. The old woman saw | the Kuyo′kwe enter. She saw that there were many | warriors. She was afraid. They took off their clothes, | their moccasins, their leggings, and their shirts, and dried them. The old woman arose. | She went out and brought in fuel. She put it on the fire. | Then there was a great fire. The Kuyo′kwe said: | "The old woman is good. She knows that we are cold, and she makes a fire for us." | The old woman went there. She untied a parflèche and took out lard. || She took two sticks and put | the fat on the fire. Then the fire blazed up. Then it melted. | The Kuyo′kwe laughed, and said: "That is a good | old woman. She knows we are cold. She makes a fire for us. She sees | that we are hungry, and she prepares food for us." Then | the old woman saw that the fat was really melted. | She just stirred it. All the Kuyo′kwe were without clothing. | They were drying it. The old woman moved it about, and then all the grease caught fire. | The Kuyo′kwe jumped back. When | the old woman saw what they were doing, she ran out quickly. || She started to run. She took the fat of the bones that she was boiling. | She did not know how to hold the light. She was holding a torch. | She put it on her head to serve as a light. | When she ran out, she ran. She noticed | that the Kuyo′kwe said: "Pursue her! Strike her on the head!" || The old woman went out. She knew which way she was going. | The Kuyo′kwe went along. It was very dark. They saw which way she went. | They began to know it, because she had a light. They knew that she had just | put a fire on her head. She did not take it off.

k!u'px̣a·'s kuyo'$_u$k^{u}e·s ya$_a$qana'mke·. tsuk^{u}a'te· ne$_i$s a$_a$'kᴇnq!u'kups. nas sᴇn·umu'k!se· qanałwat!mi'te· ne$_i$s łuˇq^{u}a`qumłasx̣u'n·e·. n'itq!ankikqa'$_a$ne·. ta'x̣as kuyo'$_u$k$_u$e· k$_i$mite'$_i$x̣a ne$_i$s tᴇłna'mu's. ·ta'x̣as to'x̣^{u}a tsx̣ał·ax̣a'nx̣o'$_u$ne·. ne$_i$ kałnuku'pqa. qa.u'px̣$_a$ne· pι'k!a·ks ksᴇł·oq!^{u}a'łke·ns ne$_i$s a$_a$'kᴇnq!u'kups. nas kqanałwa't!mᴇt.s a$_a$'kᴇnu'm·o·k!^{u}s. qałwi'yne· k!upsla`t$_i$yi'ł'ᴇṇ·s ne$_i$s tᴇłna'mụ's ne$_i$s ya$_a$qa`nmox̣u'ske° a$_a$'kᴇnq!u'kups. qanałwa`t!aqu`młasx̣u'n·e·. qa.u'px̣$_a$ne· ne$_i$s ksᴇn·u'm·o·k!s. ta'x̣as ne$_i$ k$_i$yuna'qa kuyo'$_u$k^{u}e· qanałwa`t!aqa`nqum·łasx̣u'n·e·. ta'x̣as q!a'pe· k$_u$wat!mι'te·k pał k$_u$wᴇt!nɔ'mo·k!. ta'x̣as q!a'pe· q!akpakitx̣o'$_u$me·k. ta'x̣as tᴇłna'mu łaowo'$_u$k$_u$ne·. nułpa'łne· kuyo'$_u$k^{u}e·s ne$_i$s u'me·'s nał·uk^{u}a`x̣anmitι'tse·. łaqaoˇx̣a'x̣e° a$_a$'kιt.ła'e·s. łało'$_u$se·; pał sᴇł'o·'kte·.

Qałwi'yne·: "ma kqa'e·n naso'$_u$k^{u}e·n's kanx̣a'łe·. hułts!ᴇna'mił ktsx̣ał'ι'kam." ta'x̣as ts!ᴇna'x̣e· ne$_i$s ya$_a$qana`wιsłonιsnamι'ske·. ta'x̣as łax̣a'x̣e·. t$_i$nax̣a''mne· a$_a$'kιt.ła.ι'se·s x̣ałe'e·s. qakι'łne·: "łu'n·u. ts!ι'na·n' ka·kι't.ła. hun'o·'kte· kuyo'$_u$k^{u}e·. naqa''ne· kqa'e·p. hᴇntsx̣ał'upι'łne· a'$_a$'ke· yunaqa'pse· a$_a$'k.łitι't!e·s. hᴇntstsuk^{u}a'te· ya$_a$ke'$_i$so·k. ma kᴇnqa'e·n naso'$_u$k^{u}e·n. ta'x̣as hᴇnts!ι'n·e· naso'$_u$k^{u}e·n." ta'x̣as ts!ᴇna'x̣e· ne$_i$ nᴇtsta'hał. a:nk$_u$wunι'kit.s ta'x̣as tsx̣anatka'$_a$ne· ne$_i$ tᴇłna'mu. ta'x̣as q!a'pe° ts!ᴇnax̣a'mne·. k.łax̣a'x̣am pał pe.ι'k!aks n'o·'kte· ne$_i$ nᴇtsta'hał ne$_i$s ya$_a$kqa'e·ps, pał n'upι'łne·. a'$_a$'ke· yake'$_i$suks a$_a$'k.łe'et.s pał tsuk^{u}a'te·. ta'x̣as n'ι'n·e· naso'$_u$k^{u}e·n's ne$_i$ nᴇtsta'hał.

Ta'x̣as husłq!a`pqałq!anax̣wa'te· tᴇłna'mu yaqał'o·k^{u}ι'tke· kuyo'$_u$k^{u}e·s.

74. The Great Epidemic

Ho'ya's, hutsaqałpałne'$_i$ne· ne$_i$ pι'k!ak yaqanekι'tke·.

Qa·kit.łaq$_u$wu'mne·. n'u`k!$^u$nilsa·nik.łuna'mne·. n'ɔp$_i$na'mne·. n'o·k$_u$nukna'mne·. tax̣as kqa$_a$tsa'mne· tuq!tsqa`kił·amna'mne· q!a'pe· ktuna'x̣a pał sa·nik.ło'$_u$ne·. k.łax̣a'x̣a·'m k!ok!^{u}k.ło'$_u$'nam tuq!tsqakiła'mnam pał q!a'pe· qak$_u$wu'mne·. tax̣as ne$_i$ k!o·'k!k.ło· łaqaˇu`px̣aka'$_a$ne·. ta'x̣as q!a'pe· n'upna'mne·. n'o·k!$^u$qape'$_i$ne·. naqsanmi·'yit.s, ta'x̣as x̣atk$_i$nu'k$_u$ne· ne$_i$ k!o·k!$^u$qa'pe·, n'ι'n·e· tι'tqa·t! ne$_i$ k!o·k!$^u$qa'pe·. qałwi'yne·: "ho'ya's hułe'$_i$kqa·ts na a'm·a·k, na`qa·nqaqó:`qa`ki·łha'qwo·m ku`sił·aqa.upx̣a'ka·. qa.ι'n·e· łaha'qwo·m, ksła'qa łaqawa'x̣am." ta'x̣as ts!ᴇnaqu'łne· yaqso'mι'ł'e·s. sᴇłkqa·tsᴇmu'ne·. ts!ᴇnaqu'łne·. ta'x̣a n'ι'n·e· k$_i$yapt!akiłha'qa ktuna'x̣a. łax̣a'qo·ł ma n'aqa`$_a$kiłhaq$_u$wu'm'e·s at łunamι's$_i$ne·. nι''nqa·ts at tsᴇn'upna'mu's, at sł'u'px̣$_a$ne at łι`tikna.ι'tse·. n'u'px̣$_a$ne· k.łtsᴇma`k!iłałuna'me·s, ksᴇł·ι`tikna'e·ts. no:'łqa·ts qa.uk$^u$na'k$_a$na$_a$t wunmana'mu's at ła·ts!ᴇnaqu'łne·. k.ła'x̣a·m ma n'a·qa`hᴇk.łuna'me·s nι''nqa·ts at

Therefore | the Kuyo'kwe knew where she went. She had taken the fire. || There was a cliff, and she threw the torch down and jumped aside. | She lay down. Then the Kuyo'kwe | followed the old woman. Now the fastest runner had almost overtaken her. | He did not see that she had taken off the torch quickly, | and that she had just thrown it over the cliff. They thought it was still || the old woman. When the fire was falling, he just | jumped down. He did not know that there was a cliff. Then the | many Kuyo'kwe jumped down. | All went down over the high bank. Then they were all | killed. The old woman got up again. She heard the Kuyo'kwe || below groaning. She went back to her tent. | There was nobody there. She had killed them all. |

She thought: "My son is not a chief. I'll go to him. | He shall come." Then she started. She traveled the way they had gone. | Then she arrived, and entered the tent of her son. || She said to him: "Go on; go to my tent. I killed all the Kuyo'kwe. | Some of them are not dead. Kill them. Much is their property. | Take some good clothing. You are not a chief. | Then you will be a chief." Then the youth started. | After a while the old woman told about what had happened. || Then all started. When they got there, the youth had already killed | all those who were not dead. He had killed them and | taken their property. Then the youth became | a chief. |

Now, I have told how the old woman killed all the || Kuyo'kwe. |

74. The Great Epidemic

Well, I'll tell a story of what happened long ago. |

The people were living there, and at once they had an epidemic. They died. | All died. Then they went about. They told one another the news. | Among all the Kutenai there was sickness. They arrived at one town, || and told the news to one another. It was everywhere the same. | At one town they did not see anybody. They were all dead. | Only one person was left. One day the one that was left was cured. | He was a man. He was alone. He thought: "Well, | let me go around this world to see if there is any place where there is any one. If there is no one left, || I won't see it again. There is nobody. Nobody ever comes on a visit." Then | he started in his canoe. He went about in it. He started in his canoe, and | came to the last camp of the Kutenai. When he arrived by the water where the people used to be, | there was nobody; and when he went about, he saw only dead ones, | no signs (of a living person). He knew that nobody was left. || There were no signs (of life). After the one who was alive had left, not having seen anything, | he went along in his canoe. He arrived where there had been

tsιn upna′mu’s at sιk.ło′$_{u}$se· ne$_{i}$s a$_{a}$‘kιk.łuna′me·s. at ła·ts!ιna′x̣e·. ta′x̣as sιłqaqa‘so·x̣ałhaqa′pse· ktuna′x̣a’s kqa′$_{a}$tse· ne$_{i}$s a$_{a}$‘kιk.łuna′me·s. q!a′pe·’s sak.łιnmox̣una′kse· up’na′mu’s· ne$_{i}$s a′qła·’s a$_{a}$‘kιt.łana′me·s. ne$_{i}$sts k.ła‘t$_{i}$yiłkqa′$_{a}$tske·. k!u′px̣a q!a′pe·’s pał sιł·ało′$_{u}$se· aqłsma′k$_{i}$nιk!s. at n’upsła′t$_{i}$yił’iła′n·e·. qałwi′yne·: “kułsιł’o·k!^{u}qa′pe· na a′m·a·k, o·k!^{u}q$_{u}$na·ts x̣a′$_{a}$łtsins at pał n’u′pse·.” qo$_{u}$s k.ła′x̣am k$_{i}$yapt!a·ki·łhaq$_{u}$wu′m’e·s, ta′x̣as ke′$_{i}$kqa·ts. n’u′px̣$_{a}$ne· nałι′kse· aqłsma′k$_{i}$nιk!s, pał qanit.ła′$_{a}$ase·. ne$_{i}$s yaqaha·k.ło′$_{u}$ske· up$_{i}$na′mo’s. a:n’ιłqa′haks qo$_{u}$s qa‘hakka′$_{a}$se· ko′o·s. n’u′px̣$_{a}$ne· naqa′n’a·s· naqanqa′łsa·s mι′ksa’n n’u′px̣$_{a}$ne· nałι‘kse· k$_{u}$wι′łe·ks a:nktsa‘łιk$_{i}$na′nas. qa.u′px̣$_{a}$ne· naqanqa′łsa·s. n’u′px̣$_{a}$ne· k.ła′qaps kx̣a′tk$_{i}$no·ks. ła:ts!ιnaqu′łne·. qałwi′yne·: “ne$_{i}$ hułqana′qo·ł ne$_{i}$s at ma kqanałk.łu′ne·s na ha·‘kiłhaqa′$_{a}$ke·; na′pit na′qa tι′tqa·t! na‘qanhoqna′me·k.” ta′x̣as ts!ιnaqu′łne·. qa·naqu′łne·. n’u′px̣$_{a}$ne· qo$_{u}$s na′$_{a}$tas n’a′se· nɔ̈′pqo. skikιł’ι′kse· ma′x̣a·’s. qałwi′yne·: “hułts!ιna′mił kutsmι′tx̣a. hun’ι′łwa kutsx̣a′ł’e·k. kuts!ιtma′sit. pał kusιł’u′px̣a k.ła′q$_{u}$wo·m honuł’ιtma′se·t. ta′x̣as kutsła.ι′ts!ki·ł ne$_{i}$ kou‘px̣ałι′k!e·n aqłsma′k$_{i}$nιk!. łιnqa‘$_{a}$pskiłhaqa′$_{a}$ne· tι′tqa·t! k.łu′wa·s ne$_{i}$ pa′łke$_{i}$ ktsx̣a′ł’e·k.” ta′x̣as ts!ιna′x̣e·. łax̣a′x̣e· qo$_{u}$s yaqaha‘wιsaˇqa′pske· nɔ̈′pqo’s. łax̣a′x̣e·. n’u′px̣a pał qa:ι′n·se· nɔ̈′pqo·’s pał n’ι′n·se· pa′łke$_{i}$s. n’u′px̣$_{a}$ne· nao·′k!^{u}e·’s n’ι′n·se· k$_{u}$wι′łqa·ps, nao·′k!^{u}e·’s n’ι′n·se· na.u′te·’s. qałwi′yne·: “kusιłsuk^{u}ι′łq!o·k kuu′px̣a aqłsma′k$_{i}$nιk!. ke′e·n pa′łke$_{i}$ hułtso′$_{u}$k^{u}at ktsx̣a′ł’e·n katιłna′mu.” ta′x̣as qona′x̣e·. tsιnkι′n·e· ne$_{i}$s na.u′te·’s. tsx̣a′ne· ne$_{i}$ na.u′te·. qakι′łne· ma′’e·s “ka′ma, hon’u′px̣$_{a}$ne· tι′tqa·t!.” tse$_{i}$kata′pse· ma′’e·s. n’u′px̣$_{a}$ne· ne$_{i}$ pa′łke$_{i}$ pał tsᴇmak!kι′kse· swι′n’e·s. n’u′px̣$_{a}$ne· tι′tqa·t!s pał sιłtsuk^{u}a′t.se· swι′n’e·s. ta′x̣as n’iła′n·e· ne$_{i}$ pa′łke$_{i}$ a′$_{a}$‘ke· ne$_{i}$ na.u′te·, a′$_{a}$‘ke· ne$_{i}$ nιtsta′hał, o·′k!^{u}q$_{u}$na k!u′px̣a q!a′pe·s ktuna′x̣a·’s ke′e·ps. ne′’sts k!u′px̣$_{a}$na·m słaˇqaˇqa′pse. k!o·$_{u}$k^{u}i·ł’iłax̣o′’na·m. qake′$_{i}$ne· ne$_{i}$ k$_{u}$wι′łqa pa′łke$_{i}$: “ma$_{a}$ts ts$_{u}$k^{u}a′te·n’ na kaa′qa·łt, n’upski·łtsaˇquna′ne·. ι‘s$_{i}$niłtsuk^{u}a′to·. hιntsx̣ał’ι′ne· kanuł’a′q$_{a}$na. tax̣ta·′ wι′łqa· na kaa′qa·łt tsx̣ał’ι′n·e· tιłnamu′’ne·s. ta′x̣a·s hιntsx̣ał’ιtkι′n·e· a$_{a}$‘qa′łt$_{i}$ne·s.” ta′x̣a·s ne$_{i}$ nιtsta′hał n’ι′n·se· tιłnamu′’e·s ne$_{i}$s k$_{u}$wι′łpqa·ps pa′łke$_{i}$’s. qawunekι′t.se· qake′$_{i}$ne· ne$_{i}$ pa′łke$_{i}$: “ta′x̣a·s hun’u′px̣$_{a}$ne· n’ι′n·e· k$_{u}$wι′łqa· na.u′te· na kaa·′qałt. ta′x̣as łe′e·n’ tιłnamu′’ne·s. ta′x̣as tsx̣ałso′$_{u}$kse· kιnts!ιtkι′nme·ł a$_{a}$‘qa′łt!e·s. ta′x̣as tsᴇmak!e′$_{i}$se· a$_{a}$‘kuła′k!e·s.” ta′x̣as ne$_{i}$ nιtsta′hał ts$_{u}$k^{u}a′te· ne$_{i}$s na.u′te·’s n’ι′n·se· tιłnamu′’e·s. ta′x̣as qake‘$_{i}$kał’ιtιłx̣o′$_{u}$me·k ktuna′x̣a.

Ta′x̣as husłq!a‘pqałne′$_{i}$ne· yaqanekι′tke· ne$_{i}$ pι′k!ak ta′x̣as.

a town. He went out, | and there were only dead ones. There was nobody in the town. | He started to go back. Then he came to the last place where Kutenai lived. He went | to the town, and dead bodies were all piled up || inside the tents. He always went about, and he knew | that all the people were gone. He was crying as he went along. | He thought: "I am the only one left in this country, for the dogs | also are dead." When he came to the farthest village, | he went about, and he saw some footprints of people. || They had a tent. There were no dead bodies. Farther away there | was the village site. He knew there must be two or three (alive). | He even saw footprints—large ones and smaller ones. | He did not know if there were three. He knew some one was saved. He went on in his canoe, | and thought: "I'll paddle that way. Those who lived here used to go that way. || If it is a man, he might have moved." | Then he started in his canoe. He went along in his canoe, and saw above there | two black bears eating berries. He thought: "I'll go | and shoot them. If I shoot them, I'll eat them. I'll dry them. Then I'll | see if any one is left. After I have dried the meat, I'll look for them. I have seen footprints of people. They might be hungry men | or women. They shall eat." Then he started, and went there | where the bears were. He arrived, and saw | that they were not bears, but women. He saw one older one, | and the other one a girl. He thought: || "I am glad to see people. Let me take that woman | to be my wife." Then he went and took hold of | the girl. The girl spoke, and said to her mother: "Mother, | I see a man." Her mother looked. The woman saw | that her daughter was telling the truth. She saw a man || taking her daughter. Then the woman and | the girl and the youth cried, because they saw that all | the Kutenai were dead. When they saw each other, | they all cried together. The older woman said: "Don't | take my daughter. She is still small. Take me. || You shall be my husband. Later on, when this my daughter is large, | she shall be your wife. Then you shall have children." | Then the youth married the older woman. | It was not long before the woman said: "Now | I see that my daughter is grown up. Now she may be || your wife. It is good if you have children. | Her body is strong now." Then the youth took | the girl for his wife. Then the | Kutenai increased from these. |

Now I have told what happened long ago. Enough. ||

75. THE GIANT

Qa$_a$k.łuna′mne·. n’o·k^{u}e′$_i$ne· nɩtsta′hał n’ɩt!x̣$_a$na′pse· e′$_i$ka’s. ta′x̣as tɩłna′mu nuł’a′q$_a$na at n’ɩła′n·e· ke·eps a·qa′łt!e·s. k!o·kunmi·′yit.s łahutsa′x̣e· e′$_i$ka ne$_i$s a$_a$ʽkɩk.łuna′me·s tsɩłmiyɩtna′mu’s. qo$_u$s ahan’ɩłqa′haks qa·nɩt.łanamɩ′s$_i$ne·. qaoˇx̣a′x̣e·. n’u′px̣$_a$ne· nuł’a′q$_a$na’s tɩłna′mu’s pał n’ɩ′n·se·. qałwi′yne·: “hułq!u′′mne·. ta′x̣ta kanmi·′yɩt.s kutsx̣a′ł’ik na nuł’a′q$_a$na tɩłna′mu.” ta′x̣as q!u′mne′$_i$ne·. wɩ′łna·m’s n’ɩła′n·e· ne$_i$ tɩłnamuk^{u}ɩ′ste·k. kuł’e′$_i$ła n’uk$_u$nux̣a′′mne· ne$_i$ tɩłna′mu ktsx̣ał’ɩ′łko·. n’u′px̣$_a$ne· skɩ′k.łe$_i$ts qa′ła·s. tse$_i$ka′te· pał n’ɩ′n·se· e′$_i$ka·’s. qakɩ′łne· nuł·aq$_a$na′′e·s: “tse$_i$ka′te·n’ e′$_i$ka skɩk.łe′$_i$ts$_i$ne· kakɩt.łanała′′e·s.” n’uk$_u$nox̣a′′mne· ne$_i$ nuł’a′q$_a$na. ts$_u$k^{u}a′te· a$_a$ʽktsama′ł’e·s, łu·łama′′ne· e′$_i$ka·’s, nałq!aˋnqało′$_u$k$_u$ne·. qakiya′mne·: “qa′psins tɩłnamuk^{u}ɩ′ste·k ksɩłsok^{u}ɩ′łq!o·k. ma ksaˋkił’e′′ła?” qunax̣amɩ′s$_i$ne·. sakqa′pse· e′$_i$ka·’s pał sɩł’opɩ′łne·.

Ta′x̣as husłq!apqałpałnemɩ′łne· yaqaˇqaˇna′$_a$ke· tɩłnamuk^{u}ɩ′ste·k ne$_i$s pɩ′k!a·ks.

76. THE GIANT

Ho′ya’s hutsx̣ałtsx̣a′n·e· ya$_a$qaq$_a$na′$_a$ke· k!o·′k!^{u}e· pɩk!a′knɩk! nɩtstaˋhałq!łik!a′mał n’ɩnqa′pte·k e′$_i$ka·’s.

Qa·k.łuna′mne· n’uk!^{u}e′$_i$ne· nɩtstaˋhałq!łik!a′mał ts!ɩnał’ana′x̣e·. ta′x̣a na$_a$ nɩtstaˋhałq!łik!a′mał n’ɩ′ne· kqasts!o’mqa′qa k!a′$_a$na·m. (hoq^{u}a.u′px̣$_a$ne· ka$_a$s naqa′k.łe·k.) n’ok!^{u}e′$_i$se· k!ɩ′łwa nɩ′łyaps. n’umɩtse′$_i$te·. kuł’umɩ′tse·t nowa′s$_i$ne·. qałwi′yne·: “huł’it$_i$ma′se·t tsx̣ałsɩł·ɩtx̣$_a$ma′qa. hułaha′łx̣o· kanmi′yit.s pał kwułe′it x̣$_a$ma kts!anɩ′ke· ne$_i$s hułqa.e$_i$t$_i$ma′se·t.” ta′x̣as n’ɩtkɩ′n·e· a$_a$ʽkowask!o′we·s. ta′x̣as n’ɩtk!anɩ′łne· ne$_i$s a$_a$ʽku′ła·ks at q!ayakɩ′n·e·. ta′x̣as to′x̣^{u}a q!a′pe·’s tsx̣ałq!a yakɩ′n·e· ne$_i$s a$_a$ʽkowask!o′we·s n’as qa$_a$kqa′pse· a$_a$ʽku′łaks paqts!ṅana′se·. qa.u′px̣$_a$ne· ka$_a$s na$_a$qake$_i$kał·u′x̣o·’s. pał ko′wa·s qalwi′yne·: “hułe′e·k.” x̣unakɩ′n·e· ne$_i$s a$_a$ʽku′łaks. ku′kups ta′x̣as n’ɩ′k$_i$ne·. suk^{u}ax̣$_a$ne′$_i$se· at qaqaˋłax̣ne′$_i$se· ne$_i$s k!ɩ′łwa. qałwi′yne·: “qa′psin ke′e·n ksɩł’aˋqałsuk^{u}a′x̣$_a$ne·.” qak.łaˋt$_i$yiłtse$_i$ka′te·, qa.u′px̣ane· ka$_a$s na$_a$qake$_i$kału′x̣o·’s. ta′x̣as qaˋhanqa′mek tsłemiyɩ′t.se·. nas qa$_a$kiłɩse′$_i$se·, ta′x̣as tse$_i$ka′te·. n’u′px̣$_a$ne· ne$_i$s a$_a$ʽkuła′k!e·s qaˋsił·o′$_u$se·. tse$_i$ka′te·, n’u′px̣$_a$ne· a$_a$ʽktsa′ma$_a$łs pał n’uła′se·. ta′x̣as n’u′px̣$_a$ne· pał n’ɩ′nse· a$_a$ʽkuła′k!e·s ne$_i$s ma ksuk^{u}a′x̣$_a$ne·’s. qałwi′yne·: “ho′ya’s a′$_a$ʽke· hułaqaˋsiłu′q^{u}a ka$_a$ʽku′łak.” a·′ʽke· łaqaˋsił·u′q^{u}ne·. x̣unakɩ′n·e· ˋku′kupsts n’ɩ′k$_i$ne·. n’u′px̣$_a$ne· pa·ł suk^{u}ax̣$_a$ne′$_i$se·. ta′x̣as tsɩmne$_i$x̣a′$_a$me·k. tsx̣aˋkił·uk!mox̣a′me·k a$_a$ʽkuła′k!e·s. mɩ′ka ke·′e·k nukuma′nx̣a′me·k. ta′x̣as łaˋłɩtq!oˋx̣$_u$masa′q!$_a$ne· ta′x̣as wunekɩ′t.se·. ktsłmi′yɩt

75. THE GIANT

There was a town. All the youths were eaten by a giant. | Then an old woman and her husband cried, for their children were dead. | Every day the giant went to that town at night. | There, at the far end, was a tent. He went there, | and he saw an old man and an old woman. He thought: || "I'll sleep, and in the morning I'll eat the old man and | the old woman." Then he slept. Early in the morning the old couple cried. | While crying, the old woman arose. She was about to start a fire, | when she saw some one sleeping. She looked at him. It was | the giant. She told her husband: "Look at the giant sleeping || in our tent!" The husband arose, took | his knife, and cut off the giant's head. He shouted. | The people said: "Why are the old couple glad? | They were crying." They went there, and the giant was lying there. They had killed him. |

Now I have told what the old couple did || long ago. |

76. THE GIANT[1]

Well, I'll tell you what happened to a newly married man | among the people of olden times who became a giant. |

There was a town. There was a newly married youth. He went hunting. | The newly married youth was a skillful || hunter. (I do not know his name.) He killed | a mountain sheep. He skinned it. After skinning it, he felt hungry. | He thought: "I will dry some of it, so that it may be light. | I will carry it to-morrow. It is far, and it would be heavy if I should not dry it." | Then he made a place to dry it. He began to cut up || the meat, and hung it up. He was about to hang almost all | on his drying frame. There were two thin pieces of meat | lying there. He did not know where they fell off from. | He was hungry. He thought: "I'll eat it." He put the meat on the fire; | and when it was done, he ate. It tasted good. || What he had killed did not taste that way. He thought: "What may it be, that it tastes so good?" | He looked at it for some time, but he did not see where it had come from. | Then he sat down. When it was dark, he felt a pain here. | He looked, and he saw that his own flesh was missing. | He looked at it, and he saw that a knife had done it. Then || he knew that it was his own flesh that tasted good. | He thought: "Well, I'll cut off another piece of my flesh." | He cut it off, put it on the fire, and when it was done he ate it Then he saw | that it tasted good. He wanted some more. He began to cook | his flesh on the fire, and, although he had eaten, he wanted. some more. || Then there was no more flesh on his legs. It was late

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[1] See p. 82.

sakił’ɩ′k$_{i}$ne· a$_{a}$ʻkuła′k!e·s. ta′x̣as kanmiyɩ′t.se· sakɩł’ɩ′k$_{i}$ne·. nuk$_{u}$ma′nx̣a′me·k. qatał·aqa.ɩ′k$_{i}$ne·. ta′x̣as pɩ′k!aks a′$_{a}$ʻke sɩł·awałkwayɩ′t.se·. ta′x̣as q!a′pe·’s a$_{a}$ʻkuła′k!e·s n’ɩ′k$_{i}$ne· q!aˋpiłkits!x̣a′me·k. ta′x̣as tsɩn ma′k!e·s n’ɩnqapta′kse·. a$_{a}$ʻkaqłɩ′ł’e·s n’ɩ′k$_{i}$ne·. tsɩn sqap$_{i}$nił·ałax̣apa′kin o·′k!^{u}q^{u}na$_{a}$ts wałuna′k!e·s n’ɩ′k$_{i}$ne·. q!a′pe$_{i}$s n’ɩ′k$_{i}$ne· a$_{a}$ʻkuła′k!e·s. tsɩn qa$_{a}$qapki·kwu′mne· a$_{a}$ʻquqt!e′e·s mɩ′ksa’n snax̣una′kse· a$_{a}$ʻk.łuma′e·s. słaqaqa′pse· kqa′e·k a$_{a}$ʻquqt!e′e·s a$_{a}$ʻkwu′m’e·s. tsɩn sqapq!anoˋ$_{u}$kmała′k$_{i}$ne·. n’ɩ′nse· kqa′e·k ałqa′s’e·s a$_{a}$ʻkɩnułma′k!e·s; o·′k!^{u}q^{u}na łałɩtq!ox̣$_{u}$maqa′$_{a}$ne· a$_{a}$ʻk.ła′mała′k!e·s. sanqa′me·k. ta′x̣as łaqatse$_{i}$ka′te· ne$_{i}$s a$_{a}$ʻku′ła·ks nɩ′łyaps. ta′x̣as qałsa·nmiyɩ′t.se· k.łaqa′wa·m ne$_{i}$s a$_{a}$ʻkik.łuna′me·s. ta′x̣as n’ok!^{u}e′$_{i}$se· ta′t!e·s ts!ɩnał’ɩts!k.ła′pse· ne$_{i}$s ya$_{a}$qanałe′$_{i}$ke· ts!ɩnaˋnuqkanx̣una′pse·. qana′x̣e·. n’u′px̣$_{a}$ne· pa·ł qa$_{a}$kił’ɩłwa′se· nɩ′łyaps tsa′’e·s. pa·ł ts!ɩṇanoke′$_{i}$t.se· qo$_{u}$s u′me·’s. qa·na′x̣e· sɩłqa·nox̣unu′kse·. n’u′px̣$_{a}$ne· a$_{a}$ʻkɩnq!o′kups. pa·ł sawɩsaqa′pse· tsa′’e·s pał qaŏ′pse·. qałwi′yne· naˋqanya′qak ksɩł’aˋqał·aqats!ɩ′na·m. qaox̣a′x̣e· sɩltsx̣a′se·. qakɩ′kse·: “hya′ ma kutsła′ke·ł ka′tat. kutsx̣ał’aymitɩ′t$_{i}$mu.” n’u′px̣$_{a}$ne·pałqos naq$_{a}$na′kse·. k!a$_{a}$qaqa′pqaps pa·ł tsɩn·’ɩnqapta′kse· mak!ɩ′se·s. qakɩ′łne·: “ka$_{a}$ kɩn’aqa′q$_{a}$na· kɩˋnsɩł’aqaqa′pqa.” qak.ła′pse·: “hołaqa.ɩ′n·e· aqłsma′k$_{i}$nɩk!. ho·n’ɩnqa′pte·k e′$_{i}$ka. ma$_{a}$ts qo$_{u}$k^{u}a·n’ ma ku·tsła′k.łe·s.” ta′x̣as łax̣a′x̣e· tsɩnkna′pse·. qałwi′yne· pa·ł tsɩn ke′e·ns ma′k!e·s. k.łqatsma′k!qa. tsɩn·k$_{i}$na′pse· n’ɩpła′se·, a′$_{a}$ʻke· n’ɩk$_{i}$na′pse·. kanmi′yet.s a$_{a}$ʻkɩn’ok!^{u}e′$_{i}$se· tsa′’e·s. qakɩ′kse·: “hutsx̣ałts!ɩna′x̣e·. na′pe·t hołaqa′wamts hutsx̣ał’u′p$_{i}$ne·.” ta′x̣as ts!ɩna′x̣e· ne$_{i}$ nɩtsta′ha·ł, a′$_{a}$ʻke· łax̣a′x̣e· a′$_{a}$ʻke n’upła′pse·. kanmi′yit.s ne$_{i}$s k!ukqa′pe·s tsa′’e·s. ts!ɩna′se· qake′$_{i}$ne· ne$_{i}$ nɩtstaˋhałna′na: “ta′x̣as a′$_{a}$ʻke· hutsx̣ał’u′p$_{i}$ne· ma kutsła′ki$_{i}$ł ałka′ta·t pał ksił’o′$_{u}$k^{u}nu$_{u}$k a′$_{a}$ʻke· hutsx̣ał’ŏ′p$_{i}$ne·.” qo$_{u}$s qana′x̣e· ne$_{i}$ nɩtstaˋhałna′na. tsaq$_{u}$na′ne·. qa$_{a}$kił’u′px̣$_{a}$ne· nŏpɩ′k!a·s qak.ła′pse·: “ts!ɩnamɩ′łe·n’. ho′paks ktsɩ′kam ta′t$_{i}$ne·s saosa˘qa′$_{a}$ne·. n’o$_{u}$kwa′x̣$_{a}$ne· ałtat$_{i}$nɩ′smi·ł. n’ɩnqa′pte·k e′$_{i}$ka·’s.” ta′x̣as qa$_{a}$ki·łsuˋk^{u}iłtsx̣anata′pse· ne$_{i}$s nŏpɩ′k!a·s ne$_{i}$ nɩtstaˋhałna′na ya$_{a}$qa·ł’ɩnqaptakɩ′ske· e′$_{i}$ka·’s a′$_{a}$ʻke· ne$_{i}$s ya$_{a}$qa·ł’upɩ′łske· ne$_{i}$s k.łax̣a′ke·ks. tsx̣anata′pse· tsx̣ałya$_{a}$qaqa˘na′$_{a}$ke·. ta′x̣as ts!ɩna′x̣e·. łax̣a′x̣e·. n’u′px̣$_{a}$ne· saosa˘qa′pse· ne$_{i}$s ta′t!e·s. n’ɩse·kate′$_{i}$se·. k!um·naqaqa′pse·. qak.ła′pse·: “ka′tsa· ma kutsła′k.łe·s. hun’ɩnqa′pte·k e′$_{i}$ka. hutsx̣ał’ɩk$_{i}$nɩ′s$_{i}$ne·.” ta′x̣as n’ɩtkɩ′n·e· ne$_{i}$s ṃa ya$_{a}$qak.ła′pske· nŏpɩ′k!a·s. ta′x̣as sɩłqaˋtał’upła′pse·. łats!ɩna′x̣e·. ta′x̣as n’u′px̣$_{a}$ne·. mịti˘yax̣na′pse·. łałax̣a′x̣e· a$_{a}$ʻkik.łuna′me·s ne$_{i}$ nɩtstaˋhałna′na. qake′$_{i}$ne·: “skanuta′p$_{i}$ne· e′$_{i}$ka. pa·ł n’ɩnqa′pte·k ne$_{i}$ ka′ta·t e′$_{i}$ka·’s. pa·ł n’ɩ′t!x̣$_{a}$ne· ne$_{i}$s ma kts!ɩ′na·s ałkata′tmi·ł. qatał’ɩt!x̣$_{a}$na′p$_{i}$ne·. sɩł·ats!-

at night, | and he was still eating his flesh. Then in the morning he was still eating. | He wanted more. He could not stop eating. It was | evening again, and he had eaten all his flesh. | He had gnawed it off, and only bones remained. || He ate his own eyes, and only the orbits remained. | He even ate his own tongue. He ate his whole body. Only | his intestines remained lying there. His intestines remained, and his throat. | It was that way; he did not eat his intestines and his stomach. | Only his bones remained; and he did not eat his brains and his marrow, || but there was no more flesh on his skull. He was sitting down. | Then he would not look any more at the mountain sheep. | Three days passed, and he did not return to his town. Then | one of his elder brothers went to look for him. He followed his tracks. | He went along, and saw where his younger brother had killed || the mountain sheep. He could see his tracks below. He went along. | There was a creek. He saw a fire. | His younger brother was there. He was not dead. He thought: "Maybe his leg is broken, | and therefore he does not go home." He went there and spoke to him. He said: "Oh, I love | my elder brother! I'll keep myself alive for two days with him." (The elder brother) saw him sitting there. || He looked strange. Only his bones remained. He said to him: | "What did you do, that you look like this?" He was told: "I am no more | a human being. I have become a giant. Don't come near me! | I love you." Then (the elder brother) went there. He was taken hold of. He thought: | "There are only bones. He is not strong." The giant took hold of him and killed him || and ate him. On the following day his next younger brother | said: "I'll go. If I do not come back, I shall have died." | Then the youth started. He also arrived, | and he also was killed. On the following day the remaining one | started. The boy said: "I also || may die. I love my elder brothers. They are all dead now, | so I will die, too." The youth went on. | He was small. He saw a manitou. He was told: | "Go there! Your eldest brother who went out first is there. He ate all | your elder brothers. He became a giant." Then the youth was told plainly || by the manitou that (his elder brother) | had been changed into a giant, and how he had killed the two who went there. | He was told what to do. Then he started. He arrived, | and saw his elder brother. He looked terrible. He was pitiable. | He said: "My younger brother, I love you. || I have become a giant. I'll eat you." Then (the boy) did | what the manitou had told him, and he could not kill him. | (The boy) went back. He saw that (the giant) followed him. The boy arrived | at the town. He said: "A giant pursues me. | My brother has become a giant. He || ate my elder brothers who went there.

kanuta′p$_i$ne·.” ta′x̣as nuq$_u$naneya′mne·. ne$_i$s tιłnamu′e·s e′$_i$ka qaosa˘qa′pse·. qake′$_i$ne· ne$_i$ pałke$_i$na′na: “hutsx̣ałqaosa˘qa′$_a$ne·. ma kutsła′ke·ł kanuł'a′q$_a$na.” qak.ła′pse· ne$_i$s nιtstaˋhałna′nas: “łaqa.ι′n·e· ne$_i$ at ma ktsła′k.łe·s n'ιse$_i$kate′$_i$ne·.” qaqałwi′yne· ne$_i$ pa′łke$_i$. ta′x̣as nuq$_u$naneya′mne·. qaosa˘qa′$_a$ne· ne$_i$ pa′łke$_i$. qałwi′yne·: “ma ktsła′k.ła·p.” qawuńekι′t.se· nułpa′łne· ne$_i$s łaya·qaka′ske· ne$_i$s nιtstaˋhałna′na's qak$_i$yamι′s$_i$ne·: “Hyâ′, ma kutsła′kił kanx̣ałena′na kutsx̣a′l'e·k; ma kutsła′kił katιłna′muts kutsx̣a′ł'e·k.” ta′x̣as n'u′px̣$_a$ne· ła·ska′se·. n'u′px̣$_a$ne· pa·ł n'ιse·kate′$_i$se·. pa·ł łaqa.ι′nse· aqłsma′k$_i$nιk!s. qałwi′yne·: “ma$_a$ts huł'o·′nił pał ke′e·n kanuł'a′q$_a$na.” ta′x̣as qaˋwanx̣a″mne·. ta′x̣as wa′se·. qakι′łne·: “kanuł'a′q$_a$na, ma kutsła′k.łe·s. qa′pse·n kιnsιłaqaqa′pqa?” qake′$_i$ne· ne$_i$ tι·tqa·t! ne$_i$ e′$_i$ka: “hułaqa.ι′n·e· aqłsma′k$_i$nιk!.” ta′x̣as ława′se· ne$_i$s a$_a$ˈkit.ła′e·s. n'ιsak$_e$nu′se·. qak.ła′pse·: “ts!kakι′ne·n' kanx̣a′łe·.” ta′x̣as namatι′ktse·, naq$_u$wiłtse′$_i$te·. tsᴇmak!wιtskι′n·e·. qake′$_i$ne· ne$_i$ e′$_i$ka: “ma kutsła′ki·ł kanx̣ałna′nats kutsx̣a′ł'e·k.” ta′x̣as pa·ł ktsᴇmak!wι′tskin ne$_i$s kaq^{u}wι′łtse$_i$t. ta′x̣as nuts$_i$nuq!^{u}kιnι′łne·. n'u′px̣$_a$ne· ne$_i$ pa′łk·e$_i$ pa·ł pι′k!a·ks tsx̣ałsιł'upι′łse·. qakι′łne·: “haq!$_a$ma·ł'atskakι′n·e·, hutsx̣ałts!ιnał'ιktoqo′$_u$ne·. saha′nse· a$_a$ˁq!u′łe·'s. tax̣ta′$_a$ huława′łke·n hιntsx̣ał'ι′k$_i$ne·.” ta′x̣as łapιskι′n·e·. ts!ιna′x̣e· ne$_i$ pa′łke$_i$. kuł'ιktu′qo nutsιnqkupekι′me·k ne$_i$s ya$_a$qanałuˋn·isnamι′ske·. ta′x̣as wune·kι′t.se· łaqawa′se· tιłnamu″e·s ne$_i$ e′$_i$ka ta′x̣as łaanax̣a″mne·. tse$_i$ka′te· tιłnamu″e·s. n'u′px̣$_a$ne· pał sιł'a·q$_a$ne·tsa′pse·. ta′x̣as ts!ιna′x̣e· ne$_i$s ya$_a$qanawιsłunιsnamι′ske·. qa·na′x̣e· ne$_i$ k$_i$yuna′qa aqłsma′k$_i$nιk!. qakiła′mne·: “ka$_a$s kuł'a·qakna′łats kuł'upiłna′ła?” qak$_i$ya′mne·: “ho′yas huł'akok^{u}ιna′ła ho$_u$naqaˋn·tsx̣ał'upina′ła.” qa·han·mo·′k!^{u}ne·. ta′x̣a ne$_i$ u′me· skikq!anu′k$_u$ne·. n'o$_u$łu′ne· skιkq!ano′k$_u$ne·. n'o$_u$łu′ne·. ta′x̣as ne$_i$ a$_a$ˁkιn·u′muk!. n'ιtk!ame′$_i$łne·. ta′x̣as qa·hawιtsqa′mek k!o·′k!^{u}e· tι′tqa·t!. qake′$_i$ne·: “hutsx̣a·łwat!mitιkι′ne· e′$_i$ka. tsx̣ał'upu′q$_u$ne· qo$_u$s a$_a$ˁq!a′n·o·ks.” ta′x̣as na a$_a$qa′t!a·k qa·haqawu′mne·.[1] ta′x̣as n'upx̣a′łne· ska′x̣e· ne$_i$ e′$_i$ka. ta′x̣as a$_a$qa′t!aks qaska′x̣e· nułpałnι′łne·. pał sła′ti˘yiłtsx̣a′ne·. qake′$_i$ne·: “hułax̣aˋ$_a$nx̣onι′ske·ł q!a′pe· hutsx̣ałιk$_i$niskιˋłne·. suk^{u}aˋx̣nιnała′p$_i$ne· ałka′tsa ku′e·k.” ta′x̣as ne$_i$ k$_i$yuna′qa a$_a$ˁqłsma′k$_i$nιk! n'o$_u$nι′łne· ne$_i$s k!aqa′kiks ktsx̣ał'o$_u$ka′x̣$_a$na·ps. qałwiynena′mne· ktso$_u$san·uˋx̣on·a′q$_u$wum. qake′$_i$ne· ne$_i$ ktsx̣ał'u′pił: “ma$_a$ts wanx̣a″mki·ł tax̣tâ′ hoq^{u}aˋtał'u′pił, ta′x̣as hιntso$_u$san·uˋx̣o$_u$nqapkι′łne·.” ta′x̣as qaqaˋnał·aqawanx̣a′mna′mne·. ta′x̣as wa′x̣e· e′$_i$ka$_i$ ne$_i$s a$_a$kιn·ŏ′muk!s a$_a$q!a′saks qanama-

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[1] Pierre Andrew: *qa$_a$qawu′mne·.*

He could not eat me. | Now he is pursuing me." Then they moved
away. The giant's wife | staid behind. The young woman said: "I
want | to stay. I love my husband." The youth said to her: | "He
is no longer the one who used to love you. || He is terrible." The 75
woman did not want to leave. | Then they moved away. The
woman staid behind. She thought: "He loves me." | It was not
long before she heard him coming along | the way the boy had come.
Some one said: "Oh, I love my little son! | I'll eat him. I love my
wife. I'll eat her." || Then she saw him coming. She saw that he 80
looked terrible. | He was no longer a human being. She thought:
"Don't let me be afraid; | he is my husband." Then she did not
move, and he arrived. | She said to him: "My husband, I love you.
What | makes you like this?" That man the giant said: "I am no
longer | a human being." He arrived at his tent. He sat down. | He 85
said to her: "Give me my son!" She gave him to (her husband), |
who made him dance. He held him tightly. The giant said: "I
love | my little son. I'll eat him." He held him tightly | and made
him dance. He made him defecate. Now the woman knew | that he 90
was about to kill him. She said to him: "Give him to me for a
little while. | I'll go and wash him. His excrement is bad. | Then
when I bring him back you may eat him." He let him go. | The woman
started. After she had washed him, she ran away | where the people had
gone. After some time, when his wife did not arrive, | the giant went 95
out. He looked for his wife. | He knew that she had deceived him.
Then he started | the way they had gone. The many people were going along. | They said: "What shall we do with him? How shall we
kill him?" | They said: "Let us try (and see) if we can kill him." ||
There was a cliff; and below it was a lake, a deep | lake. It was deep. 100
Then they dug a hole in the cliff, | and one man staid there. He said: |
"I'll kick down the giant. He will be drowned in the deep lake." |
Then the people staid a little ways off. | The giant was seen coming 105
along. A little ways off he was heard coming. | He was talking.
He said: "When I | overtake you, I'll eat all of you. My brother
whom I ate tasted good to me." | Then the many people | were afraid
when he said that he would eat all of them. They thought || of 110
running away. The one who was about to kill him said: | "Don't
move! If I can not kill him, then you may run away." | Then
nobody moved. | Then the giant arrived. The trail was close to | the

na'mne·. łak!ι'nta· qanamana'mne·. qa·hank!amι'ne· ya$_a$qa`haosaˇqa'$_a$ke·[1] ne$_i$ ktsx̣ał'u'pił. ta'x̣as wa'x̣e· e'$_i$ka. qana`qkupqłιkx̣a'łne· e'$_i$ka. ne$_i$s k!u'px̣a e'$_i$ka pι'k!a·ks pał tsx̣ałsιłts!qaqłιkx̣a'łne·, qałwi'yne· ktsx̣ał'a`tskałsaq!kι'nka·. qawo$_u$k^{u}ιnka'$_a$ne·. nułnιnmox̣u'ne· pał ḳ$_u$wιt!nʋ'm·o·k!. qo$_u$s o·'me·'s qawox̣ałx̣unaqu'ne· o'k!^{u}q^{u}na tsιn k!ιnqapta'ke·s ma'k!e·s qatałha'qne·. n'o·k!^{u}nilιkts$_i$noqu'n·e·. ta'x̣as tse$_i$katι'łne·. wune·kι't.se· łaqa.upx̣a'łne· pał sιł'upełι'łne· e'$_i$ka·.

Ta'x̣as husιłq!apqałpałnemι'łne· k!u·'k!^{u}e· pιk!a'k$_i$nιk! ya$_a$qał'ιnqapte'$_i$ke· e'$_i$ka·'s.

77. The Mother-in-Law Taboo

Ne$_i$s pι'k!a·ks aqłsma'k$_i$nιk! at nałnu`kp$_i$ne·ła'mne·. nawaspa'łt$_i$mo at qa`tałt!aqta·ła'mne·. at qa`tałsuk$^u$iłtse$_i$kata'mne· a$_a$`kaq!ne'e·s. n'u'px̣$_a$na·m nawaspa'łt$_i$mo at n'ιsιn·k!ateyx̣ona'mne·. qa'ła qa`ałnu'kp$_i$ni·ł nawaspa'ł'e·s at n'upx̣ałι's$_i$ne· k.łqatsła'ke·ł nawaspa'ł'e·s. qa'ła tsᴇma'k!ił'ałnu'kp$_i$ni·ł nawaspa'ł'e·s at n'upx̣ałι's$_i$ne k.łtsᴇma`k!iłtsła'ki·ł nawaspa'ł'e·s. ksιł'a'qał'ałnu'kp$_i$ni·ł at k.łqa·sa·`niłwi'yna$_a$t at k.łqa.ι'łki·ł nawaspa'ł'e·s· qa'ła qa.ałnu'kp$_i$ni·ł nawaspa'ł'e·s at n'upx̣ałι's$_i$ne· at k.ł'upsa`t$_i$yiłsa·niłwi'yna$_a$t at k.łupsła't$_i$yiłqa.o'nił ktsx̣ał'ι'łki·ł nawaspa'ł'e·s. nasts qaqa'pse· ḳ$_u$wι'tske·n ne$_i$s pι'k!a·ks aqłsma'k$_i$nik!. nas ta'x̣as q!akpa'me·k ma yaqaqa'pske· k!e·'tke·ns ał'ats!mι'ł'e·s nuła'se·; ne$_i$s k!u'px̣a kamnu'qło·s aqłsma'k$_i$nιk!s at ya·qakna'mske· nawaspa'łt$_i$mo·'s słaˇqaˇqa'pse· k.łaqa`ałnu`kp$_i$ne·'łam nawaspa'łt$_i$mo.

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[1] Pierre Andrew: *ya$_a$qa'osaˇqa'$_a$ke·*.

edge of the cliff. There staid the one who was going to kill him. 115
Then the giant arrived. | He was kicked hard. When he saw that he
was about to be kicked, | he tried to take hold of the leg, but he
missed it. | He began to fall. The cliff was high. At the bottom | he
fell into the water; and because only his bones remained, || he could not 120
swim, and sank at once. They looked for him a long time, | but he
was not seen again. Thus the giant was killed. |

Now I have told you how a person long ago | became quickly a giant. |

77. The Mother-in-law Taboo

Long ago the people used to be ashamed of each other. | Mother-
in-law and son-in-law could not talk to each other. They could not
look | at their faces. When mother-in-law and son-in-law met, they
were afraid of each other. | Those who were not ashamed of the
mother-in-law were known || not to love her. Whoever was much 5
ashamed of | his mother-in-law was known to love her very much. |
The reason why he is ashamed is that then his mother-in-law will
never get angry at him and never scold him. | Whoever is not
ashamed of his mother-in-law is known | to be always angry at her,
and never afraid to scold || his mother-in-law. The people held it this 10
way in olden times. | Now they forget how their grandparents used
to do, | because they met white people. | This is the way the mother-
in-law and son-in-law did, | and why they are not ashamed of each
other any more. |

III. ABSTRACTS AND COMPARATIVE NOTES

The folk tales of the Kutenai show intimate relations to the tales of the tribes of the plateaus, as well as to those of the plains east of the mountains. A considerable number of tales are common to the Kutenai and the neighboring Salish tribes, particularly the Okanagon. There are also a considerable number of identical tales found among the Kutenai and the Blackfeet.

It seems that the series of Transformer tales centering around Nałmu′qtse and Ya.ukᵘe′ᵢka·m are peculiar to the Kutenai, although the tale of the origin of arrows is also known to the Okanagon. These tales are quite distinct from the Transformer tales of the Shuswap and Thompson Indians, and also from the tales of Old One as found among the Blackfoot. In 1891 I was told that when human beings were first created, they arose before they were quite finished, and danced until they fell down dead. Then human beings were created who became the ancestors of the Indians.

So far as the incomplete material allows us to judge, one of the most characteristic traits of Kutenai folk tales is the systematic development of animal society. Frog is the old grandmother of Muskrat, the Chipmunks, and Doe. Her brother, Owl, is hostile to her grandchildren. The fish K!ɛ′k!o·m is the grandfather of Doe, but his relationship to Frog is not stated. The Chipmunks are the wives of Fisher. Chicken Hawk's wife is Grouse. Coyote's wife is Dog. Their children are Misqolo′wum and Q!ota′ptsek!. Coyotes' brothers are Moose and Kingfisher. The only animal that is married to various people is Doe, but it is not certain whether the same Doe is meant every time. She is the wife of White Stone. Their child is Ya.ukᵘe′ᵢka·m. Ya.ukᵘe′ᵢka·m's brother is the father of Duck. The Doe is also married to Wolf, and at another place to Lynx. Lynx and Doe have two sons, who are Sun and Moon. The other animals do not seem to be related to this group, but live in the same village, and are either friends or enemies.

It is one of the characteristic traits of Kutenai and Okanagon mythology that the tales are welded together into connected groups. This tendency is not as marked as it is among the Navaho and probably also the Ute tribes, but it sets off the Kutenai tales clearly from the disconnected tales of the Shuswap and Thompson Indians.

In our series one group of tales centers around the creation of the sun. The first part of the story relates to the origin of the brothers who finally become sun and moon. Rabbit finds his sister Doe, whom he hides in the tent of his grandmother Frog. Lynx marries the Doe, and their children are two boys. The couple are deserted;

and when the boys grow up, they come to the place where the sun is being made (see p. 285).

The second part of the story begins with the origin of Ya.uk^{u}e′$_{i}$kam, who also goes to the place where the sun is being made and tries his powers. The story of his origin is briefly as follows: Frog's granddaughter, Doe, is taken into the water by White Stone, whom she marries. Their son is Ya.uk^{u}e′$_{i}$kam, who in a number of exploits obtains for the use of mankind arrow wood, the arrow straightener, sinew, flint, and the bow stave (see p. 290). Then he goes with Coyote to the place where the sun is being made. They pass a number of dangers—the fat, the giant, and the thunderbirds (see p. 285).

When the various parties meet, one after another tries to act as the Sun, and finally the sons of the Lynx are accepted.

We have no other incidents that are clearly connected with this tale, but I suspect strongly that the tale of the deluge produced by the Chicken Hawk may connect in a similar way with the story of the Sun (see p. 304).

On account of Ya.uk^{u}e′$_{i}$ka·m's great powers, the people are afraid of him and drown him. The fish resuscitate him; and he follows the people, finds his brother's wife and her son, and tells them to resist those who maltreat them. He kills the chief, and the people are even more afraid of him (see p. 291). This passage recalls the story of Coyote's son (see MAFLS 11:120). Finally Ya.uk^{u}e′$_{i}$ka·m goes to the east end of the world (see p. 291).

The second cycle, apparently independent of the former one, is that of the war against the sky.

Nalmu′qtse crawls about in the country, and his tracks form the rivers (see p. 288). During this period Muskrat kills his sister-in-law and escapes to the sky. The animals make a chain of arrows and climb up, but Wolverene tears the chain. The animals fight with Muskrat. When they find the arrow chain broken, they kill the thunderbird, and with its feathers they fly down. The Bat and the Flying Squirrel, who receive no feathers, sail down. The Sucker jumps down and breaks its bones. The Woodpecker family are not given feathers. They climb down the sky, and reach the earth in the west, passing through the horizon (see p. 288). They meet Nalmu′qtse and try to kill him by throwing into his mouth a red-hot stone wrapped in a goat heart. Nalmu′qtse causes it to fall aside. He warns the woodpeckers not to sleep in wooded places and not to touch a charr floating in the water (see pp. 288, 289). The Woodpeckers disobey; and when they sleep in a wooded place, a toad sticks to the body of one of them. When Flicker touches a charr, he and his wife Duck are swallowed by a water monster. In order to find out where Flicker is, Woodpecker sends out birds to invite the fish to his tent. They come led by their grandfather (a fish with thick head). They smoke, and the fish indicates by signs that Flicker is in the lake. The Woodpeckers try in vain to kill the water monster, which escapes along the Columbia River. At Red Water, near Windermere, it is wounded: therefore the water is red there. It escapes into a cave. Nałmu′qtse is told to stop up the outlet of the river, and he makes the portage separating Columbia Lakes from Kootenai River by molding the soil with his knees. Fox kills the monster. They cut it up, and Flicker and his wife Duck come out. The flesh of the monster is thrown about to serve as food for the people (see p. 289).

Then Nałmu′qtse arises, his head touches the sky, his hat falls down, and he himself falls over and dies.

In the Okanagon tales the making of the bow and arrow, which forms a large part of the Ya.uk"e′ᵢka·m tradition, is connected with the war on the sky. The most connected form of the tale has been recorded by Albert S. Gatschet (*Globus*, vol. 52, p. 137). The animals make war against the sky in order to obtain the fire. They are unable to reach the sky with their arrows. The Wren decides to make a bow and arrow. First he kills an elk (here is introduced the story of Chickadee and Elk, p. 304). The Wolf tries to steal the elk, and Wren throws red-hot stones wrapped in fat into his mouth. He uses the rib of the elk for making his bow. He obtains the feathers for his arrow by allowing the eagle to carry him into his nest. He obtains flint by causing the owners of flint to fight. Then he goes to the place where the animals shoot the arrows up to the sky. He meets Coyote. (Here is introduced a story of the small animal that is able to shoot trees. See Blackfoot, de Josselin de Jong VKAWA 14:73; Uhlenbeck VKAWA 13:182; Pend d'Oreilles, Teit MAFLS 11:114.)

The Wren kills Coyote, and Fox resuscitates him. Coyote meets the Wren a second time. They gamble, and he wins Wren's clothing. He goes on, and meets young Grouse, whom he kills. The old Grouse then scares him so that he falls down a precipice (see p. 293). Wren recovers his arrows, makes the arrow chain, and the animals climb up. When Grizzly Bear climbs up, the chain breaks, owing to his weight. Then Eagle, Beaver, and Turtle are sent to obtain the fire. (See Lillooet, JAFL 25:299, where other references are given.)

The Turtle falls down from the sky and kills a person. Then follows the story of the Turtle who asks to be thrown into the water (see p. 305). The story closes with the return of the animals.

In the following I give brief abstracts of the tales recorded in the present volume and of those published by me in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte," 1891. The page references to both series are given in the margin. Those in parentheses refer to the series of Kutenai tales published in the "Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie und Urgeschichte." Comparative notes have been added, which, however, do not claim to be exhaustive. References to the Tahltan and Kaska relate to manuscripts by Mr. James A. Teit to be published in the "Journal of American Folk-Lore." I have used the following abbreviations:

AA	"American Anthropologist."
AmAnt	"American Antiquarian and Oriental Journal."
BAAS	Reports of the British Association for the Advancement of Science.
BAM	Bulletin of the American Museum of Natural History.
BArchS	Baessler-Archiv, Supplement.
BBAE	Bulletin of the Bureau of American Ethnology.
CNAE	"Contributions to North American Ethnology" (United States Geographical and Geological Survey of the Rocky Mountain Region, J. W. Powell in charge).
CI	Publications of the Carnegie Institution.
CU	Columbia University Contributions to Anthropology.
FL	"Folklore."
FM	Anthropological Publications of the Field (Columbian) Museum.
GSCan	Memoirs of the Geological Survey of Canada.
JAFL	"Journal of American Folk-Lore."
JAI	"Journal of the Anthropological Institute of Great Britain and Ireland."
JE	Publications of the Jesup North Pacific Expedition.
MAFLS	Memoirs of the American Folk-Lore Society.
PAES	Publications of the American Ethnological Society.
PaAM	Anthropological Papers, American Museum of Natural History.
RBAE	Annual Report of the Bureau of (American) Ethnology.
TRSC	Transactions of the Royal Society of Canada.
UCal	California Publications in American Archæology and Ethnology.
UPenn	Anthropological Publications of the University Museum of the University of Pennsylvania.
VAEU	"Verhandlungen der Berliner Gesellschaft für Anthropologie, Ethnologie, und Urgeschichte."
VKAWA	"Verhandelingen der Koninklijke Akademie van Wetenschappen te Amsterdam."

Boas, Sagen	Franz Boas, Indianische Sagen von der Nord-Pacifischen Küste Amerikas.
Curtin, Creation Myths	Jeremiah Curtin, Creation Myths of Primitive America.
Curtin, Modoc	Jeremiah Curtin, Myths of the Modocs.
Curtis, N. A. Indians	Edward S. Curtis, The North American Indians.
Cushing, Folk Tales	Frank Hamilton Cushing, Zuñi Folk Tales.
Dähnhardt, Natursagen	Oskar Dähnhardt, Natursagen.
Grinnell, Lodge Tales	George Bird Grinnell, Blackfoot Lodge Tales.
Leland	Charles G. Leland, The Algonquin Legends of New England.
Matthews	Washington Matthews, Ethnography and Philology of the Hidatsa (Misc. Publ. No. 7, U. S. Geological Survey, F. V. Hayden in charge).
Merriam	C. Hart Merriam, The Dawn of the World.
Petitot	Emile Petitot, Traditions Indiennes du Canada Nord-Ouest.
Rand	S. T. Rand, Legends of the Micmacs.
Russell, Expl. in Far North	Frank Russell, Explorations in the Far North (University of Iowa, 1898).
Schoolcraft, Hiawatha	H. R. Schoolcraft, The Myth of Hiawatha (Philadelphia, 1856).

1. THE SUN (4 versions: Nos. 33, 48, 54, and VAEU 23:161). *First Version.*—Coyote 49
asks Chicken Hawk to accompany him to the place where the Sun is being made. Coyote wants to try first to act as the Sun. Chicken Hawk tells him that on their way they will pass grease, and that in passing he may take one bite. Coyote disobeys, takes more than one bite, and the grease falls down and rolls down a precipice with Coyote. They reach the place where the Sun is being made. Coyote walks along the sky, but is found unsatisfactory. *Chicken Hawk follows, and is found to be a good Sun.*[1] Coyote is envious and tries to shoot him.[2] His bow and arrows catch fire, and the earth begins to burn. He lies down on a trail, which does not burn, and he is saved.[3]

Second Version.—The animals try who is to be the Sun. When Raven acts as the 67
Sun, it is dark. When Chicken Hawk tries, the sky is yellow. When Coyote tries, it is hot. He tells everything he sees. When he returns, they tell him that he is too hot and too talkative. A woman has two children, who arrive, and try in their turn.
When the first one goes along the sky, it is comfortable; and when the sun sets, it is 69
cool. *He is selected as Sun. The younger brother is selected to act as the Moon.*[1] Coyote is envious and shoots the Sun at sunrise.[2] His arrow catches fire, the earth begins to burn, and he saves himself by lying down on a trail. *For this reason trails do not burn.*[3]

Third Version.—Coyote and Ya.uk^{u}e′$_{i}$ka·m are traveling along. Ya.uk^{u}e′$_{i}$ka·m 111
tells Coyote that they will pass a piece of fat, and that he may take one bite. After they pass, Coyote turns back in order to have another bite, and the fat rolls down. He runs after it. The fat falls into the water and sinks. When he goes back on his tracks, all the fat has been transformed into white stone. In order to get the fat that

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[1] See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram); see also, Coeur d'Alène (Teit MAFLS 11:123).

[2] Shoshoni (Lowie PaAM 2:252, 253).
Ute (Powell RBAE 1:52).

[3] Thompson (Teit MAFLS 6:39, 74).

has fallen into the water; he heats stones, intending to boil it. Ya.ukᵘe′ᵢka·m misses
Coyote, and finds that the fat is gone. He follows down to the water, and sees Coyote
engaged in heating stones. Ya.ukᵘe′ᵢka·m makes a spear and spears the fat, which
113 breaks up and floats.—They go on, and Ya.ukᵘe′ᵢka·m tells Coyote not to pay any
attention if he should hear a child crying. After they pass the child, Coyote turns
back and puts his finger into the child's mouth. The child sucks the finger and
pulls in Coyote's arm. When Ya.ukᵘ′ᵢka·m notices that the child is silent, he turns back
and kills the child with his knife. All the flesh on Coyote's arm has been sucked off.
The child was a giant.—They go on, and Ya.ukᵘe′ᵢka·m tells Coyote not to listen if
he should hear birds crying. Coyote disobeys, and finds himself in the nest of the
thunderbirds together with Ya.ukᵘe′ᵢka·m. Ya.ukᵘe′ᵢka·m asks the young thunder-
birds when the old birds come back. They reply that they come back in the evening
115 in the form of a thundercloud. Ya.ukᵘe′ᵢka·m tells Coyote that the thunderbird will
ask whether he is tired, and that he is to reply that his younger brother Ya.ukᵘe′ᵢka·m
is tired. When this happens, Ya.ukᵘe′ᵢka·m is told by the old thunderbird to stretch
out his leg, because the bird wants to suck out the marrow. At this moment
Ya.ukᵘe′ᵢka·m kills the thunderbird with his spear. The same is repeated when the
old male thunderbird comes back. When the old birds are dead, Ya.ukᵘe′ᵢka·m sits
on the back of one of the young thunderbirds, which flies up, and then carries him
117 down, while Coyote is shouting. Then Coyote sits on the back of the other thunder-
bird; and when he shouts, the bird takes him down. Ya.ukᵘe′ᵢka·m ordains that
thunderbirds may only scare people who lie about them.[1] Ya.ukᵘe′ᵢka·m and Coyote
reach the place where the Sun is being made. Ya.ukᵘe′ᵢka·m is tried; but the day
is red because his clothing is painted with ochre. Coyote is tried, but when he acts
as the Sun, it is too hot; and he tells what the people are doing, and asks them to leave
119 some food for him. The two sons of the Lynx arrive. They have been brought up
by their mother, who had been deserted by Lynx. He had gone to catch salmon for
making soup for his wife. The young Lynxes meet him, and he tells them that he is
unable to catch salmon. The boys show him how to catch salmon. When the Lynx
children arrive at the place where the animals try to make the Sun, *one of them goes*
121 *up and is found a satisfactory sun.*[2] *Then they send the other one up as the Moon.* Coyote
is envious and shoots at the rising sun,[3] which sets his arrow on fire. The fire pursues
him. He lies down on a trail and covers himself with a blanket. The fire passes
over him without hurting him. *Therefore trails do not burn.*[4]

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[1] Apache, Jicarilla (Russell JAFL 11:257).
Arapaho (Dorsey and Kroeber FM 5:383, 387).
Assiniboin (Lowie PaAM 4:170).
Beaver (Goddard PaAM 10:234).
Chilcotin (Farrand JE 2:12).
Chippewayan (Goddard PaAM 10:48; Lowie *ibid.* 192; Petitot 359; much distorted in Lofthouse, Transactions Canadian Institute 10:46).
Dog-rib (Petitot 323).
Gros Ventre (Kroeber PaAM 1:88).
Hare (Petitot 144).
Kaska (Teit J A F L 30:437).
Okanagon (Gatschet, Globus 52:137).
Ponca (Dorsey CNAE 6:30, 215).
Sanpoil (Gould MAFLS 11:108).
Shoshoni (Lowie PaAM 2:295?).
Shuswap (Teit JE 2:649; Dawson TRSC 32; Boas, Sagen 4).
Sia (Stevenson RBAE 11:48).
Thompson (Teit MAFLS 6:45; also 76; 11:57).
Ute, Uinta (Mason JAFL 23:318).

[2] See discussion in Boas, RBAE 31: 727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

[3] Shoshoni (Lowie PaAM 2:252, 253).
Ute (Powell RBAE 1:52).

[4] Thompson (Teit MAFLS 6:39, 74).

Fourth Version[1] (VAEU 23). Hare's wife (a small red bird) has deserted him and (162) lives with a red hawk. Hare finds tracks of elks (not moose, as given in the original), and goes home to make snowshoes. The animals start in pursuit of the elks. When Hare goes to get wood for his snowshoes, he meets Doe. He wishes to marry her. She refuses him. He goes home and tells his grandmother Frog what has happened. She informs him that the Doe is his sister. Hare takes her home, and she lives in the tent. Her presence is unknown to the other people. Hare goes out to pursue the elks. His grandmother tells him to put mittens on his feet in place of his snowshoes. When going out, he meets Raven and other hunters, who are returning empty handed. They maltreat him, but he goes on. He meets Woodpecker, a diver, and Wolf. He passes the game hunters, and meets Hawk and his wife, who pelt him with snow. Only Weasel, Fox, and young Wolf are ahead of him. On the following day he meets them. They return, because they are unable to overtake the elks.

Hare puts on his mittens and soon overtakes the elks. With one arrow he kills (163) one-half of them, and with the second the rest. He butchers them and shakes the fat, which becomes small in size. He fills the stomachs with blood, piles them up, and tells them to burst if any one should carry them. He carries the fat home, shakes it, and it assumes its former size. He feeds his child, and throws some fat into the fire in order to inform his brother Duck, who comes and is given food. He sends his brother to tell the people that they may go to bring in the meat. He wishes that Hawk should select the stomachs. Bear demands the ribs; Wolf, the legs; Raven, the eyes. Hawk loads the stomachs on the back of his wife. Hare follows them, steps on her snowshoes, so that she falls. The blood runs over her, and she freezes to death. The skins are carried into Frog's tent. When within a few days they are ready tanned, the people grow suspicious, and find the tracks of Doe. Lynx finds the place where the girl stopped, tears out four hairs, which he puts on the ground. The hairs impregnate her when she urinates. Doe gives birth to a child. The people hear it crying, and discover the Doe. In order to discover the unknown father of the child, Frog orders the men to take up the child.[2] Coyote, Raven, and others take it, but the child continues to cry. Lynx comes back from hunting. He buries his clothing and strike-a-light under stones. When the people see Lynx coming, the child quiets down; and (164) when he takes it up, it does not cry any more. They maltreat Lynx, extinguish the fires, and desert him, Doe, and their child.[3]

Lynx is a good hunter. After some time Doe has a second son. The people are starving. Lynx's grandmother, Magpie, comes to look after her grandson. He feeds her. In summer Lynx goes to fish salmon. He makes a fish weir. When the boys are grown up, their mother sends them to the place where the sun is being made. She tells them that they will pass their father's fishing-place. The boys start and reach the place where the sun is being made. Raven is the sun; it is dark and cold. Coyote acts as sun; it is very hot, and he tells the people to keep food for him. Because he runs home quickly the day is short. He tells everything he has seen in the daytime. The sons of Lynx are tried, and *one is made the sun, the other the moon.*[4] Coyote is (165) envious, and shoots the sun at sunrise. His arrows catch fire, fall down, and set fire to the grass.[5]

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[1] Shuswap (Boas, Sagen 9).
Thompson (Teit MAFLS 6:37, 11:11; JE 8:215; Hill-Tout BAAS 65:534).

[2] Lillooet (Teit JAFL 25:328).
Nootka (Boas, Sagen 108).
Shuswap (Boas, Sagen 9; Teit JE 2:684).
Thompson (Teit MAFLS 6:37; JE 8:215; Hill-Tout BAAS 69:534).

[3] See RBAE 31:784.

[4] See discussion in Boas RBAE 31:727 (references to Okanagon, Shuswap, Thompson, Tsimshian, Wasco, Wishram).

[5] Shoshoni (Lowie PaAM 2:252, 253).
Uto (Powell RBAE 1:52).

73 2. THE WAR ON THE SKY [1] AND NAŁMU′QTSE (3 versions: Nos. 50, 52, and VAEU
23:165). *First Version.*—Muskrat wants to marry his brother's widow. She refuses
him, and he kills her with an arrow which differs in style from the tribal arrows.[2]
The people try to find out who killed her, and call in Frog, Muskrat's grandmother.
Although she knows what has happened, she declines to tell, and answers by signs.
The people think that the Sky people have killed the woman, and decide to make
75 war on the Sky. They shoot arrows up to the Sky and make a chain.[3] Since it is
not quite long enough, Raven puts his beak at the lower end. Then it reaches the
ground. When the animals are ready to go up, Wolverene asks them to wait for two
days because he has to put away his things. When he comes back, he finds the animals
have gone. He becomes angry and tears down the chain of arrows. The remaining
people pursue Wolverene, who, when almost overtaken, cuts up himself and
becomes a squirrel, which he puts under his own belt. When somebody thinks he
recognizes him, he says that he is hunting squirrels.—Muskrat has made a large lake
in the sky and put up many tents around it. When the people attack the village,
a left-handed man comes out. This happens in every tent, and the people recognize
that there is only one person, Muskrat. They go back; and when they come to the
place where the arrow chain had been, it is gone. They go to the drinking-place of
Thunderbird, kill him, and distribute his feathers. While these are being distributed,
two bats expect to be given the best feathers, but finally nothing is left for them.
77 They spread out their blankets and sail down. Flying Squirrel pulls out his skin
and sails down. The Sucker throws himself down and is broken to pieces. When
his brother's widow touches him, he is cured.—The warriors Flicker, the Woodpeckers
and their sister (a bird with yellow breast and gray feathers), have been left in the
sky. They walk to the place where heaven and earth meet. At Nelson they meet
supernatural beings, who tell them never to touch a fish and not to stay over night
in the woods. They find a charr which has drifted ashore. Flicker tries to kill it,
but is swallowed by it and taken into the lake.[4] They camp in the woods, and a toad
crawls under Woodpecker's blanket and sticks to his body. The others go on and
meet Nałmu′qtse, who was crawling along Kootenai River naming the country. He
asks the Woodpeckers, his nephews, for some food. They put a red-hot stone into the
79 heart of a mountain goat, and try to throw it into his mouth.[5] They miss, and the
place is called Little Heart. Woodpecker sends two water birds to invite in all the
Fish, telling them that the lake will be dried up if they should not come. The birds
dance at every bay, inviting the Fish. The chief of the Fish, K!ᵋ′k!om', is the last
to arrive. He is given a pipe; and Woodpecker, his brothers, and the Fish smoke.
The Fish inquires for his grandson; that is, the Flicker that had been swallowed
by the water monster; and he moves his eyebrows, showing that Flicker is in the
lake. As a reward he is given meat, *which may now be seen as a red spot on each side
of the body*. The Woodpeckers make ready to kill the water monster. The first who
tries to attack him is Long Legs, who, however, is swallowed. Woodpecker tries
next. He intends to kick the monster, but the blow glances off. The monster is
chased along Kootenai River and comes back by way of Windermere to Red Water.
81 Woodpecker hits it on the foot. Its blood makes the water red. At Long-Water Bay

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[1] Lillooet (JAFL 25:311).
Okanagon (Hill-Tout JAI 41:146; Gatschet, Globus 52:137; Teit MAFLS 11:85).
Pend d'Oreilles (Teit MAFLS 11:118).
Shuswap (Teit JE 2:749).
Thompson (Teit JE 8:246; Boas, Sagen 17).
See also Sanpoil (Gould MAFLS 11:107, 108).

[2] Lillooet (Teit JAFL 25:326).
Shuswap (Teit JE 2:679).
Thompson (Teit JE 8:361, 362).

[3] See discussion in Boas RBAE 31:864.

[4] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[5] See discussion in Boas RBAE 31:682; also Alsea (personal communication from Leo J. Frachtenberg), Hidatsa (Matthews 67).

the monster hides in a cave under water. Flicker takes Woodpecker's war bonnet and spear and tries to chase the monster out of the water. When the monster appears, Flicker is afraid, and drops the spear. Nałmu′qtse is asked to dam up the end of the lake and to prevent the escape of the monster. He breaks off a piece of the mountain and solidifies it with his knees, *making the portage between Columbia River and Kootenai River.* Woodpecker continues the pursuit; but when the monster looks at him, he becomes afraid and is unable to kill it. The Fox finally takes a tomahawk, kills the monster, and cuts it up. Flicker and Duck come out. *They have become white* in the stomach of the monster. While in its stomach, they made a fire with their canoe. The monster had asked them not to make too large a fire, because it might melt its fat. *The Flicker had been worn down to its present size.*

They cut off the ribs of the monster and throw them down the river, *where they
become a cliff.* The body is cut up and scattered about. It becomes the food of the 83
people. They forget the Kutenai, and only a little blood is left, which they scatter
over the country. *For this reason the Kutenai are few.*[1]

Second Version.—Nałmu′qtse is called the grandfather of the Kutenai. He is a man 85
of giant size, and never stands up. He knows that he is about to die, and travels over
the country, giving names to places. Wherever he crawls, a river flows.[2] He meets 87
the Woodpecker brothers and their sister sitting on a mountain. They have come
down from the sky after the animals have made war on Muskrat (as told before). They
are angry because they have not been given any feathers to fly down. Woodpecker
tries to kill the people; and when he meets his uncle Nałmu′qtse, he tries to kill him
too. He throws a heart containing a red-hot stone at him, pretending that it is food.[3]
Nałmu′qtse nods, and it falls down, and the place is called Little Heart. Nałmu′qtse
warns Woodpecker, telling him not to touch a charr and not to sleep in dense woods.
The Woodpeckers disobey, and Flicker is swallowed by a water monster.[4] Nałmu′qtse
crawls along and decides to stand up. When he rises, his war bonnet touches the sky.
It falls, and he also falls, saying that the place will be called Ear. 89

Third Version (VAEU 23).—The father of Muskrat [5] has two wives. After his death (165)
Muskrat wants to marry his second wife, who refuses him. He shoots her with an
arrow of unknown design. He lies down, pretending to be sick. The people find the
dead woman, and inquire for the owner of the arrow. Muskrat smells of it, and says
it came from the sky. They make war against the sky. Coyote shoots up an arrow
without reaching it. Other animals try in vain. Finally two Hawks shoot. Their
first arrow strikes the sky after flying one day and one night. They make a chain of
arrows,[6] which Raven completes by putting his beak in the nock of the last arrow.
Wolverene asks the other animals to wait, because he wants to look after his traps.
They leave before he returns; therefore he is angry and tears down the *arrows, which
are transformed into a mountain* (Mount Baker, near Cranbrook, B. C.). Muskrat
has climbed up into the sky, where he makes tents along the shore of a lake. The
houses are dirty. He shoots from the houses, passing under ground from one to the

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[1] Cœur d'Alène (Teit MAFLS 11:122).
Nez Percé (Mayer-Farrand MAFLS 11:149).
Shuswap (Teit JE 2:661, 662, 665–667).
Thompson (Teit MAFLS 6:80; JE 8:255).

[2] Chippewayan (much distorted in Lofthouse, Transactions Canadian Institute 10:44).
Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).
Etheneldeli (Caribou-Eaters), (Samuel Hearne, A Journey from Prince of Wales's Fort in Hudson's Bay, to the Northern Ocean [London, 1795], p. 343).
Kato (Goddard UCal 5:188).
Kaska (Teit J A F L 30 :441).

[3] See discussion in Boas RBAE 31:682. Also Hidatsa (Matthews 67).

[4] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[5] Lillooet (Teit JAFL 25:326).
Shuswap (Teit JE 2:679).
Thompson (Teit JE 8:361, 362).

[6] See discussion in Boas RBAE 31:864.

other. Woodpecker discovers that there is only one person, Muskrat, whom they kill.
(166) When they find the arrow chain broken, they snare thunderbird, put on his feathers,
and fly down. *Those who receive feathers are transformed into birds; the others, into fish
and land mammals.* Coyote sails down, steering with his tail. The Sucker breaks all
his bones. He is given new ones: *therefore the sucker's body is now full of bones.*

89 3. YA.UK^{u}E′$_{i}$KA·M (No. 53).—Frog warns her granddaughter, Young Doe, not to
drink at a water hole. She disobeys,[1] and is pulled down by a man named White
Stone, who lives in the water, and marries her. Their son is Ya.uk^{u}e′$_{i}$ka·m.—White
Stone's brother, Gray Stone, dislikes Ya.uk^{u}e′$_{i}$ka·m, who is sent by his mother to visit
91 his great-grandmother Frog. Ya.uk^{u}e′$_{i}$ka·m goes; and when he sees the old Frog Woman,
he is afraid.[2] He makes her sleep and plays in the tent. He goes back to his mother,
who wants him to stay with his great-grandmother. When Frog wakes, she notices
that somebody has been there. She makes a small bow and a small basket, and hangs
them up. Ya.uk^{u}e′$_{i}$ka·m gets back, makes her sleep again, and plays with the bow,
which he breaks. When the Frog wakes, she says that her grandchild must have been
a boy, because he had been playing with a bow. Next time the Frog captures him.
93 When Ya.uk^{u}e′$_{i}$ka·m is growing up, he asks the Frog Woman for arrow wood and
service-berry wood.[3] She warns him, but he sets out to obtain the wood from the
Grizzly Bear, who owns it. Cranes, Marmots, and Beavers are Grizzly Bear's watchmen,
appointed to warn him of the arrival of strangers. The youth bribes them to
be quiet until he returns. He takes the service-berry bushes and makes his escape.
95 The animals make a noise; Grizzly Bear assumes his animal form, and pursues
Ya.uk^{u}e′$_{i}$ka·m. The animals make excuses, but the Bear threatens to kill them after
having overtaken Ya.uk^{u}e′$_{i}$ka·m, who causes a hill to rise behind him, which detains
Grizzly Bear. *Thus arrow wood is obtained.* He goes to his mother's tent, and Gray
Stone promises to kill Grizzly Bear. Gray Stone rubs himself with grease and becomes
a stone, which is heated by the fire. He orders Ya.uk^{u}e′$_{i}$ka·m to stand next to the
doorway. Grizzly Bear, when trying to bite him, closes his eyes; Ya.uk^{u}e′$_{i}$ka·m steps
aside, and the Bear bites the post. Meanwhile Gray Stone becomes so hot, that the
97 stone almost bursts. Just when the Bear opens his mouth, the fragments of the stone
fly about; Gray Stone goes right through Grizzly Bear, who dies. *After this the Grizzly
Bear remains a bear.* Ya.uk^{u}e′$_{i}$ka·m skins the grizzly bear, and drags the skin which is
attached to the head into Frog Woman's tent. She is afraid of the grizzly bear. She
paints her legs red and stands in the doorway, holding a hammer. She had put up a
sharp stone in the doorway. Ya.uk^{u}e′$_{i}$ka·m drags the grizzly-bear skin in, and Frog
strikes it; but Ya.uk^{u}e′$_{i}$ka·m jerks it at that moment, so that she strikes the stone,
99 which she breaks. Ya.uk^{u}e′$_{i}$ka·m asks for feathers for his arrow. He is told that
ducks on a lake own the feathers. He goes there, wearing ear ornaments. Ya.uk^{u}e′$_{i}$ka·m,
who is painted red, asks one of the Ducks to come ashore, asks for his feathers,
and promises to pay him with his ear ornaments. The Duck obeys, and becomes
101 very beautiful. When the other Ducks see it, they all go ashore, and he takes their
feathers. *He adorns all of them.*[4] *Thus feathers are obtained.*

Ya.uk^{u}e′$_{i}$ka·m goes to obtain the arrow straightener from Bighorn Sheep. He goes to Bighorn Sheep, who tells him that the arrow straightener is on the other side of the river. When he is climbing the mountain, Bighorn goes back across the river in his

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[1] Blackfoot (Uhlenbeck VKAWA 13:156, 158).
Hidatsa (Matthews 68).
Shuswap (Teit JE 2:674, 694), etc.
Takelma (Sapir UPenn 2:125, 157).

[2] Shuswap (Teit JE 2:693).

[3] Beaver (Goddard PaAM 10:235).
Gros Ventre (Kroeber PaAM 1:88–90).
Kaska (Teit JAFL 30:437).
Okanagon (Gatschet, Globus 52:137).
Thompson (Teit MAFLS 6:76).

[4] See p. 296, No. 18.

canoe. He puts the penis of the Bighorn into the water, by means of which he pro- 103
duces a snowstorm. Ya.uk^{u}e′$_i$ka·m knows what is coming. He finds a tent, and is
taken care of by his brothers and sisters, (probably animals) that live there. The
house owner counteracts Bighorn's charm by striking his testicles. Bighorn thinks
he hears the bursting of Ya.uk^{u}e′$_i$ka·m's eyes, and Bighorn causes the cold to stop.
While it is cold, Bighorn is throwing warm things on himself. After some time Big-
horn Sheep returns to look for Ya.uk^{u}e′$_i$ka·m. After the Bighorn has crossed the
river, Ya.uk^{u}e′$_i$ka·m goes into his canoe, crosses the river, and does the same as the
Bighorn has done. A snowstorm arises, and he goes into Bighorn Sheep's tent and
throws warm things on himself. When he hears the noise of eyes bursting, he says,
"Don't let it be cold any more!" After all this has happened, the old man has been
transformed into a mountain sheep, and Ya.uk^{u}e′$_i$ka·m takes the arrow straightener.
Thus man obtains the arrow straightener.

In order to obtain sinew, Ya.uk^{u}e′$_i$ka·m goes to the tent of Mouse, who is afraid of 105
the Bull Moose, which almost breaks the tent. He obtains first a poor bow, then a
good bow, kills the Moose for Mouse, and takes the sinew. *Thus man obtains sinew.*[1]

He goes to obtain Flint.[2] Flint is a man. If a person pays him well, he trans- 107
forms himself into stone, and allows pieces to be broken off. When Ya.uk^{u}e′$_i$ka·m
arrives, Flint retains the form of a man, because he expects high pay. Ya.uk^{u}e′$_i$ka·m
tells Flint that Diorite Man claims to be stronger than Flint. By carrying tales from
one to the other he causes them to quarrel and to fight. When they strike each other,
large pieces of flint and diorite fall off, and he is able to obtain the stone he needs.
Thus he produces flint and tough stone for the use of man.

Ya.uk^{u}e′$_i$ka·m goes to obtain bow wood. Two squirrels as large as grizzly bears 109
stand on each side of a trail. He kills them. *From the body creeps the small squirrel
of our times.* He passes between two moving trees, which crush any one who passes
between them. He keeps them apart by putting his spear across.[3] *Then he scatters
the cedar wood.*

Ya.uk^{u}e′$_i$ka·.m asks his mother where the sun rises, and he tells her that he is going
there.

4. The People try to kill Ya.uk^{u}e′$_i$ka·m (No. 55).—The people kill 121
Ya.uk^{u}e′$_i$ka·m and throw him into the river. Then they break camp and order Crane
to drag a young tree to cover their tracks. The fish nibble at the drowned man's 123
body, and he awakes. He kicks the fish, but they say that they are restoring him.
He follows the people, meets Crane, whom he kills. He also kills Crane's wife. When
he approaches the people, he sees his sister-in-law, who is lagging behind and who is
crying. She carries her child, Duck, on her back. The child recognizes him and
tells his mother, who, however, disbelieves him. Ya.uk^{u}e′$_i$ka·m shows himself, and 125
she tells him that the people take away his brother's game, and that Duck has to render
menial services to the chief, that they also take away the tent site that she is preparing.
Ya.uk^{u}e′$_i$ka·m tells his brother and his sister-in-law to resist the people.[4] The people 127
are afraid when the two act independently. The chief, after defecating, calls Duck
to clean him, and Duck kills him with arrow points that he has attached to his head.[5]
Ya.uk^{u}e′$_i$ka·m shows himself, and the people are afraid of him.

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[1] Kaska (Teit JAFL 30:438).

[2] Kalapooya (information given by A. S. Gatschet).
Shuswap (Teit JE 2: 645; Dawson TRSC 1891 : 35).
Thompson (Teit MAFLS 6: 76).
Tillamook (Boas JAFL 11: 144).
See Boas, RBAE 31: 612, No. 5.

[3] See Boas, RBAE 31: 613, No. 9.

[4] Takelma (Sapir UPenn 2:20).
Thompson (Teit MAFLS 6:25).

[5] Quinault (Farrand JE 2:100).

191 5. Coyote and Tree Chief[1] (2 versions: No. 64 and VAEU 23:166).—Coyote
passes Tree Chief's tent. Tree Chief's mother likes him, and wishes him to become
193 her son's friend. The two friends go out. When they pass Wolf's trap, Coyote diverts
the attention of his friend and pushes him in. He pretends to be unable to pull him
out. He induces him to throw out all his clothing, including a hawk, which he carries on his head, and his saliva. Then he leaves him and goes to the town where a
chief lives who has two daughters. The chief, Golden Eagle, believes that he is
195 Tree Chief. Wolf and his wife find Tree Chief in the trap. He has taken the form
of a young child. Wolf wants to kill him; his wife wants to raise him. They agree
that whoever reaches him first shall do with him what he pleases. Wolf's wife digs
through the ground very quickly and rescues him.[2]

Tree Chief asks Wolf Woman for sinew, which the boy uses for making a netted ring.
197 He holds it up, and it is full of birds. Next he asks for the leg skin of a yearling
buffalo calf. He makes a netted ring, rolls it into the tent, and tells the woman to
cover her head. It becomes a buffalo, which he kills. He tells the woman to put
the blood and guts behind the tent. On the following day they are transformed into
199 pemmican. Coyote has married one of the daughters of Golden Eagle. Tree Chie
takes some pemmican, and goes to the river to draw water. There he meets the
chief's daughter, to whom he gives the pemmican. Next the boy asks for the leg part
of the skin of a buffalo bull. He obtains a buffalo in the same way as before. He
puts the blood in the skin and puts it away. On the next day the blood has been
transformed into pemmican; the skin, into a painted blanket. He goes again to draw
water, and tells the girl to say that she has received pemmican from the one whom
she saw at the river.

Tree Chief hides the buffalo, and the people in the village of Golden Eagle are
201 starving. Golden Eagle throws up a feather of his body, which becomes an eagle,
which is perched on a tree. He arranges a contest, and orders every one to try to
shoot the eagle. Each is to have one shot. Coyote shoots repeatedly, but does not
hit the eagle. Tree Chief appears, and hits the eagle. Coyote pretends that his
arrow had hit it; but when he is carrying along the bird on his arrow, it is seen that it
203 is a prairie chicken. The boy goes back to the Wolf. In the evening he meets the
girl again, and tells her that on the following day at noon he will show himself. He
goes to the village in the same form as he used to have. The people are puzzled,
because he himself and Coyote look alike. Tree Chief's saliva turns into shells, which
are eaten by the sparrow hawk that sits on the youth's head; while Coyote has lost
this art, and his hawk is starving.

205 Tree Chief tells the chief, his father-in-law, to look at his fortune-telling place. The
chief sees tracks of buffalo cows, and sends the people to go hunting. Tree Chief goes
ahead, piles up buffalo chips, which he transforms into buffaloes. The people kill
the buffaloes. Tree Chief takes an old mangy buffalo cow. He is laughed at by
207 Coyote. Tree Chief takes it home. He gives his arrow to his wife, and tells her not

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[1] Arapaho (Dorsey and Kroeber FM 5:348, 372).
Assiniboin (Lowie PaAM 134).
Blackfoot (Uhlenbeck VKAWA 12:30; 13:160; Wissler PaAM 2:47).
Cheyenne (Kroeber JAFL 13:170).
Crow (Simms FM 2:291).
Hidatsa (Matthews 63).
Kutenai (Boas VAEU 23:166).
Nez Percé (Mayer-Farrand MAFLS 11:159).
Ojibwa (de Josselin de Jong BArchS 5:2; only beginning).
Okanagon (Teit MAFLS 11:85).
Omaha (Dorsey CNAE 6:55, 604).
Pawnee (Dorsey CI 59:159, 164, 280 *et seq.*).
Shoshoni (Lowie PaAM 2:274).
Shuswap (Teit JE 2:695).
Teton (Curtis, N. A. Indians 3:111).

[2] See Blackfoot (Uhlenbeck VKAWA 13:117).

to touch any one with it. When he is skinning the mangy cow, it turns into a fat buffalo. A dog tries to get some of the meat. The woman touches it with the arrow, and the dog falls down dead. When she touches it again, the dog revives. Coyote also kills a dog, and tries to revive it by touching it with an arrow, but he is unsuccessful. Tree Chief's wife carries the meat in her blanket into her tent. On the 209 following morning the blood is transformed into pemmican; the skin, into a painted blanket. Coyote is unable to imitate this feat. Coyote tries to make buffalo out of 211 buffalo chips, but is unable to do so. Finally Tree Chief gets impatient, and strikes Coyote with a firebrand, intending to kill him.

Coyote runs westward, while Tree Chief goes eastward. Tree Chief says both will 213 come back at the end of the world.

Second Version (VAEU 23).—Tree Chief is Coyote's friend. Golden Eagle asks (166) Tree Chief to marry his daughter. The two young men start, and on the way Coyote throws Tree Chief into a pit. He asks for the bird which Tree Chief carries on his head, for his blanket and saliva. He puts these on, leaves Tree Chief in the pit, and goes to the village of Golden Eagle, where he marries the girl. Tree Chief transforms himself into an infant. The owner of the pit and his wife try who can reach the child first. Tree Chief by magic makes the soil loose where the woman is digging, so that she reaches him first. When the boy is a few years old, he asks for a snare in order to catch birds. He sets it, moves his hands, and the snare is full of birds. He asks for the skin of a buffalo calf and makes a netted ring. He tells the old people to lie down, and rolls the ring against the tent. The ring becomes a buffalo calf, which he kills. The intestines, which the woman puts away according to the boy's orders, are transformed into pemmican. The same happens to the skin of a one-year-old buffalo, which is transformed into a young bull, which he kills. He tells the old people that he is Tree Chief. He goes to the river and meets Golden Eagle's younger daughter, whom he marries. The people are starving because the buffaloes have disappeared. Tree Chief tells the hunters to wait at a buffalo drive. By kicking buffalo chips he transforms them into buffaloes, which are driven to a precipice. There are two buffaloes for each hunter. Tree Chief selects an old lean one for himself. He tells his wife not to strike their dog. When she disobeys, the dog falls down dead. He tells her to strike the dog again, and the dog revives. Coyote is unable to imitate this. Tree Chief drives away Coyote, reminding him that he had tried to kill him.

6. Coyote and Fox [1] (No. 1).—Coyote asks Fox for his blanket. They race. (This 1 is probably a reference to the tale of Coyote borrowing Fox's blanket and being carried away by the wind.) 2

7. Coyote and Locust (No. 2).—Coyote carries Locust. They meet a Grizzly Bear. 3 Coyote puts Locust down at the edge of a cliff. Locust scares the female Grizzly Bear, who falls down the cliff and dies.[2] Coyote and Locust eat the body. Later on they meet the male Grizzly Bear. Coyote is put down and turns into a stump, which the Grizzly Bear tries to bite. Coyote is retransformed and gives fat to the bear to eat. He says it is beaver fat. The bear asks whether they have seen the female 4 Grizzly Bear. After first denying to have seen her, Coyote tells the Bear that he

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[1] Okanagon (Hill-Tout JAI 41:152).
Shuswap (Boas, Sagen 6; Teit JE 2:634, 742).
Thompson (Teit MAFLS 11:8).

[2] The idea of a person being frightened by the sudden flying up of birds or by a sudden movement, and caused to fall down a cliff, is rather widely spread.
Assiniboin (Lowie PaAM 4:110).
Lillooet (Teit JAFL 25:305, an incomplete version of the story of Coyote and Grouse).
Ojibwa ((Jones PAES 7:43, 191, 415).
Okanagon (Gatschet, Globus 52:138).
Pawnee (Dorsey CI 59:459).
Pend d'Oreilles (Teit MAFLS 11:114).
Sanpoil (Gould MAFLS 11:101).
Shuswap (Teit JE 2:629, 740).

(the Bear) has eaten his wife's fat. Coyote runs away, pursued by the Bear. Coyote falls, and his hands strike a buffalo horn, with which he scares away the Grizzly Bear.[1]

141 8. COYOTE AND GRIZZLY BEAR [1] (No. 57).—Coyote sees Grizzly Bear feeding, and
143 calls him names.[2] Grizzly Bear pursues him. While they are running, Coyote jumps
over the Bear. The Bear chases him around a stone. Coyote falls down and falls
on the horns of a buffalo, which stick on his hands. Coyote rises, and with the horns
frightens away the Bear. The Bear swims the river, and is hit with the horns.

3 9. COYOTE AND LOCUST [3] (No. 3).—Locust is carrying his leg. Coyote envies him,
4 and breaks his own leg too. The two make friends. Coyote goes ahead, and is kicked
by Locust, who kills him. When Magpie picks at Coyote's eyes,[4] Coyote revives.
5 He slaps himself, and the dung tells him [5] that he will become a knife attached to
Coyote's foot. Locust goes ahead, and Coyote kills him.

5 10. COYOTE AND GRIZZLY BEAR (No. 4).—Coyote makes fun of Grizzly Bear's dung.[1]
6 In order to catch Coyote, the Bear first creates service berries, then wild cherries,
7 which Coyote does not eat. Then he creates rose hips; when Coyote is eating these,
Grizzly Bear catches him, together with the bushes. Coyote pleads that he did not
offend Grizzly Bear. When Grizzly Bear tries to hit him, Coyote runs away. He
8 calls for the help of his manitous. One of these becomes a river; another, a log which
lies across the river and bobs up and down; a third one becomes a tent. Coyote is
told to come out of the tent as soon as the Grizzly Bear appears, and to abuse him.
When the Bear reaches the river, he tries to cross on the bobbing log. Coyote holds
the log, but lets go of it while the Bear is crossing over it. The Grizzly Bear falls off
and is drowned.[6]

8 11. COYOTE GOES VISITING [7] (No. 5).—Coyote's wife is Dog. Coyote sends his chil-
9 dren to visit their uncles. They go to Kingfisher, who stretches his hand back to get
his sharp horn. Kingfisher sends his two children to bring two switches. He ties his
hair over his forehead, and jumps from the top of the tent into the water through a
10 hole in the ice. He comes back carrying two switches filled with fish. The following
day Dog sends her children to visit their uncle Moose. Moose cuts off his wife's nose,
throws ashes on the cut, which heals up at once. He sends his children to get roots,
11 which are rolled in the ashes of the wife and become guts. He slaps himself, and
camas appears. On the following day Coyote tries in vain to imitate him.

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[1] Assiniboin (Lowie PaAM 4:121).
Blackfoot (Wissler PaAM 2:32; Uhlenbeck VKAWA 12:63).
Cree (Russell, Expl. in Far North 209).
Shoshoni (Lowie PaAM 2:277; Lowie-St. Clair JAFL 22:266).

[2] Shuswap (Teit JE 2:654).
Ute (RBAE 1:54), etc.

[3] Nez Percé (Spinden JAFL 21:23).
Perhaps Shuswap (Teit JE 2:655).

[4] Nez Percé (MAFLS 11; Mayer-Farrand 151; Spinden 180).

[5] Chilcotin (Farrand JE 2:16).
Chinook (Boas BBAE 20:92).
Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:312).
Kaska (Teit JAFL 30:444).
Kathlamet (Boas BBAE 26:45).
Lillooet (Teit JAFL 25:308, 317).
Nez Percé (Mayer-Farrand MAFLS 11:141).
Okanagon (Teit MAFLS 11:73–75).
Shoshoni (Lowie PaAM 2:237, 241, 254).
Shuswap (Teit JE 2:635).
Tahltan (Teit MS).
Takelma (Sapir U Penn 2:65, 83).
Thompson (Teit MAFLS 6:30, 60; MAFLS 11:2; JE 8:234).

[6] See Waterman JAFL 27:43, "Crane Bridge."

[7] See discussion in Boas RBAE 31:694; also Nez Percé (MAFLS 11: Mayer-Farrand 164; Spinden, 181); Osage (Dorsey FM 7:13, 15); Shoshoni (Lowie-St. Clair JAFL 22:266); Thompson (Teit MAFLS 11:6); Zuni (Edward S. Handy JAFL 31).

A number of Californian tales of unsuccessful imitation may perhaps be distantly related to the tale of the bungling host. See Wishosk (Kroeber JAFL 18:102); Yana (Sapir U Cal 9:211).

12. Coyote and Buffalo [1] (2 versions: Nos. 6 and 47). *First Version.*—Coyote finds 12
the skull of a buffalo bull. He kicks it. After a while he hears a noise and sees
Buffalo coming in pursuit. His manitous hide him in the stump of a burnt tree,
which the Buffalo shatters; next in a stone, which he also shatters; in a pond, which 13
Buffalo drinks; in a rose bush, which Buffalo can not tear to pieces. Coyote asks for
peace and offers to smoke with Buffalo. Buffalo says that he lights his pipe by holding
it up to the sun. Buffalo's wife had been taken away by other Buffaloes, and he 14
had been killed. Coyote sharpens Buffalo's horns, and the two set out to recover
Buffalo's wives. They overcome the other Buffaloes, and Coyote receives the larger
Buffalo Cow, which is to be his wife. He sends her ahead, and tries to shoot her in a
valley. The arrow does not enter her body. Finally he kills her. After butchering 15
her, he sits on a stone. Wolf comes and eats the Buffalo, and Coyote is unable to get
up until the meat has been eaten.[2] He pounds the bones and tries to extract the
marrow. A bird tells him that he must not pound them,[3] that Badger is to do so.
While Badger is pounding, Coyote is asked to take hold of Badger's tail.

The marrow is put into a bladder. Badger runs away, eats it, and throws back the
empty bladder. Coyote intends to break the remaining bones, and is told by a bird
that the bird will do it. Coyote is sent away and told to return when he sees smoke. 16
When he returns, the birds have flown away with what remains of the Buffalo.

Second Version.—Coyote finds the head of a Buffalo Bull,[1] passes it three times, and 61
breaks it with a stone. He covers a flat rock with his blanket, and lies down singing.
He hears Buffalo coming in pursuit. He runs away. When he is tired, he calls on
his manitous. The first one has the form of a stump, in which Coyote hides. Buffalo
breaks it in two. The next one is a stone, which Buffalo also breaks in two. The
third one is a bush, which Buffalo can not tear. They make peace and smoke together. 63
Coyote institutes the peace pipe. Buffalo tells Coyote that other Buffaloes took away
his two wives and killed him. Coyote sharpens Buffalo's horns, and they overcome
the other Buffaloes and take back the two wives. Buffalo gives to Coyote one of his
wives, which Coyote selects because she is not as strong as the other one. Coyote
sends his Buffalo wife ahead and kills her. He sits down on a stone and cries for the 65
wife whom he has killed. Wolves come and eat the Cow, while Coyote is unable to
get up.[2] After the Wolves have disappeared, the stone lets him go. He is about to
break the bones to extract the marrow, when Badger forbids him to break the bones,
and offers to break them himself. Coyote holds on to Badger's tail while Badger is
pounding the bones. Badger puts the marrow into the bladder and runs away with
the marrow, eating it. He throws back the bladder. Coyote intends to pound the
remaining bones. Two birds forbid him to do so, and tell him that they themselves
will pound them. Coyote is sent to make a spoon. When he comes back, the birds
fly away with the chopped bone.

13. Coyote and Butterfly (No. 17).—Coyote hears Butterfly singing. (The story 16
is unintelligible.)

14. Coyote and Grouse [4] (No. 8).—While Grouse and husband are away, Coyote 17
enters the tent, puts their children into a bag, and carries them away. The children
break the bag and escape.

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[1] Assiniboin (Lowie PaAM 4:122).
Nez Percé (Spinden MAFLS 11:190).
Okanagon (Teit MAFLS 11:76).
Shoshoni (Lowie PaAM 2:276 [first part only]).
Shuswap (Boas, Sagen 6).
Thompson (Teit JE 8:208; MAFLS 11:32).
See Thompson (Teit MAFLS 6:29).

[2] Assiniboin (Lowie PaAM 9:108, 112).
Shuswap (Teit JE 2:633 [here it is merely said that Coyote is too lazy to rise], 741).
Thompson (Teit MAFLS 11:7).

[3] See Sanpoil (Gould MAFLS 11:104).

[4] Caddo (Dorsey CI 41:102).
Pawnee (Dorsey CI 59:458).
Shoshoni (Lowie PaAM 2:258, 259, 261).

17 15. COYOTE AND STAR (No. 9).—(Unintelligible.)

18 16. COYOTE AND THE WOMAN[1] (No. 10).—A woman sees Coyote coming. She is afraid and lies down, pretending to be dead. Coyote comes up to examine her, and thinks she has been dead for a long time.

19 17. COYOTE AND THE MANITOU WITH THE HAT[2] (No. 11).—Coyote meets a manitou whose hat is made of fat. He eats of it and hurts the manitou.

19 18. COYOTE AND THE DUCKS (3 versions: Nos. 12, 59, and VAEU 23:167). *First Version.*—Coyote and his two children reach a lake on which there are many ducks. He tells his children to wail for his brother-in-law. A Mallard Duck comes ashore to hear what is going on. The others follow, and Coyote pulls out their feathers.[3]

161 *Second Version.*—Coyote tells his son to wail for his brother-in-law. The Ducks
163 hear him. One comes ashore, and says that he wants to play with them. They go from one lake to an adjoining one. The Ducks fly; Coyote and his son walk. Coyote stretches a net across the connecting river and induces the Ducks to swim. Then he catches them, takes them home, and dries them. The surviving Ducks
165 discover what he is doing and fly away. Lynx steals Coyote's ducks, and *pulls his face and his tail long.* When Coyote discovers this, and when he overtakes Lynx while asleep, he takes back the ducks and *pushes in his tail and face.*[4]

Third Version.—In this version the tale forms an incident of the tale of Coyote and Dog. (See p. 299.)

20 19. COYOTE AND OWL[5] (3 versions: Nos. 13, 24, and 36). *First Version.*—Owl carries away crying children. Coyote pretends to be a child and cries. Owl asks for the child. He is put into the birch-bark basket of Owl, who carries him home. The children dance in Owl's tent. Coyote closes Owl's eyes with gum, and throws him into the fire. The children return.

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[1] Assiniboin (Lowie PaAM 4:116, 204).
Blackfoot (Wissler PaAM 2:35; de Josselin de Jong VKAWA 14:18).
Crow (Simms FM 2:284).

[2] Blackfoot (de Josselin de Jong VKAWA 14:72; Uhlenbeck VKAWA 13:177).
Caddo (Dorsey CI 41:100).
Crow (Simms FM 2:285).
Hupa (Goddard UCal 1:167).

[3] See p. 290, note 4.

[4] Blackfoot (Uhlenbeck VKAWA 13:176).
Chippewayan (Lofthouse, Transactions Canadian Institute 10:44).
Nez Percé (Mayer-Farrand MAFLS 11:140, 142).
Shoshoni (Lowie PaAM 2:276).
Shuswap (Teit JE 2:678).
Sia (Stevenson RBAE 11:148).
Thompson (Teit MAFLS 6:38; JE 8:216).
Tillamook (Boas JAFL 11:142).
Ute, Uinta (Mason JAFL 23:301).

[5] Arapaho (Dorsey and Kroeber FM 5:239 [Big Owl]).
Bellabella (Boas, Sagen 241).
Bellacoola (Boas, Sagen 249).
Chilcotin (Farrand JE 2:36).
Chinook (BBAE 20:110).
Comox (Boas, Sagen 89).
Cowichan (Boas, Sagen 49).
Fraser Delta (Hill-Tout JAI 34:347).
Hopi (Voth FM 8:173).
Kato (Goddard UCal 5:236).
Kutenai (Int. Congr. of Anth., Chicago, 1894, 283, 284; E. F. Wilson, Our Forest Children, 1890, 3:166).
Lillooet (Teit JAFL 25:314).
Micmac (Rand 183).
Nez Percé (MAFLS 11: Mayer-Farrand 176; Spinden 192).
Osage (Dorsey FM 7:41).
Rivers Inlet (Boas, Sagen 224).
Shoshoni (Lowie PaAM 2:288).
Shuswap (Teit JE 2:698).
Squamish (Boas, Sagen 57; Hill-Tout BAAS 70:545).
StsEē'lis (Hill-Tout JAI 34:347).
Thompson (Teit MAFLS 6:63; 11:26; JE 8:265).
Ute (Powell RBAE 1:45).

Second Version.—Owl carries the children away in a bark basket, the inside of which 37
is set with awls. Coyote pretends to be a child, and is carried away by an Owl. He
sends the children to get gum. Owl dances; and when he gets hot, Coyote gums up 38
his eyes and burns him. *The ashes are transformed into owls.*

Third Version.—Coyote transforms himself into a child. When he cries, he is 51
thrown out of the tent, and Owl carries him along. He induces Owl to dance, and
kills him.

20. Coyote and Trout (No. 25).—In winter Coyote meets a Trout Woman, marries 38
her, and follows her into the water, which they reach by jumping into a water hole.
The Trout goes to a place where people are fishing, saying that there is much food
there. Coyote breaks the hook. The people make a large hook, by means of which 39
they pull him out of the water. When he is all out, the people club him. He shouts,
saying that he is not a trout, but Coyote. He resumes his former shape.

21. Coyote and Caribou (No. 35).—Caribou grows fat by eating young grass. When 51
he is fat, Coyote kills him and then mourns for him.

22. Coyote and Deer (No. 37).—Coyote intends to kill Deer, and in pursuing him 51
is frightened by the wind. He kills Deer, who is holding his own head. He asks
whether he is holding Deer's father's war bonnet. The story is not by any means clear.

23. Coyote's Contests[1] (No. 49).—The people of several towns have killed 69
Coyote's relatives. Coyote asks Woodpecker, Flicker, Hawk, Chicken Hawk, and 71

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[1] The following are parallels of similar matches:
Climbing:
Chinook (BBAE 20:57).
Coos (Frachtenberg CU 1:91).
Luiseño (Du Bois UCal 8:148).
Nez Percé (Spinden MAFLS 11:194).
Quinault (Farrand JE 2:103).
Shuswap (Boas, Sagen 2; Teit JE 2:645).
Wishram (PAES 2:87).
Diving:
Alsea (personal communication from L. J. Frachtenberg).
Chinook (BBAE 20:57).
Comox (Boas, Sagen 79).
Nez Percé (Spinden MAFLS 11:194).
Pawnee (Dorsey CI 59:228).
Quinault (Farrand JE 2:103).
Shoshoni (Lowie PaAM 2:277).
Shooting:
Chinook (Boas, BBAE 20:58).
Kathlamet (Boas, BBAE 26:67).
Nootka (Boas, Sagen 107).
Tlingit (Boas, Sagen 319).
Wrestling:
Shoshoni (Lowie PaAM 2:277).
Wishram (Sapir PAES 2:89).
See also Kathlamet (Boas, BBAE 26:138); Thompson (Teit JE 8:244, 245, 340; MAFLS 6:67); Lillooet (Teit JAFL 25:319).
Eating:
Luiseño (Du Bois UCal 8:148).
Shoshoni (Lowie Pa AM 2:277).
Sweat house:
See Boas, RBAE 31:807, 808; also Yana (Sapir UCal 9:69, smoke test).
Waking:
Kathlamet (Boas BBAE 26:115); Luiseño (Du Bois UCal 8:149); Quinault (Farrand JE 2:104)
Harpooning:
Chinook (Boas BBAE 20:33, 58).
Tillamook (Boas JAFL 11:25).
Yana (Sapir UCal 9:71).
Gambling:
Chinook (Boas BBAE 20:34).
Quinault (Farrand JE 2:113).
Tillamook (Boas JAFL 11:31).
Wishram (Sapir PAES 2:81, 85).
See also Boas RBAE 31:812; Yana (Sapir UCal 9:69 *et seq.*); Luiseño (Du Bois UCal 8:148 *et seq.*).

Bluejay to accompany him and to have contests with these people. In the first town
they have a diving-contest, in which Duck is matched against Beaver. According
to Coyote's instruction, Duck hides under a canoe and breathes through a knot hole.
After Beaver has come up, Duck comes up too. In the second town they have a
wrestling-match. Flicker wrestles with Kneecap and is almost defeated. Hawk
sends his supernatural power to help Flicker. When Kneecap is almost overcome,
73 Flicker finishes the contest alone. In a third town they have an eating-match, which
is won by Bluejay. Then Coyote and his friends begin to quarrel, each wanting to
go to a different place. Coyote wants to go to swamps, Duck to lakes, Flicker to dry
trees, Woodpecker to thick woods, Hawk to scattered trees. They separate accordingly.

127 24. Coyote and Dog (2 versions: No. 56 and VAEU 23:167).—Coyote's wife, Dog,
and her two children, cut fuel. When the tree falls, a deer jumps out, which Dog
holds. The children call Coyote to kill it. When they call him, he spills the rose
hips on which they are living, makes a bow, and goes to shoot the deer. He tramps
129 down the snow and tells Dog to let go of the deer. His first arrow passes over the
deer, which breaks through the snow. The second one passes under it. The deer
escapes. Coyote travels along on his snowshoes, and finds that they are full of shrews,
which he roasts. Dog is carrying her daughter on her back. She sees the fire, and
131 thinks that Coyote has killed the deer. Dog and her daughter leave Coyote and his
son. Coyote reaches a lake and catches young beavers, which he ties to his son as
ear ornaments. While he is away, the beavers revive, and drag the boy into the water.
133 Coyote returns to save the boy, and kills the beavers. He gives the beaver fat to his
son, while he eats the meat, but afterwards he exchanges meat and fat. Coyote plays
sliding down a hill. While he is doing so, his son freezes to death.[1] On going on, he
135 comes to a town in which he finds a woman and her child. The child knows his
thoughts. He discovers that the child is his grandson. He rejoins his wife, the Dog.
When the hunters return in the evening with venison, Coyote enters the tent; but
137 they pretend not to see him, and soil his blanket. When he returns, his wife tells
him that only hunters are allowed to take part in the evening meal. On the following
day he joins them, and says he will kill two bucks and a grizzly bear with seven young
ones. When they are out, Coyote sits down at the head of the line of hunters. The
people claim that this is improper, because he has not obtained any game. The
chief of the hunters, Sun, carries pitchwood for starting a fire. Coyote puts flicker
feathers in his moccasin, and when he runs fire starts. He surrounds the deer with
139 fire and kills them. The hunters say that every hunter must carry his own game.
Coyote calls his manitous, who tell him that the hunters blow on their game to make
it small. He does the same, and carries home seven bears and two bucks. When he
kicks the game into the tent, it assumes its natural size. In the evening he does not
join the feasters until his wife tells him that he may go. In the Sun's tent he sees a
shield (drying-frame?), which he steals. After walking a long distance, he lies down
141 to sleep, and on the following morning finds that he is back in the Sun's tent. This is
repeated until the Sun tells him that he must walk a whole day and a whole night
before lying down.[2]

(167) *Second Version* (VAEU 23).—Coyote's wife, Dog, goes gathering wood and catches
a deer. She sends her daughter to Coyote to kill it. Coyote has no arrows, and makes
two. He travels slowly because the snow is deep. He tells his wife to let go of the
(168) deer. He misses it. He tells his wife that they will pursue the deer, and asks her to
follow. The woman packs up the tent and follows. Coyote feels that his snowshoes
are heavy, and finds that they are full of mice, which he fries. He gives one

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[1] Blackfoot (Uhlenbeck VKAWA 13:191).

[2] For the attempted theft see:
Nez Percé (MAFLS 11; Mayer-Farrand 173; Spinden 186).
Okanagon (Hill-Tout JAI 41:144).

pile to his wife and daughter, and keeps another for himself and son. The dog and
her daughter desert him. She goes to the Sun, who marries the daughter. Coyote
consoles his son, saying that Dog will come back when she has nothing to eat. He
catches beavers, and uses two young beavers as ear ornaments for his son. He goes
to get wood. The beavers revive and pull the boy into the water. Coyote rescues
him. He goes with his son to a place where two lakes are, connected by a small river.
He cries, sitting on the shore of the lake. The Ducks ask him why he is crying. The
Ducks offer to play with him. They dive and fly from one lake to the other. In
this game Coyote is almost drowned. In order to take revenge, he splits a tree and
spreads it. Thus he places it in the river. He tells the ducks to swim from one river
to the other, and every day a few are caught in the trap.[1] Coyote takes them to his
tent and singes off the feathers. Lynx smells the burning feathers, causes Coyote
to sleep, steals the ducks, and pulls out the nose and legs of Coyote and of his son.
In return Coyote and his son kick in Lynx's face and break his tail.[2] Lynx is frightened
and runs away. Coyote goes to search for his wife, and finds her in the Sun's house.
His daughter is holding an ugly child, which hears his thoughts when he thinks
that the child is ugly. He wishes to kick the child. The child moves, and thus
produces a gale, which starts their fire. The hunters come back, and all the women
must leave before they begin to eat. Coyote is also sent away because he has not been
out hunting. When he does not go, the hunters soil his blanket and do not give
him anything to eat. The woman feeds him. Sun is blind. Wolf tries to restore
her eyesight, and after four attempts he succeeds. On the following day Coyote joins
the hunters, who go out carrying torches. Coyote does not carry any fire. When he
puts feathers into his snowshoes, he produces fire with every step. The chief tests
the running-powers of men by letting two run in a circle in opposite directions. Coyote
kills seven grizzly bears and two deer. The hunters shake the game in order to make
it small, and leave him. Coyote learns from his dung advisers what to do with the (170)
animals. He blows on them, and they shrink. He puts them into his belt and runs
home. He is allowed to eat with the hunters. One day he leaves in order to visit
his son. He steals the Sun's torch. After walking some distance, he lies down to
sleep; and when he awakes, he finds he is back in the Sun's house. After this has
happened three times, the Sun tells him that he must run for three days and three
nights without stopping, and then the Sun will not return to him.

25. COYOTE AND FOX [3] (No. 58).—Coyote and Fox send their sons to obtain super- 143
natural power. Coyote's son returns soon; Fox's son stays away the whole night. 145
The one receives as his power moonlight; the other, darkness.[4] The two boys go to
a village in which the people play with a hoop. Young Coyote wants to steal it;
Young Fox wants to wait until morning. When Young Fox is ready to start, Young
Coyote is asleep. The hoop is in a tent in which two people stand watching the door-
way, each holding a hammer.[5] The two pass, take the hoop, which touches the
doorway a little and makes a sound. The two old people awake and call the other 147
people, who pursue the boys. Young Coyote carries the hoop. When he becomes
tired, he gives it to Young Fox. Young Coyote is caught, and the people say they
will not kill him. Young Fox rolls the hoop ahead and sings, saying that Young
Coyote has been killed. Old Coyote understands that Young Fox has been killed.
The hoop rolls into the tent, and falls down where Coyote is sitting. Then he knows 149
that his own son has been captured. Old Coyote and Fox make war on the people

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[1] See p. 296, No. 18.

[2] † See p. 296, footnote 4.

[3] Compare the related tales:
Pawnee (Dorsey CI 59:231).
Shuswap (Teit JE 2:642).
Thompson (Teit MAFLS 6:32; JE 8:313; also Teit MAFLS 11:2).

[4] Nez Percé (Mayer-Farrand MAFLS 11:142).

[5] See p. 304, No. 30.

who have captured Young Coyote. They find the people using Young Coyote in place
151 of their hoop. Fox makes a sign to him, and Young Coyote runs away and makes his escape.

Salmon hears about the hoop, and tries to win it by gambling with Coyote. Coyote and his partner Young Fox lose the hoop. Coyote sends Young Fox to Old Fox to
153 borrow his partridge tail. Fox plays with Young Coyote as partner against Salmon, and wins back what Coyote has lost. Salmon loses his daughter, who is then married to Young Coyote.

The couple have a child. They travel in their canoe to the Salmon country. Fox
155 accompanies them. The woman is seated in the bow of the canoe. They reach a dangerous place. Fox, Coyote, and his son enter a bladder. Fox has his pipe[1] in the hole of the bladder. The canoe upsets above the falls and sinks; but they come up unharmed below the falls, drifting down in the bladder. The same happens at another place.

When they reach the Salmon country, the woman climbs a steep precipice, on which she hopes to kill Coyote and Fox. Fox throws tobacco on it, and they are able to climb it. The woman asks her elder brother to kill Fox and Coyote. He throws dog manure into the fire in order to suffocate them, but Fox saves them in his bladder.[2]
157 They are sent out to fish salmon during the night. Coyote stays behind in the tent, and is warned not to fall asleep, because the people will kill him. He is also told to come out if he should see a small fire, which would indicate that Fox and Coyote were fighting with the Salmon people. Two old persons stand in the doorway; and when Coyote sees the light of the canoe getting small, he rushes out. Coyote deceives the old people, who kill each other with their hammers. Coyote goes aboard the canoe.

159 The woman's brother transforms himself into a salmon. A Salmon boy, who accompanies them, moves his torch so that Fox shall not hit the salmon with his spear. The boy tells Fox to strike the salmon tail. If he should have done so, the salmon would have upset the canoe. Fox knows this, and strikes the stomach of the salmon. They cut off its head. Coyote is told not to look back. He disobeys, and the canoe can not be moved. The pursuers are satisfied when Fox throws the salmon head into
161 the water, and the canoe moves on.

The people are sent to dive for the salmon head, and the one who succeeds in getting it is promised the Salmon chief's daughter.[3] Turtle succeeds, and marries the girl, who refuses to talk. When he makes her laugh by tickling her, he finds that her mouth has a foul smell, and he leaves her.

165 26. COYOTE KILLS PANTHER AND LIBERATES THE SALMON (No. 60).—Coyote's wife, Dog, sends him to visit Panther. He finds him engaged in making arrows, while his
167 wife is cleaning skins. They refuse to give him food. He sends his wife, telling her that their meat is hanging close to the doorway. Panther scolds her. When she returns, Coyote makes a bow for himself and his son, and a hammer for his wife and
169 his daughter. They attack Panther, and eventually kill him and his family. They skin them and throw the bodies out of the tent.

Coyote acts as Panther used to do: he calls the game, which appears, and which he shoots. Since he shoots too much, the game disappears, except two animals. The animals suffer, and say that they recognize that it is Coyote who has shot too many of them. They send Little Flathorn, who discovers the bodies of the Panthers.
171 The animals make war on Coyote. They throw stones down from the mountains. Coyote paints himself and puts on his war dress. His wife and his children are killed by the stones, and finally he himself is hit.

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[1] Shuswap (Teit JE 2:624).

[2] See Boas RBAE 31:808; also Blackfoot (Uhlenbeck VKAWA 13:157).

[3] Okanagon (Hill-Tout JAI 41:160).
Shuswap (Teit JE 2:676).
Thompson (Teit MAFLS 6:64, 11:25; JE 8:240).

He transforms himself into a plank [1] and drifts down the river. He lands at a fish
trap. Two girls find him and carry him to the tent. When they put fish on the plank,
it eats the fish. They recognize that he is Coyote, and throw him into the water. 173

He sees two girls picking berries, and transforms himself into an infant, which they
carry home. The girls stay at home, watching the child. Coyote sees that when one
of the girls stretches her hand backward, salmon fall down; and that when the other
one stretches out her hands, a fawn falls down. When the berries are all eaten, they
deliberate whether they may leave the child alone and tell him to put out the fire.
Since he is able to do so, they go out. When the girls are gone, he discovers the
salmon and fawns behind the tent. He digs a ditch to the river. On the following 175
day he completes the ditch and drives the salmon into the river. He throws the
fawn into the fire and leaves it. He sets fire to the house. When the girls come
back, they find the salmon gone. They think that the bones in the fireplace are
those of the child. Finally they recognize that they have been fooled by Coyote, and
ask him to leave some food. He shakes his blanket, and a few of the salmon turn back.

He meets Wolverene, who is fishing. Wolverene's sister announces his arrival;
and Wolverene says that the visitor is Coyote, and asks her not to look at him. For
this reason Coyote does not give them salmon. He meets Sparrow, who is fishing. 177
When his arrival is announced, Sparrow accepts him, and his daughter marries him.
Therefore he leaves salmon there. On the following morning he tells the salmon to
go into the fish trap, first one, then two, then three, and finally many. Coyote leaves 179
his wife, and *closes the passage between Columbia Lakes and Kootenai River.*

27. ORIGIN OF THE SEASONS [2] (No. 61).—Coyote goes to Squirrel to ask for food.
She has no more, and tells him that spring is still far away. He tells her what to do. 181
Squirrel cries, and says there will be no food until spring. The seasons are kept in
another town; and after twelve months of winter, the owners untie the bag containing
spring, summer, and fall. The people start to steal the summer season. They go to
a town in the sky, and Lynx is sent ahead to enter the tent. The people are placed
outside at intervals, the strongest one farthest away from the tent.[3] The Lynx boy
goes into the tent, and two old women tell him where the springtime is hanging. He
heats some gum by the fire; and when it is melted, he sticks it on the mouths of the
old women. Then he takes down the bag containing the spring. The women can
not speak, but finally the people discover that the bag containing the spring is being

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[1] For the second part see:
Cœur d'Alène (Teit MAFLS 11:121).
Flathead (Wilson, Trans. Ethn. Soc. of London, 1866, 4:313).
Hupa (Goddard UCal 1:124).
Lillooet (Teit JAFL 25:303).
Nez Percé (Spinden JAFL 21:15; Mayer-Farrand MAFLS 11:139).
Okanagon (Hill-Tout JAI 41:146; Teit MAFLS 11:67, 70).
Sanpoil (Gould MAFLS 11:101).
Seshelt (Hill-Tout JAI 34:43).
Shoshoni (Lowie PaAM 2:275, 278).
Shuswap (Teit JE 2:629, 741).
Thompson (Teit MAFLS 6:27, 28; 11:7; JE 8:205, 301; Hill-Tout BAAS 1899:559; FL 10:207; Boas, Sagen 18).
Wishram (Sapir PAES 2:3).
Also Caddo (Dorsey CI 41:61, 108).

[2] Assiniboin (Lowie PaAM 4:101).
Chippewayan (Petitot 373; a much-distorted version, Lofthouse, Transactions Canadian Institute 10:43).
Crow (Simms FM 2:283).
Gros Ventre (Kroeber PaAM 1:65).
Ojibwa (Carson JAFL 30:492; Jones PAES 7, pt. 2, 469).
Shoshoni (Lowie-St. Clair JAFL 22:279).
Shuswap (Teit JE 2:624; see also 671).
Slavey (Bell JAFL 14:26).
Thompson (Teit MAFLS 11:3).
Yana (Sapir UCal 9:211).
See also Chilcotin (Farrand JE 2:25).

[3] Kaska (Teit JAFL 30:443).
Shoshoni (Lowie PaAM 2:215).
Thompson (Teit MAFLS 6:33, 11:2).

carried away. The animals throw it from one to another, and at last to the grizzly bear, who tears the bag; then *the heat comes out*, and the snow melts.

183 28. Coyote Juggles with his Eyes [1] (No. 62).—Coyote sees a man, Snipe, who
takes his eyes out of their sockets and throws them up. Then they fall back. Coyote
steals the eyes. He puts his fingers into the eyes of Snipe, who finally catches him,
185 tears out Coyote's eyes, puts them into his own eye sockets, and takes Coyote's eyes
to his tent. Coyote finds some gum and puts it into his orbits; but when it is hot, the
gum melts. He puts some foam into his orbits; it bursts, and he is blind again. He
picks huckleberries, which he uses for eyes. Then he meets two children who are
picking huckleberries, takes out the eyes of one of them, and uses them for his own.
On his way to the town he hears that the people are using Coyote's eyes to obtain
good luck. He kills the old woman who gives him this information, shakes her body
187 out of her skin, and assumes her shape.[2] When the granddaughters of the old woman
come, he asks them to take him to the place where the people are playing with Coyote's
eyes. Then he dances, and during the dance he takes away the eyes.

189 29. Coyote and Deer [3] (No. 63).—The deer kills the people. Coyote resolves to
pull out its teeth. When the deer gets his scent, it pursues him. Coyote catches

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[1] Apache, Jicarilla (Mooney AA 11:197).
Arapaho (Dorsey and Kroeber FM 5:52).
Assiniboin (Lowie PaAM 4:117).
Blackfoot (Wissler PaAM 29; Grinnell, Lodge Tales 153; Uhlenbeck VKAWA 13:195).
Caddo (Dorsey CI 41:103).
Cheyenne (Kroeber JAFL 13:168).
Comanche (Lowie-St. Clair JAFL 22:278).
Cree (Russell, Expl. in Far North 215).
Gros Ventre (Kroeber PaAM 1:70).
Hopi (Voth FM 8:194).
Navaho (Matthews MAFLS 5:90).
Nez Percé (Spinden JAFL 21:19; Mayer-Farrand MAFLS 11:155).
Shoshoni (Lowie-St. Clair JAFL 22:269; PaAM 2:272).
Shuswap (Boas, Sagen 7; Teit JE 2:632).
Sia (Stevenson RBAE 11:153).
Thompson (Teit JE 8:212).
Ute, Uinta (Mason JAFL 23:315).
Zuñi (Cushing, Folk Tales 262, 268; Handy JAFL 31).

[2] Alsea (personal communication from L. J. Frachtenberg).
Assiniboin (Lowie PaAM 4:147, 157).
Blackfoot (Wissler PaAM 2:152).
Chippewayan (Lofthouse Transactions Canadian Institute 10:44).
Chukchee (Bogoras JE 8:45).
Coos (Frachtenberg CU 1:151, [169]).
Cree (John McLean, Canadian Savage Folk, 74).
Eskimo (Boas BAM 15:185).
Fox (Jones PAES 1:355).
Haida (Swanton BBAE 29:110, 118, 136, 160).
Menominee (Hoffman 133).
Nez Percé (Spinden JAFL 21:211; Mayer-Farrand MAFLS 11:156, 173).
Ojibwa (Jones PAES 7:147, 263, 401; Schoolcraft, Hiawatha 40; de Josselin de Jong BArch S 5:14; Speck GSCan 71:34).
Omaha (Dorsey CNAE 6:241).
Pawnee (Dorsey CI 59:170, 442, 506; see also MAFLS 8:250).
Shoshoni (Lowie PaAM 2:241, 243, 260).
Shuswap (Teit JE 2:676, 694).
Stsᴇē'lis (Hill-Tout JAI 34:349).
Takelma (Sapir UPenn 161).
Thompson (Teit JE 8:[213], 239, 242, 266, 309; MAFLS 6:63).
Tillamook (Boas JAFL 11:137).
Wishram (Sapir PAES 2:111).
Yana (Sapir UCal 9:158, 216; Curtin, Creation Myths, 318, 359).
Zuñi (Cushing, Folk Tales 461).

[3] Blackfoot (Grinnell, Lodge Tales 140).
Caddo (Dorsey CI 41:50).
Cheyenne (Kroeber JAFL 13:161).
Menominee (Skinner PaAM 13:411).
Pawnee (Dorsey CI 59:67).
Shuswap (Teit JE 2:653).
Tahltan (Teit MS).
Thompson (Teit MAFLS 11:3).

the deer and pulls out its teeth and makes a tail of grass for it. He tells the deer to snort when it sees people. He kills two deer and comes to the town, and people are scared when they see him carrying the deer.

30. RAVEN (No. 65).—A chief wishes that *everybody shall die* twice. Everybody 213
agrees except Raven, who wants to eat the eyes of corpses. His decision is accepted. The people kill Raven's two children, and he wishes in vain to have the previous decision reversed.[1]

Ant tightens his belt in order to bury the dead. *For that reason the ant has a narrow waist.*[2]

Raven is hungry and hides the buffalo.[3] The people are starving. They ask 215
Beaver to pretend to be dead. Raven appears and wants to eat Beaver's eyes. Beaver holds him, and the people capture him. Raven is taken into the tent where the people are assembled. Coyote sits on top of the smoke hole. Raven refuses to tell where he has hidden the game. Finally he shouts and frightens Coyote, who falls down. Then Raven flies away through the smoke hole. Magpie has good eyes, and sees in what direction Raven is flying. This makes Coyote angry, and he throws dust

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[1] Apache, Jicarilla (Goddard PaAM 8:194; Russell JAFL 11:258).
Arapaho (Dorsey and Kroeber FM 5:17, 81).
Assiniboin (Lowie PaAM 4:104).
Blackfoot (Wissler PaAM 2:20, 21; de Josselin de Jong VKAWA 14:29; Grinnell, Lodge Tales 138, 272).
Caddo (Dorsey CI 41:14, 15).
Cheyenne (Kroeber JAFL 13:161).
Cœur d'Alène (Teit MAFLS 11:125).
Comanche (Lowie-St. Clair JAFL 22:279).
Coos (Frachtenberg CU 1:43; also 4:41).
Diegueño (Du Bois JAFL 14:183).
Dog-Rib (Sir John Franklin, Narrative of a Second Expedition to the Shores of the Polar Sea [London, 1828], p. 293).
Eskimo (David Crantz, Historie von Grönland 262).
Hare (Petitot 115).
Kaska (Teit JAFL 30:444).
Klamath (Gatschet CNAE 2:103).
Lillooet (Teit JAFL 25:356).
Maidu (Dixon BAM 17:43, 46, 47; PAES 4:29, 51; Merriam 55).
Miwok (Merriam 55, 132).
Navaho (MAFLS 5:77).
Pawnee (Dorsey CI 59:44, MAFLS 8:17).
Pomo (Merriam 213).
Quinault (Farrand JE 2:111).
Sanpoil (Gould MAFLS 11:106).
Shasta (Dixon JAFL 23:19; Frachtenberg-Farrand JAFL 28:209).
Shoshoni (Lowie PaAM 2:239).
Shuswap (Teit JE 2:746).
Tahltan (Teit MS).
Takelma (Sapir U Penn 2:99).
Thompson (Teit JE 8:329, 330; Teit MAFLS 11:1).
Ute (Powell RBAE 1:45).
Wintun (Curtin, Creation Myths, 163, 174).
Wishosk (Kroeber JAFL 18:96, 99).
Yana (Sapir UCal 9:91).
See also Luiseño (Du Bois UCal 8:134, 146).

[2] Thompson (Teit MAFLS 6:25).

[3] Apache, Jicarilla (Goddard PaAM 8:212; Russell JAFL 11:259).
Arapaho (FM 5:275).
Beaver (Goddard PaAM 10:250).
Blackfoot (Wissler PaAM 2:50; Uhlenbeck VKAWA 13:164; Grinnell, Lodge Tales 145).
Chippewayan (Petitot 379; Lowie PaAM 10:184).
Comanche (Lowie-St. Clair JAFL 22:280).
Gros Ventre (Kroeber PaAM 1:65).
Kaska (Teit JAFL 30:441).
Nez Percé (Mayer-Farrand MAFLS 11:162).
Pawnee (Dorsey CI 59:43).
Thompson (Teit JE 8:241).
See also Caddo (Dorsey CI 41:10).

217 into Magpie's eyes. *Therefore magpies' eyes water.* The people send Jack Rabbit
(Dog?) and Hare to look for game. They reach a tent inhabited by two old women.
They see the tracks of buffaloes. The one transforms herself into a pup; the other one,
into a stone. The dog lies down near a water hole. One of the old women wants to
throw the pup into the water; the other one pities the pup and takes it home. The
other woman takes the stone home in order to use it as an anvil. A bladder and a
bunch of claws are hanging in the doorway. When the buffaloes come in, these two
give notice by their noise. At night the one boy breaks the bladder with a stick;
the other one steals the claws. When the boys are some distance away, they shake the
219 claws and sing, calling the buffaloes. The game runs out of the tent. The women
find that the bladder is broken and the rattle taken away. The women with lifted
hammers stand by the side of the trail of the game. The two youths hang on with
their teeth to the testicles of a buffalo bull. The women strike it, and *make its sides flat.*
All the pemmican in the house rolls out. Thus the game is secured by the people.

41 31. THE DELUGE (2 versions: Nos. 27 and 66). *First Version.*—Chicken Hawk's wife
picks huckleberries. A sea monster abducts her.[1] Chicken Hawk shoots the monster,
which drinks all the water.[2] When Chicken Hawk pulls out his arrow, the
water streams out,[3] and there is a deluge. Chicken Hawk takes off his tail and puts
it up, saying that if the water rises higher than the stripes on his tail the people will
die. The water stops before reaching the last stripe, and then goes down again.[4]

219 *Second Version.*—Chicken Hawk's wife, Grouse, picks huckleberries. When swimming
221 in a lake, the water monster threatens to kill her. She pours the huckleberries
into its mouth. When she goes home, she pretends to have been unable to pick
huckleberries because she felt ill. When she goes out again, she meets the sea monster,
who becomes her lover. When going home, she pretends to be sick. Finally Chicken
223 Hawk goes out to watch her. He sees her with the sea monster. When his wife
comes home, he tells her that the huckleberries are bad, and asks her to wash them.
On the following day Chicken Hawk follows her, and shoots the water monster with
one of his two arrows. With the other one he shoots his wife, *whom he transforms into
a grouse.* The water monster goes back into the lake and drinks lake and rivers.
225 Then he dies. The people almost die of thirst. Chicken Hawk pulls out the arrow,
and the people are able to drink again. The water rises, and the people climb the
mountains. He places his tail upright, and says that if the water should pass the
third stripe of the tail the world would come to an end. The water stops rising before
reaching the last stripe, and goes down again.

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[1] Assiniboin (Lowie PaAM 4:177).
Bellacoola (Boas, Sagen 247).
Caddo (Dorsey CI 41:66).
Cheyenne (Kroeber JAFL 13:184).
Chippewayan (Petitot 407; Lowie PaAM 1:187).
Chukchee (Bogoras JE 8:26).
Cree (Russell, Expl. in Far North 202).
Lillooet (Teit JAFL 25:334).
Ojibwa (Jones JAFL 29:379, 387; Schoolcraft, Hiawatha 265).
Passamaquoddy (Leland 273).
Shuswap (Teit JE 2:724, 725).
Sioux (Wissler JAFL 20:195).
Thompson (Teit MAFLS 6:83; JE 8:372).
Ts!Ets!a'ut (Boas JAFL 9:259).
Tungus (A. Schiefner, Baron Gerhard von Maydell's Tungusische Sprachproben [Mélanges asiatiques tires du Bulletin de l'académie impériale des sciences St. Petersburg, 7:349]).
Yana (distantly related) (Sapir UCal 9:156).

[2] Chilula (Goddard UCal 10:361).
Huron (Hale JAFL 1:181).
Luiseño (Du Bois UCal 8:156).
Micmac (Speck JAFL 28:62 [frog keeps water in bladders]).

[3] Kaska (Teit JAFL 30:439).

[4] A Beaver story (Goddard PaAM 10:237) may refer to a similar deluge.

32. Chickadee and Elk [1] (No. 14).—Chickadee wishes to cross a river, and asks 21
Elk to take him across. While Elk is carrying him, Chickadee kills him.

33. Frog and Partridge (No. 15).—Frog Woman marries Partridge. After a while Partridge finds his first wife, and they go back to their children.

34. Beaver and Turtle [2] (No. 16).—Turtle goes after the head of a chief while 22
he is asleep. He is captured the next morning. The people threaten to cut off his
head: Turtle says he does not fear a knife. They threaten to shoot him: he says he
does not fear a bow. They threaten to chop him up: he says he does not fear an ax. 23
They threaten to drown him, and he asks them not to do it. When he is thrown into
the water, he swims away, shaking the head of the chief. The people try to pursue
him; but Beaver gnaws through their bows, and the pursuers go back.

35. Skunk and Panther [3] (3 versions: Nos. 17, 26, and 34). *First Version.*— 23
Panther sees Skunk coming, and pretends to be dead. Skunk carries him on his back.
Skunk puts Panther down and covers him with his bucket, which Panther breaks.
When Skunk comes back, he sees Panther's tracks. Panther climbs a tree. Skunk

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[1] Apache, Jicarilla (Goddard PaAM 8:228; Russell JAFL 11:263).
Assiniboin (Lowie PaAM 4:202).
Chilcotin (Farrand JE 2:40).
Nez Percé (Spinden JAFL 21:21).
Okanagon (Gatschet, Globus 52:137).
Osage (Dorsey FM 7:15, 16).
Pawnee (Dorsey CI 59:453).
Sanpoil (Gould MAFLS 11:107).
Shoshoni (Lowie PaAM 2:267).
Shuswap (Teit JE 2:751).
Thompson (Teit MAFLS 6:76).
Ute (Kroeber JAFL 14:270).
Ute, Uinta (Mason JAFL 23:316).
Wichita (Dorsey CI 21:271).
Zuñi (Cushing, Folk Tales 243).
See also Caddo (Dorsey CI 41:99); Maidu (Dixon BAM 17:83).

[2] Biloxi (J. O. Dorsey JAFL 6:49).
Blackfoot (Wissler PaAM 2:160).
Cherokee (Mooney RBAE 19:278).
Cheyenne (Kroeber JAFL 13:189).
Dakota (Wissler JAFL 20:126).
Hopi (Voth FM 8:182).
Kickapoo (Jones PAES 9:39).
Laguna (Parsons Pueblo-Indian Folk-Tales, No. X, JAFL 31).
Menominee (Skinner PaAM 13:392).
Micmac and Passamaquoddy (Leland 56).
Natchez (Swanton JAFL 26:193).
Ojibwa (Jones JAFL 29:368; PAES 7 [pt. 2]: 117, 343; Radin GSCan 48:61).
Okanagon (Gatschet, Globus 52:138).
Osage (Dorsey FM 7:16).
Pawnee (Dorsey MAFLS 8:275; CI 59:469).
Ponca (Dorsey CNAE 6:275; JAFL 1:207).
See also Celebes (Revue des traditions populaires 14: 547); Philippine I. (Bayliss JAFL 21:47); Visayan (Millington and Maxfield JAFL 20:316); Ceylon (Jātaka No. 543, ed. Fausböll, 6.161, 12); Burmah (Journal Royal Asiatic Society n. s. 24); China (Stanislas Julien, Les Avadânas 1.201); Angola (Chatelain MAFLS 1:154; A. Seidel, Geschichten und Lieder der Afrikaner 153); North American negroes (Harris, Uncle Remus 53; Parsons JAFL 30:171, 181, 225, where other references to American negro versions will be found).
Compare the corresponding tale of the crayfish (Schildbürgerbuch, edited by Bobertag 41) and of Brer Rabbit (JAFL 1:148; Harris, Uncle Remus 25; Fortier MAFLS 2:35; Parsons MAFLS 13:15); Brazil (Herbert Smith, Brazil, The Amazons and the Coast 551). (Quoted after Dähnhardt, Natursagen 4:44.)
See also Chinook (Boas BBAE 20:121); Quinault (Farrand JE 2:91); Snohomish (Haeberlin, personal information).

[3] Okanagon (Hill-Tout JAI 41:148).
Sanpoil (Gould MAFLS 11:106).
Shoshoni (Lowie PaAM 2:271).

sees Panther's reflection in the water.[1] He tries to hit him in the water with his fluid. When he is unable to do so, he lies down and sees Panther in the tree. He turns to shoot him; but Panther kills him with his arrow, which he points with his claw.

41 *Second Version.*—Panther sees Skunk coming, and pretends to be dead. Skunk puts him into a bucket and carries him along. Skunk says he is afraid only of whistling. Somebody whistles. Skunk is scared, puts down Panther, who breaks the bucket. Skunk finds Panther's tracks. Panther climbs a tree. When Skunk drinks, he sees Panther's reflection, and tries to kill him in the water by means of his fluid. When he is tired, he lies down and sees Panther in the tree. He shoots him and kills him.

48 *Third Version.*—Skunk finds Fox, whom he puts into a pot. He says that he is afraid of whistling. Somebody whistles. Skunk runs away. Fox breaks the pot and escapes. Skunk pursues Fox, who hides in a tree. Skunk sees Fox's reflection in the water,[2] and tries to kill him. When Skunk is tired, Fox shoots him.

43 36. CHICKEN HAWK AND TOAD (No. 28).—(This story is almost unintelligible.) Chicken Hawk and Blue Hawk are hunters. Toad and Golden Eagle (?) marry them. Chicken Hawk kills Toad. Toad's parents find her, and try to kill Chicken Hawk. They capture him and put him over the fire. Blue Hawk knows what is happening to his brother, and rescues him.

46 37. CHIPMUNK AND OWL [3] (2 versions: Nos. 32 and 46). *First Version.*—Frog is the grandmother of Chipmunk. She sends her to the river, where she gathers rose hips. She meets Owl, who pretends that Chipmunk's mother wishes her to accompany Owl. Chipmunk asks Owl to cover his eyes, and runs away. She runs back to her grandmother, and asks her to hide her. Frog puts her into a kettle of soup, in which Chipmunk is drowned.

59 *Second Version.*—Frog warns her granddaughter, Chipmunk, not to go to the river. She disobeys, and meets Owl, who tries to seduce her by saying that her relatives want her to accompany him. She always replies that the particular relative is dead. Chipmunk asks Owl to cover his eyes, and escapes. Owl just succeeds in *scratching Chipmunk's back.* Chipmunk asks her grandmother to hide her. When she puts her into a basket, Chipmunk makes a noise. When she puts her into her mouth, she can not hold her. She puts her into a kettle with soup. Owl arrives. Frog says that she has not seen Chipmunk. Owl asks for a drink, discovers the soup, drinks it, and
61 finds Chipmunk in the bottom. He kills her. Frog washes the bones of Chipmunk, and revives her.

25 38. MOSQUITO [4] (No. 18).—Mosquito is invited to eat choke cherries and service berries, but declines. He is offered blood, and drinks a great deal. He is killed, and *small mosquitoes fly out of his body.*

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[1] Assiniboin (Lowie PaAM 4:109).
Bellacoola (Boas, Sagen 253; JE 1:84).
Blackfoot (Uhlenbeck VKAWA 12:64; Wissler PaAM 2:29; Grinnell, Lodge Tales 157).
Caddo (Dorsey CI 41:97).
Chilcotin (Farrand JE 2:28).
Comox (Boas, Sagen 66, 80).
Haida (Swanton BBAE 29:329; JE 5:265).
Kaska (Teit JAFL 30:433).
Kwakiutl (Boas, Sagen 168; Rep. U. S. Nat. Mus. 1895:373).
Nootka (Boas, Sagen 114).
Ojibwa (Jones PAES 7:117, 179).
Osage (Dorsey FM 7:17).
Quinault (Farrand JE 2:100, 123).
Shuswap (Teit JE 2:753).
Tahltan (Teit MS).
Thompson (Teit MAFLS 6:45).
Tsimshian (Boas RBAE 31:741).
See also Dähnhardt, Natursagen 4:230; Pochutla, México (Boas JAFL 25:206); Chatino, México. (Boas JAFL 25:237); Bahama Islands (Parsons MAFLS 13:106).

[2] See note 1, above.

[3] Okanagon (Hill-Tout JAI 41:143); Sanpoil (Gould MAFLS 11:105).

[4] Lillooet (Teit JAFL 25:311).
Shuswap (Teit JE 2:709).
Thompson (Teit MAFLS 6:56; JE 2:229, 335).

39. RACE OF FROG AND ANTELOPE [1] (2 versions: Nos. 29 and 69). *First Version.*— 43
Frog and his friends go to Antelope's tent in order to play. They stake their clothing. Frog makes his people lie down along the race course. When Antelope is running, one Frog after another appears ahead of him.

Second Version.—Chief Frog goes with his people to Fish Hawk Nest, the town of 245
Antelope, in order to race with him. They stake their property. The men and women Frogs lie down along the race track. Frog stakes his blue clothing. Antelope 247
laughs at Frog. In the beginning Antelope does not run fast; but when he finds that Frogs are always ahead of him, he runs faster and faster until he is exhausted.

40. THE TWO TSA′KAP (No. 31).—There are a brother and sister Tsa′kap. The boy 45
bathes in a lake, and is swallowed by a charr. His sister catches the charr on the hook, and cuts it open. The brother speaks inside, and comes out.[2] They go back to their tent. The sister warns him not to shoot a squirrel. He disobeys. When he shoots, his arrow falls down in a tent, in which he finds a woman, who compels him to undergo a swinging-contest. When the Tsa′kap swings, the rope does not break. When the woman swings, it breaks and she is killed.[3] The sister warns him not to go in a certain direction. He disobeys, and kills a beaver. The supernatural people say that he stole it from them. He returns home and asks his sister for their father. The sister first prevaricates, and then tells him that their father has been killed by a 47
grizzly bear. The brother goes to kill the grizzly bear. He shows his strength by shooting at a tree, which falls over. He kills the grizzly bear with his arrow, skins it, and takes his father's scalp. He returns, and he and his sister move camp.

41. THE MINK (VAEU 23).—Mink has three brothers. He is the lover of the Grizzly- (170)
Bear woman, and Grizzly Bear tries to kill the brothers. He gives them a basket which he said contains berries. As soon as Bear is gone, Mink opens the basket

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[1] Algonquin (E. R. Young, Algonquin Indian Tales, p. 246).
Apache, Jicarilla (Goddard PaAM 8:237).
Arikara (Dorsey CI 17:143).
Caddo (Dorsey CI 41:104).
Cherokee (Mooney RBAE 19:271).
Cora (K. T. Preuss, Die Nayarit-Expedition, Leipzig, 1912, p. 209).
Eskimo, Asiatic (Bogoras BBAE 68).
Natchez (Swanton JAFL 26:202 [No. 10]).
Oaxaca (P. Radin and A. Espinosa, El Folklore de Oaxaca, pp. 124, 193; Boas JAFL 25:214).
Ojibwa (Radin GSCan 43, 44).
Piegan (Michelson JAFL 29:409).
Sanpoil (Gould MAFLS 11:111).
Tarahumare (Lumholtz, Unknown Mexico, 1:302).
Thompson (Teit JE 8:395; JAFL 29:326).
Zuñi (Cushing, Zuñi Folk-Tales, p. 277).
See Dähnhardt, Natursagen 4:54; Araucanian, Brazil, Cherokee, NANegro, Tupi; for North American negroes, also Parsons JAFL 30:174, 225; also Kamerun, Cross River (Alfred Mansfeld, Urwald Dokumente, Berlin, 1908, p. 224); Hottentot (Leonhard Schultze, Aus Namaland und Kalahari, Jena, 1907, p. 528); Visayan (Millington and Maxfield JAFL 20:315).

[2] See discussion Boas RBAE 31:611, 659, 687, 718, 868.

[3] Apache, Jicarilla (Mooney AA 11:210).
Arapaho (Dorsey and Kroeber FM 5:11).
Assiniboin (Lowie PaAM 4:157).
Blackfoot (Wissler PaAM 2:57).
Chinook (Boas BBAE 20:21).
Cree (Russell, Expl. in Far North 205).
Fox (Jones PAES 1:103).
Gros Ventre (Kroeber PaAM 1:87).
Hupa (Goddard UCal 1:128 [sea-saw]).
Lillooet (Teit JAFL 25:370).
Modoc (Curtin 154).
Osage (Dorsey FM 7:26).
Pawnee (Dorsey CI 59:179, 474, also 235 [slide]).
Ponca (Dorsey CNAE 6:161; JAFL 1:74; Am Ant 9:97).
Quinault (Farrand JE 2:82).
Seshelt (Hill-Tout JAI 34:49).
Shoshoni (Lowie PaAM 2:260, 262).
Thompson (Teit JE 8:252).
Yana (Sapir UCal 9:234 [elastic tree]).

and finds it contains bear hair with which he was to be poisoned. Bear sees this and rushes after them. He kills the brothers. Only Mink survives. Mink makes a small pit and throws something into it, which is transformed into a girl. He throws (171) her away. He repeats this experiment, and finds a boy, whom he raises. When he sees the Bear on the other side of the river, he jumps into the water. The Bear tries to get him, makes a raft, drifts down the river. Here Mink kills him. He meets Bear's brothers, transforms himself into a fly, but is seen by the Bears. Then he transforms himself into a very small fly, which the Bear swallows without noticing it. He kills the Bear with his knife.[1] At Bonner's Ferry he builds a salmon weir under an overhanging rock. Every day the weirs are found empty, except that of Mink. The people see a meteor coming down, which empties the weirs. The meteor is a basket. The thieves leave the basket and carry the fish back. The animals discover that the rope by which the meteor is let down is a snake. Owl and Lynx cut the snake. They find that in the basket there are a buffalo, a mountain goat, a frog, and a turtle. These are transformed into stones. The people try to kill the frog by striking it with sticks, but they are unable to do so. For this reason the place is named Strong Belly.

225 42. Wolf (No. 67).—Wolf is married to Doe. He does not like the moccasins that 227 his wife makes, and therefore goes to fight his brothers-in-law. The Buck hides his wife and son in a hole, and transforms himself into a deer. He goes up a mountain. The Wolves kill the people, but can not find Wolf's brother-in-law. Wolf follows the tracks of his brother-in-law; but whenever he reaches one mountain, Buck is on the following one. Finally Buck goes to his father's father, the fish K!ᵋ′k!om’, who is 229 smoking. The Fish throws his mittens on the Buck, and thus hides him. Wolf enters Fish's tent, but does not see his brother-in-law. He asks for him, but the Fish denies having seen him. Fish makes the figure of a deer of grass, throws it out of the smoke hole, and it becomes a deer, which stands on the other side of the river. When Wolf sees it, he swims across the river in order to get it. Then the Fish launches his 231 canoe and goes aboard with Buck. They catch up with Wolf and kill him.

43. Skunk[2] (No. 68).—Skunk and his younger brother Fisher live in one tent; Frog and his granddaughters Chipmunk and Big Chipmunk, in another one. The Chipmunks want to get meat; and Frog sends them to Fisher, but warns them to beware of Skunk. She tells them that Fisher always gets home in the evening. The girls wait at some distance from the tent. Skunk causes his guardian spirit to pound bones in the tent, while he himself goes out dressed like Fisher. Big Chipmunk 233 insists that the person who came out is Fisher, and finally persuades her elder sister to go in with her. When Fisher comes home, he sends Skunk for water. Skunk is afraid to go far away, and goes to his own spring. Fisher sends him back to get water from his spring[3] and to bring in the game. He gives him a tump-line made of entrails.[4] 235 Skunk is afraid that Fisher may take the girls, but has to go. Fisher causes a gale to overtake Skunk. The tump-line breaks repeatedly, and he is almost frozen to death. Meanwhile Fisher finds the girls, and with them leaves the tent. He tells them to

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[1] See discussion in Boas RBAE 31:611, 659, 687, 718, 868.

[2] Achomawi (Dixon JAFL 21:163).
Coos (Frachtenberg-St. Clair JAFL 22:35).
Kathlamet (Boas, BBAE 26:129).
Shuswap (Teit JE 2:752).
Takelma (Sapir UPenn 2:65).
Ute, Uinta (Mason JAFL 23:311).
Yana (Sapir UCal 9:133).
See also Lillooet (Teit JAFL 25:318); Shuswap (Teit JE 2:684); Thompson (Teit MAFLS 6:67; JE 8:243, 345).

[3] Shoshoni (Lowie PaAM 2:238, 239).
Shuswap (Teit JE 2:718).

[4] Lillooet (Teit JAFL 25:309).
Thompson (Teit MAFLS 6:26; JE 8:297; Boas, Sagen 18).
Ute, Uinta (Mason JAFL 23:321).

remove all the rotten bones, because one of these is Skunk's guardian. They go
first to Chipmunk's hole, then to Big Chipmunk's, but both are too small. They
climb a tree at the place where Fisher lives. When Skunk succeeds in getting home,
he finds the tent empty, and after searching finds a single rotten bone that Big Chipmunk
had left. Then he pursues the fugitives. By means of the bone, which is 237
his guardian spirit, he finds the tree. He shoots it with his fluid, and it falls.[1] Fisher
and his wife jump to another tree, but finally they fall down and are killed. Skunk
restores the sisters, and they go to Big Chipmunk's tent. It is too small, but by
shooting his fluid into it he enlarges it. They sleep in the tent. When Skunk is
sound asleep, the women leave him and go to search for Fisher. They reduce the 239
size of the tent by means of their supernatural power, so that it becomes as small as
before. They restore Fisher to life and move away. When Skunk is awakened, he
finds himself in the narrow hole, unable to move. He succeeds in enlarging it a
little by means of his fluid, and sees an opening. He pushes out his musk bag at the
end of his bow; and Raven, who happens to fly by, takes it away. Skunk cuts off 241
his legs and his arms,[2] and puts one part of his body after another out of the hole. When
outside, he puts himself together, but parts of his entrails have been lost. He puts
leaves in their place. Raven takes the musk bag to his village. He transforms it 243
into a pup, and they play with it. Skunk reaches the village and is given food, which,
however, falls right through him. He goes out, and sees the children playing with
the pup. He makes signs to it, and the pup runs towards him. It is retransformed
into his musk bag, which he takes away.[3]

44. THE STAR HUSBAND [4] (No. 70).—Two girls sleep outside and see many stars. 247
One of them says that she wants to marry a small star that she sees there. When she
wakes, she finds herself sitting next to an old man, who tells her that he is the star.
The large stars are young men; the small stars, old ones. She goes out digging roots, 249
and against the commands of the people breaks the ground near a tree. She can look
down, and sees her relatives walking about. She makes a rope and lets herself down.
At home she tells what has happened, and on the following morning she is found dead,
killed by the star.

45. THE WOMAN AND THE GIANT [5] (2 versions: No. 30 and VAEU 23:171). *First* 43
Version.—A woman who is traveling with her child meets a Giant. The Giant asks

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[1] Shuswap (Teit JE 2:636).
Takelma (Sapir UPenn 2:53).
Thompson (Teit MAFLS 6:35, 82; JE 8:208, 253).
See also JAFL 25:259.

[2] Takelma (Sapir UPenn 2:93).
Yana (Sapir UCal 9:124).

[3] See Boas RBAE 31:569, No. 38; 706.

[4] Arikara (Dorsey CI 17:14).
Assiniboin (Lowie PaAM 4:171).
Blackfoot (Wissler PaAM 2:58; W. McClintock, The Old North Trail 491).
Caddo (Dorsey CI 41:27, 29).
Chilcotin (Farrand JE 2:28).
Dakota (Riggs CNAE 9:90).
Gros Ventre (Kroeber PaAM 1:100).
Kaska (Teit JAFL 30:457).
Koasati (personal information from Dr. J. R. Swanton).
Micmac (Rand 160, 306).
Otoe (Kercheval JAFL 6:199).
Pawnee (Dorsey CI 59: 56; Grinnell JAFL 2:197).
Quinault (Farrand JE 2:108).
Shuswap (Teit JE 2:687).
Songish (Boas, Sagen 62).
Tahltan (Teit MS).
Thompson (Teit MAFLS 11:7).
Ts'ets'aut (Boas JAFL 10:39).
Wichita (Dorsey CI 21:298).
See also Arapaho (Dorsey and Kroeber FM 5:321); Crow (Simms FM 2:301).

[5] See discussion in Boas RBAE 31:762 *et seq.*; also Chippewayan (Lofthouse, Transactions Canadian Institute 10:50).
Sanpoil (Gould MAFLS 11:105).

her how it happens that her son is so white. She tells him that she cooked him in
45 order to make him white. He asks to be treated in the same way, and is killed.
(171) *Second Version.*—A woman has gone out berrying, and puts her child down in the
grass. A giant steps up to her and asks why the child, whom he calls his brother,
is so white. The woman says that this is the result of roasting. The giant asks to
(172) be roasted too. The woman puts him into an oven, covers him over with stones,
lights the fire, and kills him.—A giant who sits on the bank of a river is overtaken
by some boys, who kill him by shooting him from behind.

83 46. The Giant (2 versions: Nos. 51 and 76). *First Version.*—Two brothers go out
hunting. The elder one shoots a bighorn sheep. He starts a fire, and dries the meat
over the fire. He roasts a piece of the meat, and does not like the taste. Then he
cuts a piece of flesh from his body, roasts it, and likes the taste. He eats himself
entirely. The younger brother goes out to search after him. He sees a fire, and hears
his brother saying, "I love my brother, and it will take me two days to eat him."
The transformed brother pursues him, strikes him with his intestines, and kills him.
The elder brother's wife goes out to search for her husband. Something tells her to
85 put sharp stones on her clothing. She does so. The man strikes her with his intestines, but tears them. She runs home and tells the people what has happened. They
move camp. The man's wife and his son alone remain. Crane stays near by. The
transformed man comes. He takes the child and tears it in two. The woman offers
to wash it, goes out, and runs away. She tells the people what has happened. Crane
hides in a hole near a steep bank. When the man pursues his wife, he passes this
place, and Crane kicks him into the water, where he is drowned.

273 *Second Version.*—A young man goes hunting sheep and dries the meat. Suddenly
he sees two slices of meat, which he eats and which he likes. When he sits down, he
feels a pain, and sees that he has eaten of his own flesh. He cuts one piece after
275 another from his body until only bones and intestines remain. After three days one
of his elder brothers goes to look for him. When he finds him, the transformed brother
says that he loves him, but kills and eats him. Thus he kills all his brothers. The
277 youngest one is warned by his guardian spirit. The boy makes his escape, and tells
the people to leave. The hunter's wife stays behind with her son. When the man
arrives, he holds his son tightly and makes him dance. The woman pretends that
she wants to wash the child, and runs away. When she reaches the people, they make
279 a hole next to a cliff, and one of them kicks him into the water, where he is drowned.

55 47. Rabbit, Coyote, Wolf, and Grizzly Bear (No. 45).—Rabbit runs past Coyote,
56 saying that he has been scared. Coyote follows, passes Wolf, and tells him that he
has been scared. Wolf passes Grizzly Bear and scares him. They all reach a prairie,
57 where they sit down and ask one another what frightened them. One accuses the
other, while Rabbit finally says that snow fell from the trees and frightened him.
They laugh and separate.

26 48. Lame Knee [1] (No. 20).—The chief orders the people to break camp in order
to plant tobacco. The young men tell Lame Knee to take away the chief's wife. He
27 holds her when she comes to draw water. The chief is told that Lame Knee is holding
his wife. He sends repeatedly, ordering him to let her go, but Lame Knee refuses.
28 Then the chief cuts off Lame Knee's head, which rolls away smiling. He cuts off
his arms and his legs. When the people are asleep, they hear the voice of Lame
Knee, who has come back to life. He kills the chief and marries his wives.

28 49. The Youth who Killed the Chiefs [2] (No. 21).—The daughter of an old man
is married to a chief, who kills all her sons, while he allows her daughters to live.
29 The chief hunts buffaloes, but is stingy, and does not give any food to his parents-in-law. The woman has a son, but conceals the fact from her husband.[3] When the

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[1] Blackfoot (Wissler PaAM 2:143).

[2] Arapaho (FM 5:298).
Blackfoot (Wissler PaAM 2:53; Grinnell, Lodge Tales 29).
See also Dakota (Riggs CNAE 9:101); Omaha (Dorsey CNAE 6:48).

[3] See RBAE 31:857.

boy grows up, the woman tells her father to shoot a buffalo cow. The chief demands it,
but the woman's father refuses to give it up. When the chief tries to kill the woman's 30
father, her son shoots him. The youth enters the chief's tent, kills his wives,
and gives the tent to his mother. He goes traveling, and reaches a village in which
the people are hungry. A woman gives him a little to eat; and when he is not satis- 31
fied, she tells him that the chief is rich but stingy. The youth goes into his tent.
The chief becomes a rattlesnake, which he kills. Then he gives meat to the people.
He goes down the river to another village, where the same happens with the Grizzly- 32
Bear chief. He goes on down the river, and the same happens to the Buffalo chief. 33

50. LITTLE SUN (No. 71).—The chief at Fish Hawk Nest, Crazy Old Woman, wants 249
to go to war, and calls for a runner. Little Sun offers to go. He starts when the people
begin to play ball in the afternoon. He arrives at the place to which he had been sent,
which is far distant, before the people stop playing ball in the evening. He arrives
dragging his blanket. He tells Chief Not Sitting Down Long what is wanted. He tells 251
the chief that his people are to work for three days preparing bows and arrows, and
then to start. They are to meet at Low Hills. In the afternoon Little Sun starts
back, dragging his blanket, and arrives at Fish Hawk Nest in the evening. After
four days they start, and meet at Low Hills at noon. Among the warriors are Pipe
Lighter and his friend. They are hungry. Pipe Lighter shoots at a burl on a tree, 253
which is transformed into a bear. The first time his arrow strikes, it sounds like wood.
The second time he kills the bear. The people are afraid of him. When the people
are hungry again, his friend spears a piece of wood in the water, which is transformed
into a charr. The first time he strikes it, it is wood; the second time, it is a fish. In the
evening they reach the village of their enemies. Two scouts, Lamb Hat and Raven 255
Hat, go out and see the village of the enemy. The people (except one man, who is
suspicious) think they are animals. Lamb Hat transforms himself into a lamb, and 257
is able, with the other warriors, to go down a slope of loose stones without making
any noise. Crazy Old Woman's son, Rattling Claws, goes with Not Sitting Down Long,
who captures Chief Hare Lip, and shouts that he is holding him. Rattling Claws
counts coup for the chief. Early in the morning all the enemies have been killed.
The one man, who had been suspicious, keeps away. In the morning he sees that 259
the village has been destroyed. The warriors spare him and let him carry the news
back to his people. While the warriors are going back, Rattling Claws brags, and
says that Chief Not Sitting Down Long counted coup for him. The chief becomes
angry, and wishes him to be killed by a grizzly bear. They arrive at Fish Hawk Nest,
Rattling Claws going ahead, indicating that he is chief warrior. Chief Crazy Old
Woman tells them to rest and then to go out hunting. Rattling Claws and one of his 261
elder brothers go hunting bighorn sheep. The elder brother tries to frighten him,
saying that he is being pursued by a bear. When a grizzly bear is really coming, and
the elder brother warns Rattling Claws, he does not believe him, and is killed by the
bear. This is due to the wish of Chief Not Sitting Down Long, whom he had offended

51. PINE CONE (No. 72).—Two friends, Lamb Hat and Wolverene Hat, are hunting 261
mountain goat. When enemies come, the one transforms himself into a mountain 263
goat, which climbs the steep mountain. The other one becomes a wolverene, and
runs back along a ledge upon which they are standing. The enemies pursue them,
and the friends reach an old man named Pine Cone, who is hunting muskrats. They
warn him, but he disbelieves them. When he sees the enemies coming, he hides, and 265
puts his blanket over a figure made of rushes, intending to deceive the enemies. The
enemies find him, and he tries to shoot them. His arrows hit them, but do not pierce
them. His last arrow has no point, and with it he kills one of the enemies, who then
attack him. He tries to ward off their arrows with his bow, but is killed. The ene-
mies go back. When the people of the two friends reach the lake, they find the body
of Pine Cone.

267 52. The Kuyo′kwe (No. 73).—The people are moving camp, and a woman is left
behind boiling bones. The Kuyo′kwe arrive and look into the tent. They enter,
take off their clothing, and the woman makes a fire for them and gives them to eat.
She throws melting fat into the fire, which startles the Kuyo′kwe. She takes this
269 opportunity to run away. She carries a torch. The Kuyo′kwe pursue her. She
reaches a cliff and throws down the torch, while she herself jumps aside.[1] The
Kuyo′kwe believe that they are still following her, and fall down the precipice. The
woman follows the people, and tells her son to take the property of the dead enemies.
Thus the boy becomes a chief.

269 53. The Great Epidemic (No. 74).—During an epidemic all the people die. One
man only is left. He travels from one camp to another, trying to find survivors.
271 He sees some tracks, and thinks that some people must have survived. He notices
what he believes to be two black bears, follows them, and finds a woman and her
daughter. He marries first the woman, then her daughter, and the present Kutenai
are their descendants.

273 54. The Giant (No. 75).—The people in a village are eaten by a Giant. An old
couple live at the end of the village. The Giant enters their tent, and says that he
will eat them in the morning. The old woman wakes up. She calls her husband,
who cuts off the Giant's head.

26 55. The Man and the Wasps (No. 19).

33 56. The White Man (No. 22).—A white man is chopping off a branch on which he
is sitting. He is warned, but continues until he falls down.

34 57. The Frenchman and his Daughters[2] (No. 23).—A Frenchman has three
daughters. When walking in the woods, he finds a stump, which is the home of the
Grizzly Bear. The Grizzly Bear demands to marry the Frenchman's daughter. He
35 takes the eldest daughter to the stump. She marries the Grizzly Bear, but runs away
in the evening because she is afraid. The same happens with the next daughter.
36 The third daughter goes to the Grizzly Bear and stays with him. The young woman's
mother goes to see how she fares. During the night the Grizzly Bear is invisible. In
the morning she sees him again.

279 58. The Mother-in-law Taboo (No. 77).—The men were ashamed to talk to their
mothers-in-law. Only those who disliked their mothers-in-law talked to them.

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[1] Blackfoot (Uhlenbeck VKAWA 13:171, 197).
Kaska (Teit JAFL 30:431).
Shoshoni (Lowie Pa AM 2:273).
Ts'ets 'aut (Boas JAFL 10:45).
Ute, Uinta (Mason JAFL 23:316).

[2] See Bolte und Polívka, Anmerkungen zu den Kinder- u. Hausmärchen der Brüder Grimm, 2: 229.

IV. VOCABULARY

The following vocabulary contains a selection of the more important stem-words, prefixes, and suffixes, together with examples showing the use of these stems. So far as possible, these examples have been taken from the texts. The Kutenai-English vocabulary has been arranged in such order that sounds which are closely related stand near together. The order selected is, vowels, labials, dentals, palatals, velars, laterals. This results in the following order of sounds:

a	*y*	*p*	*t*	*k̄*	*ł*
ι, *i*	*w*	*p!*	*t!*	*k̄!*	
o, *u*, *ʋ*	*h*	*m*	*s*	*q*	
			ts	*q!*	
			ts!	*x*	
			n		

The long lists of nouns beginning with a_a‘*k*- have been placed together. I have embodied in this list a long list of nouns collected by Dr. Chamberlain, which I have not checked. I have kept these separate, because it is impossible to distinguish between a_a‘*k̄!*-, a_a‘*k!*-, a_a‘*q*-, a_a‘*q!*-.

In the verbal forms I have generally given the stem without ending and without prefix. This is indicated by hyphens at the beginning and at the end of the word. Prefixes have been marked by a following hyphen and the abbreviation pr., although they may also take verbal prefixes. Suffixes have been marked by a preceding hyphen and the abbreviation suff. References are to page and line of the preceding texts; 256.161, for instance, means p. 256, line 161. Words marked Kel. were obtained from a young Lower Kutenai named James Keluwat; those marked Aitken were collected by Mr. Robert T. Aitken, who accompanied me part of the time I spent among the Kutenai.

KUTENAI-ENGLISH

a· oh!

a- pr. out of. (See *an-*, *ak-*)

-a- verbal stem 256.182

-ai- > *-as*+*n* (see *-as-* two)

(n')ao·'k!^{u}*e·* the one, the other 64.120. (See *ok!*^{u}*-*)

-ay- to steal, to cheat 38.8; 244.7

-awut- to shout for joy 188.44
-apak!ɩn- to pin, to stick into 138.244; 170.105
-apɩs- to be straight 174.224
apko·k!u head of tent 134.174
am·a·k land, country 76.73
(*a·ma′le·t* post 94.157 [perhaps a_aʿ*-male·t*])
at but, however
-at- to name 122.56
ata- pr. above 256.161. (See *na′*$_a$*ta*)
-as- to be two 236.129
ats- pr. stealthily, secretly 180.32
atsa·′wats! husband's brother 122.44
a′tse· brother's wife
a′tso pottery dish, kettle, bucket 32.12
(a_aʿ*tsu·′la* bag 17.5 [perhaps a_aʿ*k-tsula*])
-atskup- to break wind 48.40
ats!po· wolverene 74.19
ats!mil great-grandfather 278.12
an- pr. out of (away from speaker) 178.13
aɩn- pr. more 56.10
a·′na necklace 214.61
a′n’an magpie 4.15
-anax̣a′m- to go out 90.59
-anax̣aka- to go to war (= to go out for something?) 76.72
-anax̣e· to hunt (= to go out?) 124.67
-anɩk!e·- to be heavy 128.45
-antsa- to practice witchcraft 76.82
antsu- pr. behind 202.274
-a′nx̣o- to reach, to overtake
ak- pr. out of (toward speaker) 180.37
akamɩn- pr. around 136.231
a_aʿ*k-* prefix of noun[1]
a_aʿ*ma′le·t* tent pole, post
a_aʿ*tsu·′la* bag 17.5
a_aʿ*ka′wu* tent cover
a_aʿ*kawu′k!o·* parting of hair
a_aʿ*ka′mal* corral (*-kamal*)
(*akamɩn-* around. [See in alphabetical order preceding this group])
a′$_a$ʿ*ka·mt* belt 74.27 (*-ka·mt*)
a′$_a$ʿ*ka·k* water hole 38.9
a_aʿ*ka′k!o·* trap 162.42
a_aʿ*kaqlɩ′lna·m* eye 4.14 (*-qlil*)
a_aʿ*ka′q!ne·* face 72.5 (*-q!ne·*)
a_aʿ*kax̣apa′kna·m* orbit 182.20 (*-x̣apak*). (See a_aʿ*kɩnɩl·alax̣apa′kna·m*)
a_aʿ*kax̣a′pqle·* rapids, cascade 154.226, 235 (*-x̣apqle·*)
a_aʿ*kax̣mala′na·m* flesh 42.37 (*-x̣ma-la*)
a_aʿ*ka·l* bag
a_aʿ*key* hand 142.36 (*-hey*)
a_aʿ*kɩt.la′na·m* tent 11.4 (*-t.la*)
a_aʿ*kɩts* tent pole, stick 14.14 (-[*ɩ*]*ts*)
a_aʿ*kɩtsk!a′la·k* branch of a tree 33.9 (*-tsk!a·-lak*)
a_aʿ*kɩ′tsqa* fish trap 176.253 (*-kɩts-*)

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[1] All nouns of this group have been entered here, because in many cases the exact form of the stem has not been ascertained.

a$_a$ʻk- prefix of noun
a$_a$ʻkᴇtsq!ahe'yna·m finger (*-ts-q!a-hey*)
a$_a$ʻkᴇtsq!aekama'lak talons of birds (*-ts-q!a-hey*[?]*-ka-malak*)
a$_a$ʻkᴇtsq!a'kna·m toe (*-ts-q!a-k*) Kel.
a$_a$ʻkᴇtsq!a'kam a root found in swamps (Aitken)
a$_a$ʻkᴇtsq!alu'pta·k hoof of deer or cattle
a$_a$ʻkᴇtsla'$_a$me· plain
a$_a$ʻkᴇtslaq!o''na berry cake (Aitken)
a$_a$ʻkᴇ'ts!qa·l bark of tree (*-ts!qal*)
a$_a$ʻkᴇts!ka'ki·l coal (*-ts!kakil*)
a$_a$ʻkᴇts!la'e·n tree 3.9 (*-ts!lae·n*)
a$_a$ʻkᴇnᴇ'k!na·m thigh, parents 98.244
a$_a$ʻkᴇnᴇl·alax̣apa'kna·m orbit 274.30. (See *a$_a$ʻkax̣apa'kna·m*)
a$_a$ʻkᴇno·malnoka·'kna·m embroidered vest (Aitken)
a$_a$ʻkᴇnɔ'm·o·k! cliff 2.4 (*-nɔm·ok!*)
a$_a$ʻkᴇnoka'kna·m rib 80.189 (*-nokak*)
a$_a$ʻkᴇnusu'k!po·n place with scattered trees 72.74 (*-nusuk!po·n*)
a$_a$ʻkᴇnu'kwe$_i$t pitfall 190.33
a$_a$ʻknukx̣ume·k it is rock 112.80
a$_a$ʻkᴇnoq^{u}a'$_a$ko pitchwood, torch 136.221; 266.36 (*-nuq^{u}a-ko*)
a$_a$ʻkᴇnuqo'yka·k fist (*-n*[*u*]*-qoyka-k*). (See *a$_a$ʻqo'ytka·k* wrist)
a$_a$ʻkᴇnu'qle· tomahawk 80.173
a$_a$ʻkᴇnuqle'et prairie 192.60 (*-nuq-leet*)
a$_a$ʻkᴇnoq!ota'tit a small hawk
a$_a$ʻkᴇnu'q!yuk ya'q!e·t tobacco seeds (*a$_a$ʻkᴇnu'q!yuk* flower Kel.)
a$_a$ʻkᴇnuq!ma'$_a$na bird's tail 152.181
a$_a$ʻkᴇnuq!la'nuk flat stones 170.117 (*-nuq!la-nuk*). (See *a$_a$ʻkᴇkts!la'nuk*)
a$_a$ʻkᴇnuq!la·nu'k!^{u}e·n sharp, flat stones
a$_a$ʻkᴇnuq!^{u}la·k!a'$_a$ko· plank, board 170.125
a$_a$ʻkᴇnuq!^{u}lox̣ona·'tᴇt a small, gray bird
a$_a$ʻkᴇnuqlo'la·m bald-headed eagle
a$_a$ʻkᴇnux̣o'$_u$nuk brook 162.37 (*-nux̣onuk*)
a$_a$ʻkᴇnu'la·m snake 52.10
a$_a$ʻkᴇnu'łma·k marrow 15.14 (*-nułmak*)
a$_a$ʻkᴇnmi'tuk river 30.8 (*-nmit-uk*)
a$_a$ʻkᴇnku'ma·l (buffalo) calf
a$_a$ʻkᴇnk!a'$_a$lik toe (probably *a$_a$ʻkᴇnq!a'lᴇk* [*-nq!a* point; *-lᴇk* foot])
a$_a$ʻkᴇnk!u'ma·l cradle 112.43 (*-nk!umal*)
a$_a$ʻkᴇ'nqa·t fat on top of tail of bighorn sheep 258.239
a$_a$ʻkᴇ'nqa·n (*a$_a$ʻkᴇ'nq!a·n* ? Kel.) top
  a$_a$ʻkᴇnqanu'qla·m crown of head
a$_a$ʻkᴇnqa·'lna·m forehead
a$_a$ʻkᴇ'nqo· frame of tent
a$_a$ʻkᴇnqo·'wa wing, feather 74.49 (*-nqowa*)
a$_a$ʻkᴇnqu'm'yu shoulder
a$_a$ʻkᴇ'nqo·l stem of tobacco plant
a$_a$ʻkᴇnq!a'wo·k stick 118.192 (*-nq!a-wok*)
a$_a$ʻkᴇnq!a'qa arrow point 264.68 (*-nq!a-qa*)
a$_a$ʻkᴇnq!a'qa·t fish tail (*-nq!a-qat*)
a$_a$ʻkᴇnq!a'łqa sinew 74.26
a$_a$ʻkᴇnq!u'ts·ak fawn 172.165
a$_a$ʻkᴇnq̣!u'ko· fire 38.4 (*-nq!u-ko·*)
a$_a$ʻkᴇnx̣amułu'ła·k a piece of dried meat 230.11
a$_a$ʻkᴇnłu'mᴇn arm above elbow
a$_a$ʻkᴇnłqa'yka·k whirlpool

a$_a$ʻk- prefix of noun
(*-akɩk-* see in alphabetical order following this group)
a$_a$ʻkɩkɩnqowax̣oniyi′e·s flapping of wings (*-k-nqowa·x̣o-me·k*)
a$_a$ʻkɩ′kpuk! backside 18.7 (*-kpuk!*)
a$_a$ʻkɩkts!ła′nuk flat stone 64.84 (*-k-tsł!a-nuk*). (See *a$_a$ʻkɩnuq!ła′nuk*)
a$_a$ʻkɩkne′ła·m hair rings made of brass spirals
a$_a$ʻkɩkqapx̣oniyi′e·s flapping of wings (*-k-qa[p]-x̣o-me·k*)
a$_a$ʻkɩkqłałanmi′tuk bend in river (Aitken) (*-k-qłała-nmit-uk*)
a$_a$ʻkɩkqłaˋłałe′ɩt hollow place in ground (*-k-qłała-łeɩt*)
a$_a$ʻkɩkqłaˋławuqłe′ɩt hollow place in mountain side (*-k-qłała-wuq-łeɩt*)
a$_a$ʻkɩkqłaˋłak!aqłu′nuk hollow place with dry timber 260.2 (*-k-qłała-k!aqłunuk*)
a$_a$ʻkɩk.łe′yam name 76.101 (*-k.ł-e·yam*)
a$_a$ʻkɩk.łite′yam noise 148.99 (*-k.łɩt-e·yam*)
a$_a$ʻkɩk.łu′na·m village, town 31.10 (*-k.łu*)
a$_a$ʻkɩq!ye·t talking 138.275
a$_a$ʻkɩłałaqu′no·k cave under water 80.152 (probably *a$_a$ʻkɩqłałaqu′nok*, from *a$_a$ʻk[ɩ]-qłała-qu-nuk*)
a$_a$ʻkɩłɩ′nqan cyclone, dust storm
a$_a$ʻkɩ′łwey heart, mind, innermost part 62.49 (*-łwey*)
a$_a$ʻkɩ′łma·k! cherry (Prunus demissa) 6.11 (*-łma·k!*)
a$_a$ʻkɩłmi′yɩt sky 72.12 (*-łmiyɩt*)
a$_a$ʻkɩłno′hos star 17.9 (*-łnohos*)
a$_a$ʻkɩłk!aku′ko·t season 180.23 (*-łk!aku-kut*)
a$_a$ʻkɩłq!a′nił song Kel.
a$_a$ʻkɩłq!an·otsa′ko ma$_a$k! burnt bone. (See *a$_a$ʻq!ono′$_u$ko·*)
a$_a$ʻkɩłq!aku′pk!o· fence post, rail
a$_a$ʻkɩłq!a′łukp bunch of dew hoofs of deer 216.111 (*-łq!ał-ukp*). (See *a′$_a$ʻkukp* claw, finger nail)
a$_a$ʻkɩłq!ałuq!pwaq! (*a$_a$ʻkɩłkału′kwak*) a black bird with white spots, size of a robin (Aitken)
a$_a$ʻkɩ′łx̣o· body Kel
(*-ako$_u$-* see in alphabetical list following this group)
a$_a$ʻkowa′sk!o· place for drying meat 272.9 (*-was-k!o*)
a$_a$ʻko·′wał onion
a$_a$ʻkowa′łwo·k birch (*-wo·k* tree, wood)
a$_a$ʻkuwuk.łe′ɩt mountain 76.97 (*-wuk-łeɩt*)
a$_a$ʻkumaqłɩ′łna·m eyelashes (*-qłił* eye)
a$_a$ʻku′me· wind
a$_a$ʻko′mo· fruit of Viburnus opulus
a$_a$ʻkumłe′ɩt frost (*-łeɩt* country, weather)
a$_a$ʻko′$_u$nał three-pointed fish spear
a$_a$ʻko′$_u$ka·k neck
a′$_a$ʻkukp claw, finger nail 58.20 (*-ukp*)
a$_a$ʻkuktsɩ′ke·n bladder 64.100
a$_a$ʻkuk.łako′wum locust 1.7
a$_a$ʻkok!^{u}atsɩ′nko· hair ribbon, worn in front 126.15
a$_a$ʻkok!^{u}a′tswum cinch (*-wum* belly)
a$_a$ʻkok!^{u}atsk!a′k!o· ear ornament 130.103
a$_a$ʻkok!^{u}atsɩtsq!a′yna·m finger ring (*-ɩts-q!a-hey*)
a$_a$ʻkok!^{u}atska′łma bridle, halter
a$_a$ʻko$_u$k!ała′$_a$kna·m back (*-k!a-łak*)
a$_a$ʻkok!upło·′łał red cedar
a$_a$ʻku′k!pa·k heel (*-k!p-a·k*)
a$_a$ʻkuk!pax̣ma′ko· firebrand 210.454

a_a*‘k-* prefix of noun
  a_a*‘kuk!p*^{ε}*'ka·m* root 10.12
  a_a*‘ku'k!pma·k!* ear ornament 98.214 (*-k!p-ma·k!*)
  a_a*‘kuk!pla‘'mka·'kna·m* nape of neck 114.99 (*-k!p-ła'm-ka·k*)
  a_a*‘kuk!plɛ'ɩt* foot of mountain 224.131 (*-k!p-łeɩt*)
  a_a*‘ku'qwa·t!* ear (*-qwa·t!*)
  a_a*‘ko'q*$_{u}$*wit!* bottle (also place name) 260.3
  a_a*‘ko'q*^{u}*ma·ł* rattle
  a_a*‘kuqmo·'ko·* ashes Kel
  a_a*‘ku'qtna·m* intestines 11.14
  a_a*‘kuqsała'na·m* nose 11.11 (*-qsała*)
  a_a*‘ku'qła* skin 210.448 (*-qła*)
    a_a*‘ku'qła'nt* clothing 9.3
  a_a*‘kuqła'wo* fish line, fish hook 38.14; 39.2
  a_a*‘ku'qła·'m* hair (*-qł*[?]*-ła'm*)
  a_a*‘kuqła'ła*$_{a}$*k·* buffalo drive (*-qłała* hollow in ground) 204.307
  a_a*‘ku'qle·* horn 3.10 (*-qle·*)
  a_a*‘kuqłɛ'et* an edible root (?) 248.20. (See a_a*‘kuq!łe'et*)
  a_a*‘kuqłɩk!a'łna·m* calf of leg 190.9 (*-qłɩk!ał*)
  a_a*‘kuqłu'pe·n* young tree 188.19 (*-qłupɩn*)
  a_a*‘kuqło·łaxa'na·m* beard Kel.
  a_a*‘ku'q!*^{u}*a·ł* rice (a_a*‘q!u'qa·ł* ?)
  a_a*‘ku'q!o·* strawberry (a_a*‘q!u'ko·* ?)
  a_a*‘kuq!yumɩ'n·a* side hill 204.320 (*-q!yu-mɩn·a*)
  a_a*‘kuq!yu'muk!* cliff 102.323 (*-q!yu-muk!*). (See a_a*‘kɩnʊ'm·o·k!*)
  a_a*‘kuq!yuk!ałaxwe'et* doorway 94.147 (*-q!yu-k!a-łaxweet*)
  a_a*‘koq!yułe'et* mountain 46.7 (*-q!yu-łeet*)
  a_a*‘kuq!mʊ'ko·* ashes 10.10 (*-q!mʊ-ko*)
  a_a*‘kuq!no'k*^{u}*at* nest 114.101 (*-q!nok*^{u}*at*). (See a_a*`qo·'q*^{u}*a*
  a_a*‘ku'q!nuk* lake 44.12 (*-q!nuk*)
  a_a*‘kuq!łayɩ't!in* corpse 5.3
  a_a*‘kuq!ła·'m* hair. (See a_a*‘ku'qła·'m*)
  a_a*‘kuq!łɛ'et* berry, fruit 172.170 (*-q!-łeet* ?)
  a_a*‘ku'q!łi·ł* stripe, painting, writing 224.124 (*-q!łił*)
  a_a*‘koxni'yam* firewood 124.102
  a_a*‘ko'ła* pipe stem 78.124
    a_a*‘kuła'wo·k* pipe-stem wood (Alnus incana)
  a_a*‘ku'łats* penis 102.325
  a_a*‘ku'łak* body, meat 2.7
  a_a*‘ku'ła·ł* leaf of pine; green boughs 16.6; 240.235
  a_a*‘k*$_{i}$*yu'kwa* war bonnet 192.50
  a_a*‘kwi'yat!* side 142.22 (*-wiyat!*)
  a_a*‘kwɩt!* wing, shoulder 98.251
  a_a*‘kwi·t!* ice
  a_a*‘kwi'tsa·k* elbow, ankle, wrist, knuckle
  a'$_{a}$*‘kwum* belly (*-wum*)
  a'$_{a}$*‘kwo·k* bark for canoe
  a_a*‘kwak*^{u}*a(ɩ'se·s)* its bushes 92.112
  a_a*‘kwo'q!ła* dried skin
  a_a*‘kpɩ'tsna·m* food (*-pɩts*)
  a_a*‘kma'na·m* trail 68.68 (*-ma*)
    a_a*‘kma'e·s xa'*$_{a}$*łtsɩn* (=dog's trail) Milky Way
  a_a*‘kma'k!tsuk* yellow fluid 220.28 (*-mak!ts-uk*)
  a_a*‘kma'q!a·n* egg, testicle 102.309 (*-maq!an*)

a$_a$*ʻk-* prefix of noun
(*-akme-* see in alphabetical order following this group)
a$_a$*ʻkmɩnuqłu′nuk* white stone 88.13 (*-mɩnqłu-nuk*)
a$_a$*ʻkmoq!o·′ma·ł* tobacco 62.44
a$_a$*ʻkmox̣o′na·m* seat 192.66 (*-mo-x̣o*)
a$_a$*ʻkmŏlu′pu·q* lungs
a$_a$*ʻktaptse′*$_i$*kna·m* forearm 7.11 (*-taptse*$_i$*k*)
a$_a$*ʻkɩnuqtaptsɩ′k*$_i$*na·m* elbow
a$_a$*ʻkɩnkataptsɩ′k*$_i$*na·m* wrist
a$_a$*ʻkte′*$_i$*mo·* whetstone, strike-a-light 76.105 (*-tė*)
a′$_a$*ʻksaq!* leg 3.13 (*-saq!*)
a$_a$*ʻktsa′mał* knife 106.383
a$_a$*ʻkts!ɩ′ka* rawhide strap 96.193
a$_a$*ʻknenmo′x̣o* act of falling 170.124 (*-nɩn-mo-x̣o*)
(*ak*$_i$*nɩk!* see in alphabetical order following this group)
a$_a$*ʻknu′łma·k* marrow 15.12 (*-nułmak*). (See *a*$_a$*ʻkɩnu′łma·k*)
a$_a$*ʻkx̣a′ska·k* breast piece of game 260.8
a′$_a$*ʻk.ła·ʼm* head 192.73 (*-ła·ʼm*)
a′$_a$*ʻk.ła·t!* arm 180.55 (*-łat!*)
a′$_a$*ʻk.łak* back 264.85
a$_a$*ʻk.łaqpɩ′sqap* tripe 15.12
a$_a$*ʻk.ła′x̣we·* valley
a$_a$*ʻk.ła′x̣we·k!* pit for cooking 44.2 (*-łax̣we·k!*)
a$_a$*ʻk.łe′*$_i$*te·t* property 90.38
a$_a$*ʻk.łetsate′yam* dream (*-łe*$_i$*ts-at-eyam*)
a$_a$*ʻk.łɩ′kna·m* foot, tracks 142.38 (*-łɩk*)
(*-ak.łe·t* see in alphabetical order following this group)
a′$_a$*ʻk.ło·* snow 126.22 (*-łu*)
a′$_a$*ʻk.ło·mʼ* bat 74.51
a$_a$*ʻk.łuma′na·m* throat 274.32 (*-łuma*)
a$_a$*ʻk.łu′ma·k* cottonwood
a$_a$*ʻk.łuk.łe′et* noise 168.81 (*-łuk-łeet*)
a$_a$*ʻk.łuktsum·o′ɩn* wound 224.107
a$_a$*ʻk.ło′*$_u$*k!wa* shadow 116.144
a$_a$*ʻk!* arrow 72.3
a′$_a$*ʻk!wo·k* arrow wood, service-berry wood 92.85
a$_a$*ʻk!ayukwa′*$_a$*na·m* hat 88.54 (*-k!ayukwa*)
a$_a$*ʻk!awats!e′*$_i$*ko·* graveyard
a$_a$*ʻk!a′*$_a$*me·* hole, pit 192.37 (*-k!ame·*)
a$_a$*ʻkamɩ′n·a* valley 14.13
a$_a$*ʻkasłaka′kna·m* nostril
a$_a$*ʻk!ano′*$_u$*ko·* sharp stones 82.25
a$_a$*ʻk!anu′łe·k* rough, sharp stone (*-k!anu′łek*)
a$_a$*ʻk!a′nqo·(t)* smoke hole 9.12
a$_a$*ʻk!aku′x̣a* drinking-place 74.48
a$_a$*ʻk!a′*$_a$*kpo·k!* hips
a$_a$*ʻk!ak.łu′nuk* place with dry trees 72.69 (*-k!a-k.łunuk*)
a$_a$*ʻk!aq* hole in ice 88.5. (See *a′*$_a$*ʻka·k*)
a$_a$*ʻk!a′qayt* snowshoes 128.45
a$_a$*ʻk!aqła′ha·ł* swamp
a$_a$*ʻk!a′*$_a$*q!yu* leg part of skin 196.123
a$_a$*ʻk!a′łak* shore
a$_a$*ʻk!ałaka′kna·m* navel
a$_a$*ʻk!ała′x̣ɩkp* anus 96.169

- *a*$_a$*ʻk-* prefix of noun
  - *a*$_a$*ʻk!alax̣uwc'et* doorway 96.191
  - *a*$_a$*ʻk!alc'et* largest rivers
  - *a*$_a$*ʻk!alu'k*^{u}*il* tracks in snow 122.13
    - *a*$_a$*ʻk!alu'ko* trail in snow 218.133
  - *a*$_a$*'k!alma'na·m* mouth 64.102 (*k!a-lum*)
  - *a*$_a$*ʻk!a'*$_a$*lmo·k* hoop 146.57
  - *a*$_a$*ʻk!almok*^{u}*a'et* light 156.279
  - *a*$_a$*ʻk!o'ne*$_i$*s* saddle
  - *a*$_a$*ʻk!u'nka·k* nose, beak 164.82 (*-k!un-ka·k*)
  - *a*$_a$*ʻk!watsq!a'yna·m* finger ring (*-k!wa-tsq!a-hey*)
  - *a*$_a$*ʻk!ma'ma·l* cheek
  - (*ak!lan*)} (see in alphabetical order at end of this group)
  - (*aqa*) }
  - *a*$_a$*ʻqa'ox̣ał* otter
  - *a*$_a$*ʻqayɛ'nme·k* wave
  - *a'*$_a$*ʻqat* tail (*-qat*) 164.82
  - *a*$_a$*ʻqa`tik.łu'k*^{u}*a* leggings 266.19
  - *a*$_a$*ʻqatwu'młat* coat 1.8 (*-qat-wum-łat*)
  - (*a*$_a$*qa't!-* see in alphabetical order at end of this group)
  - *a*$_a$*ʻqatskana'mke·* joint
  - *a*$_a$*ʻqa'tsko·* flint 104.371
  - *a*$_a$*ʻqanq!yumɛ'n·a* hillside (a place name) 94.135 (*-qan-q!yu-mɛn·a*)
  - *a*$_a$*ʻqanlɛknatɛtx̣ai'yam* bed
  - *a*$_a$*ʻqax̣apk.ła't!na·m* armpit (*-qax̣a-pk-łat!*)
  - (*aqa* [*l*]- see in alphabetical order at end of this group)
  - *a'*$_a$*ʻqał* cloud
  - *a*$_a$*ʻqała''mła* scalp (*-qa-ła'm-ła*)
  - *a*$_a$*ʻqałwi'yat!* side of body
  - *a*$_a$*ʻqałpałne'yam* historical tale 126.117 (*-qał-pał-me·k*)
  - *a*$_a$*ʻqałq!anox̣wa'te·* myth 142.1 (*-qał-q!anox̣wate*)
  - *a*$_a$*ʻqeya'młapskak.łe.ɛ'tske·* name of place near Nelson
  - *a*$_a$*ʻqo'ytka·k* wrist (?). (See *a*$_a$*ʻkɛnuqo'yka·k* fist)
  - *a*$_a$*ʻqo'wat* fur, hair 208.410 (*-q*$_u$*wat*)
  - *a*$_a$*ʻqu'pa·t!* bud
  - *a*$_a$*ʻqo'pał* cone of pine or larch 264.101
  - *a*$_a$*ʻqu'ta·l* ax 15.10
  - *a*$_a$*ʻqonakɛ'łmak!* limb (*-mak!* bone)
  - *a*$_a$*ʻqunk!a'la·k* fog
  - *a*$_a$*ʻqoka'pma·l* infant (until the time when it is taken off the cradle board)
  - *a*$_a$*ʻqu'kam* fringes (*-qukam*)
  - *a*$_a$*ʻqoku'wum* housefly
  - *a*$_a$*ʻqok.ła·'k!o* saddlebag
  - *a*$_a$*ʻqo'k!a·m* beaver holes in water 130.91 (*-k!am*)
  - *a*$_a$*ʻqo·'qoł* bark rope
  - *a*$_a$*ʻqu'q!wuk* spruce-bark basket
  - *a*$_a$*ʻqo·'q*^{u}*at* nest. (See *a*$_a$*ʻkuq!no·'*^{u}*at*)
  - *a*$_a$*ʻqu'qwat!* (or *a*$_a$*ʻku'qwa·t!*) ear
  - *a'*$_a$*ʻquqt* entrails 232.66
  - *a*$_a$*ʻqo*$_u$*q!lɛ'lup* foam 184.45
    - *a*$_a$*ʻqo*$_u$*q!lɛlupɛnqo'wa* insides of quills
  - *a*$_a$*ʻqux̣ma'nuk* gray stone 94.138 (*-qux̣ma-nuk*
  - *a*$_a$*ʻqo·l* calf of leg (*-qo·l*)
  - *a*$_a$*ʻqo·ła'*$_a$*ka·* a place name 104.353

a$_{a}$*ʻk-* prefix of noun
a$_{a}$*ʻqo*$_{u}$*ła′qpιk* leaf 222.69
a$_{a}$*ʻqoła′qpe·s* Apocynum cannabinum
a$_{a}$*ʻqo*$_{u}$*ła′kpe·kna′na* Salix desertorum
a$_{a}$*ʻqu′lum* parflèche 128.42
a$_{a}$*ʻqulu′k!pko·* stump 2.11 (*-qulu-k!p-ko*)
a$_{a}$*ʻqwatq!ałιka′kna·m* eyebrow
(*-aqte·* see in alphabetical order at end of this group)
a′qto· black bear, one year old
(*-aqtuq!*^{u}) } (see in alphabetical order at end of this group)
(*aqsa-*) }
a$_{a}$*ʻqsuˋk!*^{u}*itna′mu* summer 100.268
(*aqts-*) }
(*aqts!ιx̣mała-*) } (see in alphabetical order at end of this group)
(*-aqnιts-*) }
a′$_{a}$*ʻq*$_{a}$*nuk* anvil 216.99 (*-q*$_{a}$*-nuk* ?)
(*a′qła*) }
(*-aqłuk!-*) } (see in alphabetical order at end of this group)
(*aq!a*) }
a$_{a}$*ʻq!asak* edge (see also *aq!as* in alphabetical order at end of this group) 98.220
a′$_{a}$*ʻq!a·n* handle
a$_{a}$*ʻq!a′na·k* knee 80.170; remains of broken bones 64.109
a$_{a}$*ʻq!a′nuk* deep water
a$_{a}$*ʻq!anuk.łe′et* prairie on side of hill 182.62 (*-q!an-uk-łeet*)
a$_{a}$*ʻq!a′nkme·* island
a$_{a}$*ʻq!ankι′tsqa* beaver dam 130.90
a$_{a}$*ʻq!anqats!ła′e·n* place with thick trees 72.72 (*-q!an-qa-ιts!łae·n*)
a$_{a}$*ʻq!a′nq!ak* notch of arrow 72.16
a$_{a}$*ʻq!a′nq!me·wae·k* throat (?) (*a*$_{a}$*ʻq!*$_{u}$*wa′e·k* windpipe [?])
a$_{a}$*ʻq!a′nłup* milt of fish
a$_{a}$*ʻq!anłupx̣*$_{a}$*ma′ko·* lump, wart
(*a*$_{a}$*ʻqako*^{u}*-* see in alphabetical order at end of this group)
a′$_{a}$*ʻq!a·ł* gloves
a$_{a}$*ʻq!a′le·* antlers 124.99
a$_{a}$*ʻq!ałιka′kna·m* eyebrows 78.130 (*-q!ałιk*[*ak*]). (Also *a*$_{a}$*ʻq!watq!aˋłιka′kna·m*)
a$_{a}$*ʻq!o·′wuk!* thigh
a$_{a}$*ʻq!u′ta·ł* fat 2.7
a$_{a}$*ʻq!utsa′ne·k* passer-by (not used in modern speech) 60.15
a$_{a}$*ʻq!utsk!a′łakna′na* little twig 222.69. (See *a*$_{a}$*ʻkιtsk!a′ła·k*)
a$_{a}$*ʻq!uma′*$_{a}$*wo·k* willow
a$_{a}$*ʻq!u′na·n′* tooth 188.16
a$_{a}$*ʻq!onakι′łma·k!* (or *a*$_{a}$*ʻqonakι′łma·k!*) limbs 240.227
a$_{a}$*ʻq!u′na·q* white blanket 174.222 (*a*$_{a}$*ʻq!u′nał*)
a$_{a}$*ʻq!*$_{u}$*ka′ma·ł* travois 29.2
a$_{a}$*ʻq!ono′*$_{u}$*ko· no′*$_{u}$*k*$_{u}$*ey* burnt stones 236.125. (See *a*$_{a}$*ʻq!a′na·k*)
a$_{a}$*ʻq!u′ko·* strawberry, raspberry
a$_{a}$*ʻq!ok.łu′pqa* small feathers, bird's down 86.19
a$_{a}$*ʻq!uk.łu′mna·m* saliva 192.53 (*-q!-uk-łum*)
a$_{a}$*ʻq!ox̣*$_{u}$*małe′et* bow and arrows; "plant standing up," used for arrowshafts 190.1
a′$_{a}$*ʻq!uł* canoe calking
a$_{a}$*ʻq!u′łe·* excrement 276.91
a$_{a}$*ʻq!ulu′mko·* grave
a$_{a}$*ʻq!u′łka* vein, sinew
a$_{a}$*ʻq!u′łukp* backside 238.197

a$_a$‛k-	prefix of noun

WORDS IN *a$_a$‛k-* RECORDED BY CHAMBERLAIN[1]

a$_a$‛kauma′kso·k	Skukum Chuck (below Finlay Creek)
a$_a$‛kapmate·s yu·’wat!	hornet. (See *yu·’wat!*)
a′$_a$‛ka·m	white pine, bark used for making canoes
a$_a$‛kamo·kin	a fish, sp (?)
a$_a$‛kamtsɩnka·′k(na·m)	lower jaw. (See *a$_a$‛kɩnkamtsɛnka·′k*[*na·m*] chin)
a$_a$‛ka′tak	Sand Creek, Warren Creek
a$_a$‛kanakałmu′ko·	field
a$_a$‛kanu′x̣o·	Tobacco River
a$_a$‛kanu′k.łe·l	Missoula, a place about four miles from Sand Point, Idaho
a$_a$‛kanka′wok	stick
a$_a$‛kankaˋnuk.łułmukna′e·t	window
a$_a$‛kankałtsɩ′ka	noose (in rope)
a$_a$‛kankome′$_i$ka	fireweed (Epilobium angustifolium)
a$_a$‛kanłix̣una′e·t	lightning
a$_a$‛kako·′wo·k	region inhabited by the Lower Kutenai
a$_a$‛ka′k!o·s	Finlay Creek
a$_a$‛kakołmite′yuk	region of a camping-place on the trail to the Lower Kutenai
a$_a$‛kak.łu′łał (also *a$_a$‛kok.łu′łał*)	juniper (Juniper communis)
a$_a$‛kałat.ła′tna·m	old lodge
a$_a$‛kałaˋłaa′ał	sack-cloth, also name of a man
a$_a$‛kałɩ′kna·m	stockings, socks
a$_a$‛kałme′et	eye of needle
a$_a$‛kałnołatako·′ko·	steam
a$_a$‛kiye′nɩk!	Kutenai of Pend d’Oreille and St. Ignace
a$_a$‛kɛskak.łe′et	Joseph’s Prairie, at Cranbrook, B.C.
a$_a$‛kɩtsłak.łu′łał	gum tree
a$_a$‛kɩnoˋmukna′na	crackers, biscuit
a$_a$‛kenɛ′lx̣ał	gunpowder
a$_a$‛ke′nuk	thigh of bird
a$_a$‛kɩnukota′te·k	a medium-sized, gray bird
a$_a$‛kɩnu′kmak	three-pointed fish spear
a$_a$‛kɛnu′k·łuk	Kicking Horse River
a$_a$‛kɛnuk.łux̣ona′ka	Artemisia discolor; A. frigida; Bigelovia graveolens. (See *a$_a$‛ku·o·k.łaix̣una′$_a$te·t*)
a$_a$‛kɩnuk.łux̣okona′$_a$ka awʊ′mo	medicine made of Artemisia discolor
a$_a$‛kɛnuk.łohona′te·t	a small, gray bird
a$_a$‛kɛnux̣leˋetna′na	Hot Springs, Ainsworth, B.C.
a$_a$‛kɛ′nhas	breast of bird
a$_a$‛kɛ′nskwał	Carex scoparia
a$_a$‛kɛnka′ma·k	dragon fly
a$_a$‛kɩnkamtsɛnka·′k(na·m)	chin
a$_a$‛kɛnko′ko·ł	sand
a$_a$‛kɛnku′ła·ł	wheat (Lower Kutenai *a$_a$‛kɩnkowa′ła·ł*)
a$_a$‛kɛnq̣ai kax̣łukᵘa′tse·s	handle of tin cup
a$_a$‛kikaku·kwi′et	a small, gray bird
a$_a$‛kɛ′k.łuk	longitudinal strips on sides and bottom of canoe
a$_a$‛kiła′ktsu (also *a$_a$‛koła′ktsu*)	thread
a$_a$‛kiłaktsumu·′in	seam

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[1] The following words have been entered as a group by themselves, because it is impossible to distinguish from the collector’s orthography the sounds *k*, *k!*, *q*, *q!*.

a$_a$*ʻk-* prefix of noun

a$_a$*ʻkiłałaqai* eye of potato
a$_a$*ʻkiluˋk*^{u}*atspu′kna·m* braces, suspenders. (See *a*$_a$*ʻkuk.łuˋk*^{u}*atskpu′k*[*na·m*])
a$_a$*ʻkiłkanoskowo·k* Cherry Creek
a$_a$*ʻkiłkax̣niłko′łom* strings for tying up parflèche
a′$_a$*ʻko·* points of bark canoe
a$_a$*ʻkoa′pła* stomach of partridge
a$_a$*ʻkomu′na·m* lower lip
a$_a$*ʻkutskakilukpo′x̣ał* small ornamental pieces on border of root kettle (*yι′tskε·*)
a$_a$*ʻko·′nak* apple peel, rind
a$_a$*ʻku·′no·k* Barnard, B.C.; also sluice box
a$_a$*ʻkuno·′kyo·k* berries of Philadelphus Lewisii
a$_a$*ʻkunwo·k* binding strips at pointed ends of canoe
a$_a$*ʻkunłe′et* frost, rime
a$_a$*ʻko′u·k* Aralia nudicaulis
a$_a$*ʻku′kmat* bladder of fish
a$_a$*ʻko′kna·m* shin
a$_a$*ʻko·′kyu* bent side strips on top of canoe
a$_a$*ʻkukwatι′lił* wad of gun
a$_a$*ʻkoka·yuk!ałmᴇ*(*na·m*) (also *a*$_a$*ʻkokwiyok!ałᴇma*) upper lip
a$_a$*ʻko·′ko·* bridge
hutsιtkokopkι′n·e· I shall make a bridge (*hu-ts-ιt-koko*[*p*]*-kιn-ne·*)
a$_a$*ʻkuk!pwu* stock of gun (*a*$_a$*ʻk*[*u*]*-kp-wu*)
a$_a$*ʻkukpanmitu′kx̣o·* Bonner's Ferry (*a*$_a$*ʻk*[*u*]*-kp*[*a*]*-nmituk-x̣o·*)
a$_a$*ʻkukpιtsk!a′ła·k* knot in tree (*a*$_a$*ʻk*[*u*]*-kp-*[*ι*]*tsk!ałak* butt end of branch)
a$_a$*ʻku′kpłe·* quill end of feather
a$_a$*ʻkukpłu′łał* pepper
a$_a$*ʻkuk.ła′*$_i$(*na·m*) palm of hand (*a*$_a$*ʻk*[*u*]*-k·ła*[*?*]*-hey-na·m*)
a$_a$*ʻkuk.łak.łι′k*(*na·m*) sole of foot (*a*$_a$*ʻk*[*u*]*-k.łak*[*?*]*-łιk-na·m*)
a$_a$*ʻku·o·k.łaix̣una′*$_a$*te·t* Artemisia discolor, used for headache
a$_a$*ʻkuk.ła′x̣ał* Lower Kootenay River
a$_a$*ʻkuk.łu′k*^{u}*a* stalk
a$_a$*ʻkuk.łuˋk*^{u}*atskpu′k*(*na·m*) suspenders
a$_a$*ʻkuk.łuka′tsło·* moccasin string, lacings
a$_a$*ʻkoq*^{u}*atse′qa* gills (of fish)
a$_a$*ʻkoławite′yał* moss (Lillagenilla rupestris)
a$_a$*ʻko′ła·m* eel
a$_a$*ʻkołamka′k*(*na·m*) hair of head
a$_a$*ʻkoła′na·m* palate
a$_a$*ʻkoła′*$_a$*nak* moss (Lillagenilla rupestris)
a$_a$*ʻkuła′ko* bag, pouch, pocket
a$_a$*ʻkołe′kam* powder flask
a$_a$*ʻkołu′q*^{u}*ats* handle (of tin pail). (See *a*$_a$*ʻkuk.łuka′tsło·* and *a*$_a$*ʻkułuqa′tsłum*)
a$_a$*ʻkułuqa′tsłum* shoe lacing
a$_a$*ʻkołu′x̣pe·* fence post
a$_a$*ʻkya′młu·p* Nelson
a$_a$*ʻkwι′tsko·* screw, buckle of belt
a$_a$*ʻkwu′kx̣o·* wicker fish weir
a$_a$*ʻkwitsłe′et* hill
a$_a$*ʻktsa′k.łe·* Wild Horse Creek
a$_a$*ʻk.ła′x̣a* fish spear
a$_a$*ʻk.łᴇmałak*(*na·m*) turnip
a$_a$*ʻk.ła′łx̣o·* square pieces forming border of root basket
a$_a$*ʻk.łiłkaku′pko·* hoe (?)

a$_a$ʻk- prefix of noun
  a′$_a$ʻk!am region of Fort Steele and St. Eugène Mission
    a′$_a$ʻk!am a$_a$ʻku′q!nuk St. Mary's Lake
    a′$_a$ʻk!am a$_a$ʻkιnmi′tuk St. Mary's River
  a′$_a$ʻk!ne·s Wasa
    a′$_a$ʻk!ne·s a$_a$ʻku′q!nuk Hanson's Lake
    a′$_a$ʻk!ne·s a$_a$ʻkιnux̣o′$_u$nuk Hanson's Creek
-akιk- to go (dual) 34.11
-ako$_u$- to stab 108.442
-ako$_u$k^{u}ιn- to try 252.63
-akme- to call guardian spirit 8.1
ak$_i$nek! relatives, parents 96.188
-ak.leł- to question 180.17
ak!ła(n) different 72.15
aqa fat 80.187
aqa(l)- pr. therefore 92.84
aqat!- pr. a little ways off 276.104
-a$_a$qa- to be strange 90.45
-aqte- to untie 2.16
-aqtuq!^{u}- in mouth 220.25
aqsa- pr. under blanket, under cover 102.298
-aqts- to break 64.117
aqts!ι(x̣mała)- white (skin) 42.37 (*aqts!-x̣mała*)
-aqnιts- to fool 228.83
a′qła inside 90.45
-aqłuk!- to smell
aq!a thicket 188.21
aq!an- pr. into (woods)
aq!as edge 276.113
-aq!ako$_u$- to be on fire; to perspire 120.207
-ax̣e· to go
  ts!ιna′x̣e· he starts 1.1
  wa′x̣e· he arrives 2.4
  skax̣e· he goes along 2.9
-ax̣ne· to taste 82.7
-ał suff. grass 256.159
-ał- thick, stout, wide 39.3
ał·a moss 190.8
ała friend (used by women to designate a woman friend) 170.135
-ała- verbal stem
  -ałakιn- to put on with hand 230.24
  -ałax̣o$_u$- to put on back 232.77
-ałas- to divide 232.48
ałι′tske$_i$ł reciprocal term used by brother and sister 44.8
-ałikwa.ι′t(ne·) burning food 162.47
-ałsιn(t)- to endeavor, to try hard 70.37
ałqa brain
ałqan- pr. across 21.3
ę oh 86.39
-eya(kιn)- to put up 224.123
iya′mu game, cattle, buffalo 212.23
-ίp- dead 70.18. (See *-up-*)
-ι′mqoł- to swallow 80.174

ιt- to make, to do
-ιtaqna- to get ready 78.136
-ιtetιł to bury 212.19
-ιtetι'l(eˑk) to bet 152.198
-ιtιt.ła- to make a house 74.34
-ιteˑk to act 66.34
-ιtelx̣o- to increase 82.204
-ιtkιn- to make with hand 1.5
-ιtk!o$_u$*-* to do with a point (*i. e.*, to kill with arrow) 86.18
-ιtqa- to stop
-ιtx̣o'$_u$*meˑk* to lie down 60.9
-eˑtax̣- to sharpen[1]
-ituk!sa- to tie 2.8
-ιtwas(k!o)- to dry meat 82.5
-ιtwιs(qa)-, *-ιtwιts-* to stop, to stay 46.7; 158.350
-ιtmo(k!o)- to sow 26.5
-ιtnumoˑts(te)- to make a law 76.96
ιtkιk- pr. up (?) 4.10
-ιtk!an- to butcher 196.144
-ítqana(qa)- to pick up 204.310
-ιtq!an(kιk)- to lay down 268.46
-ιtq!a'nx̣am- to come back to life 4.16
-ιtq!anx̣o- to tan skin 208.409
(*-eˑtx̣amιn-*)
qa.eˑtx̣a`meˑnqa'meˑk not sitting down a long time 248.15
-(ι)t.ła tent, house, lodge 1.5; 9.6
-ιt.łatsu- to hide 42.13
-ιt.łιk$_i$*natιt-* to propose a plan 232.39
-ιt!(qa)- to be full 46.23
-ιt!$_u$*woˑ-* to be ten 180.23
ιt!$_u$*wu'nwo* one hundred
-ιt!na- to stretch out 114.96
ιt!na- pr. over 60.9
-ιt!k!o- cold 126.105. (Also *-ιsqat!-*)
-ιt!qao(x̣a)- to come together, to put together, to pile up 66.18; 134.168
-ιt!(x̣a)- to bite 3.6 (perhaps *ιt-x̣a* to do with teeth)
-ιs- to own 198.168
-ιs(k!o)- to shoot 44.23
-ιsak$_i$*nu-* to sit down 62.79
-ιseˑ- to hurt, to wound 182.26
-ιse(qa)- sharp 62.57
-ιseˑ(ka'teˑ)- to look terrible 80.163
-ιseˑł- pr. very 98.252
-ιsιn- pr. self
-ιsnι- pr. self
-ιskax̣$_a$*mete-* to lose 52.7
-ιsqawιts- to stand holding 50.18
-ιsqaq!anaq!neˑ'nιł- to nod 78.109
ιtskιł- to look for or at something 24.6
(*-wιtskιk-* to look, intr.) 180.57
-(ι)tfk!alaˑk branch of tree 57.8
-ιtsqawaˑqaˑ(l)- to walk along shore (?) 76.83

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[1] Many of the verbs beginning with *ιt-*, *eˑt-*, are derived from *ιt-* TO DO; but in many cases the derivation is uncertain.

ɩ′ts!na·t! cedar 108.449
-(*ɩ*)*ts!ła′e·n* tree 3.9
-*ɩn*- to be 62.69
  -*ɩnqa′pte·k* to become 74.24
-*ɩn·a·ke·sɩnqame′*$_i$*ke·* they two sat down 114.104 (-*kɩs*- two)
-*ɩmałaqa′a*$_a$*ke·* those who are in line 130.71
(*ts'*)*ɩmałqana′'nte·* he had something to put in 78.134
ɩne′nɩk! enemy 256.186
ɩne′si·n horsefly
inɩ′stin molar and canine teeth
ɩnɩ′tska gopher
inu′t!ke· grouse
(-*ɩnmak*) to pay
  -*ɩtɩnmak*- to pay 106.384
-*ɩn·mɩsa*- to be six 180.28
ɩ′nta edge, shore 2.4
ɩ′ntsuk! mouse
-*ɩntse*- to mind 76.93
-*ɩnk!at*-
  ła′nta ox̣akɩsɩnk!a′te·k the two jumped to the back of the tent 92.116 (*łanta-ox̣a-kɩs-ɩnk!a-te·k*)
-(*ɩ*)*nqowa* wing 74.49
ɩ′nła·k chicken hawk 42.2
-*ɩk*- to eat 2.6
-*ɩk*$_i$*yɩksɩ′le·k* to camp over night 76.91
e·′ka monster, giant 42.33
-*ɩkɩ*(*me·k*) to run 3.4
(-*ɩkɩt!*$_u$*wo*, see -*ɩ′t!*$_u$*wo·*- to be ten)
  qa.ɩkɩ·t!$_u$*wo* nine 136.208
-*ɩkɩn* suff. with foot 8.9
(-*ɩkpak*[*te*]), -*ukpak*- to be disposed
  sa·nłɩkpakta′pse· he hated him 86.27; he disliked it 216.91 (*sahan-ł*-)
  -*ukpak*-
  sa`hanłukpa′kte· he hated him 76.104
  suk.łukpa′kte· he likes it
  k!umna`nłukpakitmu′łne· he pitied it 242.276
ɩktɩk- pr. up 256.162
-*ɩktx̣one*(*mu*)- to rub (with) 124.70
-*ɩktɷqo*- to wash 80.182
-*ɩksɩa*(*t*)- to scratch 58.19
-*ɩktsɩn*(*uq*)- to sink 78.141
-*ɩktsɩk*- to catch 52.10
-*ɩk*$_i$*natɩt*- to lay out place for tent 124.95
-(*ɩ*)*k.łey* name 84.5
(*ɩ*)*k!na′mu* relative 168.93
e·qo·ł a small magpie (?) 64.113
ił- pr. behind 4.8; 254.125
-*ɩł*(*kɩn*)- to come (?) 78.116
-*iła*- to cry 20.2
-*iłała* cave 80.152
ɩłɩn- pr. may be 86.30
-*ɩłɩnk!oma′te·k* to cover head with blanket 196.130
-*e·le*$_i$*k* out of the top of something
-*iłɩkt* to mean 152.182
-*ɩłwa*- to shoot 82.3

-ɩ'łwa· gum 20.9
-ɩłwat!- to work 66.1; 250.20
-(ɩ)łwey- mind, heart 76.106
  qałwe'yne· he thought thus 122.52
-ɩłwɩtsk- to watch 92.89. (See *-ɩtskɩł-*)
-e·łma·k! cherry 6.11
-ɩlta(x̣a)- to lick off 16.1
-(ɩ)łno'hos star 17.9
-ɩłkɩł- to scold, to quarrel 72.64
-ɩłk-
  -ɩłkɩłwey- wise 214.35 (*-ɩłk-ɩłwey*)
-(ɩł)ke· to say 218.128
-ɩłko- to make a fire 272.9
ɩłqa- pr. some distance back 92.88
-ɩlqawɩsqok^u- to float 98.240
-ɩlq!ok^u- to be in danger 60.26
-ɩlx̣o- to feel 66.30
u- pr. down (always with *-n* if away from speaker, or with *-k* if towards speaker). (See *un-*, *uk-*)
o·u white goose
-o·ya- to be warm 102.300
-oyɩt!ax̣wa(t)- to scare 252.69
uwa'ha no!
-uwok$_u$- to arise 24.2
-oho- (*o$_u$-*) to know 72.9
up- pr. from water to land 178.266
-up- to die 8.10. (See *-ip-*)
  -upɩł- to kill 4.9
  -upυq$_u$- to drown 8.10
o·pa·t! whitefish 150.341
-upɩ(qa)- to be foolish
-up$_i$yɩt!e$_i$- stingy 164.5
upɩn- pr. sideways, about 74.29
-upt!ɩnmit-
  n'upt!ɩnmɩtɩłwe'yx̣ome·k he trembled for fear 80.162 (-[*ɩ*]*łwey* mind)
-ups(t)- to take one's own 190.7
(n')upsawɩtsa$_a$kɩnx̣a'$_a$ne· he stood ready to spear 80.155 (*ups-awitsa-kɩn-x̣a-ne·*)
upskił- pr. still 144.33
-upx̣a- to know, to see 64.115
υm(e·) pr. below 254.118
-umats- to laugh 5.12
-umɩts- to break 26.6
-omo- to walk 76.77
(n')umnaqałpałne'$_i$x̣o·- he makes a mistake 254.132
-u'mqoł- to swallow 222.87. (See *-ɩ'mqoł-*)
-ute- to want, desire 62.107
-ut$_i$me·- to be warm 37.13
-us- first 4.7
-utspat!- to be helpful
un- pr. down (away from speaker) 184.43
one·k last 210.469
(n')un·aqało·qniya'x̣$_u$ne· he helps 60.20
-onɩł- to be afraid 50.17
uk- pr. down (towards speaker)

-uk suff. fluid 82.197
  a$_a$*'kɛnmi'tuk* river
-oko ashes 10.10
-okoy(qa)- wild 190.55
-(u)kot season 180.19
-o·k$_u$*(e·)-* to be all 66.31
-ukp claw 58.20
-uktuk- to smell bad 160.377
-uktman(qa)- to be crazy, foolish
-ukts(qa)- to be slim 240.223
-(u)ktsɛken bladder 64.100
-uk^u*nak-* to see at a distance indistinctly 256.191
-uknu- to rise 60.13; 138.275
-ok!^{u}*(e·)-* to be one 72.65
  ok!^{u}*ɛł-* pr. at once 30.6
  ok!^{u}*ɛnł-* pr. at once 55.1
  uk!^{u}*nɛł-* pr. at once 180.40
(n')uk!en(ax̣e·) he walks about 62.77
-uk!u(n)- to open 34.3
-uq suff. in water 8.10; 21.3
-(u)k!puka·m root 10.12
o'k!q$_u$*na* because 60.15
-o$_u$*qa-* short 164.80, 83
-oq^u*a*$_a$*ko* pitchwood 136.221 (*-ko* fire)
oqo- pr. in 152.218
  o'qo$_u$*ks* inside 136.233
(n)uqo`kx̣amu'me·k he went out of himself 70.46
-oqoq!u'ko·ł- to be black
-uqtaptse·k! elbow 7.11
-uq$_u$*na(me·k)* to move camp 46.18
-uqławo·- (*-ukławo-*?) to fish 38.12; 39.2
-uqła'nt clothing 9.4
-uq!yu(łeet) mountain 46.7
-uq!wiya- to swallow 76.88
(n')ux̣te·k to defecate 124.69
-uła pipe stem
-uła- to do 68.73
-ułu- to be deep 110.12
-ułaks meat, flesh, body 2.7
-uła·ł green boughs 16.6
ya- pr. on each side 62.73
ya——ke· (verbal noun) where there is 84.56
ya.uk^u*e'*$_i$*ka·m* name of a culture hero 112.43
ya'wo below water 48.39; below 122.14
yawo'$_u$*nek!* bright red; water monster 80.161
-yapt!a- to be farthest, last 268.12
-yaptsa(kɛn)- to push in (?) 164.79
yama'kpa·ł red-headed woodpecker 80.152
yam·u smoke 16.4, 7
ya't!aps curdled blood 196.143
yusuł- (?) 94.153
-yanx̣u- to starve 192.75
ya$_a$*kwu'ła·k* Longwater Bay 78.151
-yaq(łẹ'et)- to be steep 110.9

-yaq- to break (a stick) 14.14 (*yaq!-* 64.94)
ya′qa fish trap 170.136
yaqa′nła·łt flying squirrel 76.63
yaqso′′mił canoe 70.13
-yaq!- to break. (See *-yaq-*)
  ya′q!e$_i$t tobacco 154.249
-yax̣- to come into contact, to reach, to get
  -qunyax̣$_a$- to touch 19.2
  -ts!ιnyax̣$_a$- to go to get back 62.60
  -ts!ιnyax̣ak!o- to dip water 196.162 (*ts!ιn-yax̣-ha-k!o*)
  -mιtyax̣$_a$- to pursue 7.13
-yιt- suff. time
  wanuyιtna′m·u winter time 178.4
  wałkwa.ιyιtne· evening 36.10
yιs—ke· entirety
  yι′ske· size 108.437
  yιsa′ske· number 168.78
  yιsłeι′tke· world 92.82
yι′tske· cooking-basket
  yιtske′$_i$me· pottery vessel
-ye′$_i$ku- to be five (from *hey* hand *?*)
  kye$_i$ko$_u$nmi·′yιt the fifth day 250.31
  ye$_i$ku′nwo fifty
-yιksι′łe·k to stay over night 76.81
-yιk!ta- to be spilled 196.142
-yιłna′nts(te·) to be pleased with something, to wish for something 222.74
yu·- pr. up 20.9
yu·′wa go ahead!
yu·′′wat! yellow-jacket, hornet, wasp 26.1
-yuna(qa)- to be many, much 60.15; 74.34
-yuk^{u}a war bonnet 80.153
-yuk!k^{u}akȧ(te·) to miss, to fail to obtain 78.149
  -yuk!k$_u$akatιł- to be saved 214.71
w- pr. to arrive
  wa′x̣e· he arrives 184.67
  wałkι′n·e· he brings it 184.35
wa·- pr. up (*waha-* 166.28)
  wa·wιtskι′k$_i$ne· he looked up 16.9
  wa·mιtak!o′$_u$ne· he shot upward 72.14
waha·′ no! 134.193
wa′ma·t! buck 136.204
-wa·miłniłkιt- snowstorm 234.102
wa′ta·k frog 88.3
wat!- pr. across (over a high object)
  wat!mι‵te·kι′n·e· he kicked him across 84.61
  qanałwat!a′x̣e· he went across 254.116
was- pr. quickly
  wasaq$_a$na′$_a$ne· he hurried 194.102
  wa‵sιł·ax̣a′x̣e· he comes back quickly 62.78
wasa′q$_a$na·n tobacco 13.12
wa′tsk$_a$na dried meat 216.100
-wats!- to dive 70.9
-wats!- to play 72.55

-wan- to move 8.7
  wanła't!ne· he moved his arm 180.55
  wanuqkɪ'n·e he moved it in the water 100.289
wanakate'$_i$(ne·) he is ready to go 250.34
-wanaq$_a$(na)- to go to war 226.14
wanu(yɪtna'm·o) winter 178.4
  wanuyɪ'tᵢne it is winter time
wa''nmo blood 206.358
-wa(k)- to take away
  wakałtɪ'łne· his wife is taken away from him 62.51
  wak$_i$nɪ'łne· it is taken from him 166.54
wa'kuks a bird sp.? 64.120
-waq(e'$_i$ne·) to be thick
-waq!$_a$wu- to carry meat 104.362
waq!o·'pe·s rose hips 7.2
-wałɪnk!ałału'ne· it is snowing
wału·'nak tongue 274.30
-wałne- to vomit 220.28
waloq!k^{u}ku't$_i$(ne·) (*walux̣ko·ku't$_i$ne·*) it is raining 114.86, 106
wa'łkwa yesterday 250.41
  wałkwayɪt$_i$ne· it is evening 76.90
wɪ- (*?*)
  wɪst!a·'ła seven 136.207
  wux̣a'$_a$tsa eight
-wiyat!- side of body 142.22
wɪt!- to be deep 192.44; 278.118
-wɪt! wing, shoulder 98.251
wɪt!qkupqo·qłam·akɪ'n·e· a blow glances off from head 78.144 (*-qkup-qo·q-ła'm-a-kɪn-ne·*)
-wɪs- to stand
  n'ɪtwɪsqa'$_a$ne· he stood still 82.13
  ła·awa·kmewɪsu'k$_u$ne· he emerges again 70.26 (*ła-a-wa·-k-me-wɪs-uk-ne·*)
  qa·wɪsqa'$_a$ne· he stands thus 254.122
  wɪsqu'łe·k it floats
-wɪs(e·k) to sweat in sweat lodge
  wɪsi'ał sweat lodge
wɪ'suk!^{u} a small bird, yellow at tip of feathers, with tip on head 194.118
-wɪts-
  tunwakakɪswɪts·a'q!$_a$ne· legs stick out 228.58 (*tunwa-k-a-kɪs-wɪts-saq!-ne·*)
  nawɪtskpayatɪ'łne· he was waited for 78.123
wɪtswe·ts a small, gray bird living on lake shore 78.113
-wɪtskɪk- to look 166.28
  -wɪtskil- to watch for something 82.22
-wɪtsq!nu(ne·) to climb 64.120
-wɪł(qa)- large 58.16
  kwɪ'łqle· bighorn sheep 82.3
wɪłma'pe·s rectum 232.68
wɪ'łma·ł rattlesnake 31.5
wɪ'łna·m early 36.2; 66.39
-wo· bow
  a$_a$'k.łakwo'$_u$te·s his bow stave 15.7
  swu'$_u$te· he has a bow 52.10
  n'ɪt'wuk^{u}nɪ'le$_i$k he made a bow for himself 68.59

- *-wu-* to touch
  - *wuqkupx̣o′$_u$ne·* he touched him roughly 192.42
  - *wuk!o′$_u$ne·* he hits it 60.34
- *wu(qa)-* to be long 164.66
  - *wu′saq!* long-leg 78.139
  - *qawuleι′t$_i$ne·* not far 64.83
  - *yιsιnwosa′q!ke·* the length of his legs 84.53
- *wu′u* water 70.12
- *-wup-* to be new 208.406
- *-wum* belly, stomach 80.185
  - *wιłwu′mne·* his belly is big 25:11
- *wɔ′m’a·ł* wild rhubarb 5.12
- *wɔ′ne·* gambling-bone 152.195
- *wunmana′mu* alive 268.15
- *-wo$_u$k^u* wood 60.33
- *-wuk^u(at)-* to see 226.21 (*wo$_u$-ka-t*)
  - *-wuk^{u}q$_a$-* to find 72.5
- *wu′qt!e·* fisher 230.2
- *wo′q!ka·* soup 46.35. (See *ho′q!ka*)
- *há·* oh! 86.31
- *hai* oh! 86.30
- *hao′m·* (exclamation) 230.6
- *-ha-* to have; to be 70.37;
  - *-haqa′$_a$ne·* to have 148.121; to be born 92.84
  - *-hate·* to have
    - *huna′$_a$te·* I have it
    - *naka′$_a$ne·* he has an arrow
  - *-(yu)ha(kι′ne·)* he rubs it on 20.9
- *ha—ke·* place 80.185
  - *hank!am$_i$nake·* place where there is a hole in a mountain 14.12
- *-ha-* demonstrative verbal prefix.[1]
  - *-hanιmsιqq$_a$-* to smell 254.109
  - *-hakɔmsιke$_i$(te·)* to smell of 238.204
  - *-hanok^{u}e$_i$(te·)* to drag 96.184.193
  - *hakunkι′n(·e·)* to pull 44.17
  - *-hałιkme-* noise 60.13
  - *-hałukwax̣niyam* to whistle 40.9
  - *-hawιsqa′$_a$ne·* he stands
  - *-hawιskax̣u′ktse·* to swing 44.26
  - *-hawιsk!akana′na·m* to dance squatting 52.8
  - *-hawιtskι′n·e·* he stands holding
  - *nawιtsqatkι′n·e·* it holds it by the tail 15.13 (*qat-* tail)
  - *nawι′tsx̣ane·* he stands biting 94.157
  - *-hawι′tsno·t-* to coax 228.65
  - *qanawιtso′’me·* wind blows a certain way 168.85
- *-hayax̣$_a$-* to go and get 92.90
- *-hawasx̣o-* to sing 16.12
- *ha\`phohe′ha* (exclamation) 238.207
- *ham-* prefix of color terms
  - *-hamqoq!uku·łakat.łe·tιt$_i$ne·-* blackish sky 66.9
  - *namqok!oko′$_u$łne·* it is black
- *-hamat-* to give 206.353

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[1] Many of the following verbs in *ha* contain presumably this prefix.

-ha·mɛłuqkatɛ'le·k to slide on snow 132.126
-hamax̣u'k^{u}e· to fall 88.56
ha'tsa mother's brother and sister's child (reciprocal term) 76.104
-hatslɛt- it is a well-hidden place 192.38 (*ha-ats-lɛt*)
-hats!ała(qa)- to be sleepy 90.55
-han-
  -hanuq!^{u}ya'$_{a}$(te·) to swallow (*-uq!wiya-*)
  -hanux̣o- to fly
  -hanmuko- to boil 134.170 (*-huko-* to boil)
  -hanqux̣oł- sun dance 50.24
  -hanq!o·ko- fire 64.115
  -hanłukp(qa)- to run 48.25
-hanaq-, *-hanqa-* to sit down
  ya·qaha`nqame·'ke· where he was seated 136.211
  sanaqna'kse· sitting there 132.140
-hanil-
  nanilwok^{u}ɛnx̣a'łne· they waited 74.48
-(ha)nohos red 128.59. (See 78.135)
-han·u`qo.i·x̣o'^{u}(ne·) she broke it 96.204
ha'nq!o muskrat 74.33
hakɛił- pr. (See *-kɛł*)
  nakɛłwɛtsqa'$_{a}$ne· it stands in it 37.4
-hako- to butt 60.23
-hakup(małna'mne·) to stop over night 250.53
-hakumał- to be bloody 58.20
hako·ł- to get (milk) 118.169
-hakwa- to howl 140.20
  (n)hakwase'kme·k to pant 140.20
ha·'ksa (exclamation) 90.47; 230.7
-haq!ałikwa.ɛt- to catch fire 120.229
-hakq!yɛt- to talk, to discuss 66.2; 216.79. (See *-uq!wiya-*)
-hakq!$_{u}$wasx̣o'$_{u}$me·k to cough
-hakq!me·- to burst 104.339
-hak.łatsułwɛtskɛł- to look secretly 254.144
-hak.lɛt- noise 168.69
-hak.łuq!^{u}wiyax̣$_{a}$- to wish
-hak!ak.łonuk- dry trees 72.69.
(qa)hak!o$_{u}$- to pass (?) 238.200
-haq$_{a}$- to swim 218.8
  ła.u`pkaqk$_{i}$nɛ'łne· it was taken ashore 170.136 (*ła-up-k-haq-kɛn-ł-ne·*)
  na'qtse·k he washes his body, bathes
-haqai- to roll 240.226
-haqanak!aqła'ha·ł swamp 72.65
-haq$_{a}$nɛł to drive game 29.1. (See *-hałaq$_{a}$nɛł-*)
-haqan(ke)- to call 130.106 (*haqan-ke*)
-haqał-
  naqalpałne·'ne· he talks 72.59. (See *-pał-*)
-haqosa- (?)
  naqo$_{u}$saq!max̣o'$_{u}$me·k he sat down on top 12.9
-haqoka'm- fringed 202.276
-haquł- to travel by canoe 150.158
-haqwił- to dance 37.11
(qa)haqowu'm'ne· they were assembled 138.279
-haqtuq!^{u}a- to put in 112.50

-haqts!ɩqlɩł- to have clear eyes 214.74 (*-qlɩł* eye)
-haqłoyɩt(qa)- green
-haq!awu- to carry meat 188.47
-haq!a-ko·- to be on fire 174.182 (*aq!a-ko·* ?); to perspire 120.207
-haq!a·naq!ne$_i$- to nod 194.102
-haq!ank!o·′(te·k) limping 26.9
  q!o·małq!a′n·ko· Wounded-Knee 26.9
-haq!anqots!łae·n place with thick trees, forest 76.81; 86.43 (*-ha-q!anqo-ts!łae·n*)
-haq!anqoq^{u}at(qa)- round (*-ha-q!anqo-q^{u}at-ne·*)
-haq!ax̣o′$_u$x̣$_u$(ne·) to shoot 166.47
-haq!ałɩkwaɩt$_i$(ne·) to be on fire 68.65; (172.171)
-haq!ma- to do suddenly
  -haq!max̣o- to scare 116.130
  nuk^{u}haq!ma·kɩkqa′$_a$ne· suddenly he entered 12.13
  naq!małe′$_i$tsne· he awoke 138.274
  qanaq!mak.łɩnq!oku′pse· fire started 136.226
-haq!nuk- lake (*ha-q!nuk*)
  n′a·qa‵nałhoq!nukna′na little lakes 72.67
-haq!łɩsak- to cut hair 148.129
-hał-
  nałx̣o′$_u$ne· he carries on back 4.2
  nałkɩ′n·e· he carries in hand 80.173
  n′atskałkɩ′n·e· he takes it 134.182
  nał′ana′x̣e· he goes hunting 82.2
  nałumɩ′n·e· wind blows 164.61
  kałnuku′pqa swift
  -hałqok!ałmax̣$_a$- to kiss (*-k!a-łma* mouth)
  -hałuk.łit$_i$ya′x̣$_a$(ne·) to shout 210.437
  -hałatsuk^{u}iya′m(ne·) to whisper 252.67 (*-ats-* secretly)
  -hałaq$_a$nɩł- to drive game 134.167. (See *-haq$_a$nɩł*)
  -hałnuq^u- to carry torches 156.266
  -hałkɩ′kwas- to pant
  -hałko$_u$- to carry water 134.173
  yu·hałhaq!aku′n·e· it is burnt on top (*-haq!a-ku-*)
-hała′$_a$(ne·) to faint 130.67
-hał·ax̣wat(e·k) to be proud 78.140
-hałitɩt- to marry (*hałałitɩ′t$_i$[ne·]* to be married 152.208)
-hałɩnq!oyło·k^{u}a′$_a$(me·k) to utter war cry 166.37
-hałikina$_a$tɩ′t$_i$(ne·) there is evidence of some one having been present 90.49
-hałonɩs- to go away 128.42
-hałuqk$_i$nɩłx̣ne$_i$mo′(n·e·) to use a spoon 64.114
hał·ya· oh! 12.6
-hałwats! to gamble 70.32
-hałnukup(qa)- to run 244.4. (See *-hanłukp-* under *-han-*)
-hałnukux̣$_u$- to bleed from mouth 130.96
-hałnukp- to be ashamed 208.424
-hałqo·ma·t- to surround 148.128
-hałq!at!e$_i$- to pick berries 88.4
-hałq!ahałt- lehal 150.161
hê oh! 94.140
he$_i$ yes
he he ha burden of song 100.291

-hey- hand
  mane′$_i$ne· he covers it with his hand
  ła′ntaqahe′$_i$ne· he put his hand back 9.7
  a$_a$‘ke′$_i$e·s his hand 72.11
heyâ (exclamation) 82.17
he′m·o pine
-hɛs- to give food 29.3; 174.208
hesan- pr. away. (See *hosan-*)
-henehe- a game, dancing in circle 52.8
-hɛk!ɛst- to count coup 256.182
-hɛłe·kx̣aqkɛn- to put into water 100.289 (*-hɛłe·kx̣a-q^u-kɛn-*)
-hɛłuk- to be dry 78.116 (*hɛł-uk-*)
-hɛłke·- to make noise 82.16
--hɛłkupx̣o$_u$- to blow 138.245
-hu- to finish
  -huk^{u}ɛn- to finish something (*-hu-kɛn-*)
  -huł’e·k- to finish eating 130.86
  kułatɛ′qna ready 96.195
  -huł·ak.łe· to be full grown 92.119
  -hunme$_i$łak.łe·- to be full grown 102.305
hu-te· to use
ho′ya well! go on! let me go on! 84.1
-hoyɛt!t- to drive 174.202
-huwas- to be hungry 82.4
-hupa- to be first 74.37
-hupü(qa)- to be crazy 256.166
-hupumak(ne·) snow falls from trees 57.7
-humas- to be dry 222.100 (*-hu-mas-*)
-huto·qsa- to tie hair in knot (?)
-hutkawumako- belly swells up (*-wum* belly)
-hut!- to freeze 234.103
  hosan- pr. away. (See *hesan-*)
  no·sanox̣unqa′$_a$ne· he ran away 68.65
  hosanmiyɛ′tke· to-day 250.48
-huts- pr. towards
  nutsa′x̣e· he approaches 124.90
  nutsu′k^{u}ne· water rises 118.189
-huts- to lie
  nutske′$_i$ne· he lies, speaks untruth 86.16
-hutsqan- to be lengthwise 170.104. (See *-maqan-* crosswise)
  kutsqa′nq!łe·ł striped lengthwise
-hutsɛn- to start
  no·tsɛnqkupekɛ′me·k he started running 58.18
-hunuq!me·- to skin 15.4
-huko- red-hot 68.75; to boil; cooked, done 272.14
-hukuya(kate$_i$)- to be dangerous 224.103
  -hukoyɛłx̣one$_i$- to feel uneasy 220.41 (*-iłx̣o* body)
  -huk^{u}e$_i$(qapqa)- to be wild 190:55
-huk$_u$nu- to raise. (See *-uknu-*)
-huk.łuk- tired 60.19
  huk.łukpa(me·k) lonesome 148.122
-huk!^{u}e·n- to be open 144.52
  ōk!^{u}ɛnkɛ′ne·n’ open it! 148.102

-huk!ukyιt$_i$- it is (day) light 68.52; *-hoq!uk$_i$yιt-* to shine 120.217

-huk!nuq!łuma thirsty 42.29

-hoq- to win 72.63

-huqax̣o- to fall 110.8

-huqna(me·k) to break camp 84.40

nuq$_u$naneya′mne· they broke camp 276.71

-huq!utsko- to extinguish fire 172.173

-huq!yu’k!o$_u$- to grasp with beak 240.209

ho′q!ka rotten bone 234.87. (See *wo′q!ka.*)

-hoq!ko·- it melts 80.187

hul- pr. from land towards water 100.263; 240.209

-hułuq^u- to swim 142.43 (*-hul-uq-*)

-hułpał- to hear, to listen 92.107 (*-hul-pał*). (See *pał*)

-hułnak!o- to fill pipe 62.39, 46

hya· (exclamation) 148.95

pa· brother’s daughter

-payo·t-

q!akpayotι′łne· it is forgotten 82.196

pa′pa grandmother (said by male), grandfather, grandson 88.27

papa′ła·’m leaves of tobacco plant

pa·mιk nevertheless 86.41

pa·ts- pr. apart

pa·tsιnmι′t- to scatter 106.418

pat! nephew 64.94

-paqts- to be thin 272.12

-paq!$_a$me·- to burst 184.47

pa·ł weak disjunctive, but 78.125

-pał-

-haqałpałne$_i$- to talk 72.60

-k!apał(tιłe·k) to listen 102.316

-hułpał(ne·) to hear, to listen 66.24; 92.107

wιłka‵nilpałnex̣u′n·e· he made big noise 98.219; 220.54

pa′l’ya mittens 228.57

pa′łke$_i$ woman 26.12

-pιs- to let go

pιsιkι′n·e· he let it go with hand 90.51 (*-kιn-*)

-pιtsqa- to be afraid

pιtsqałwe′yne· he is afraid 174.185 (*pιtsqa-łwey-ne·*)

-pιts food

a$_a$‘kpι′tsna·m food

pι′tsa·k spoon

pιtsekι′me$_i$k he eats while going 198.187

-pιts-

pιtsx̣o′$_u$ne· he chops off 104.343

pι′k!a·ks long ago 88.2

po′po hammer 128.35

pɔ′stιn American (=Boston)

p!e·q!s night hawk 172.152

ma mother 94.138

ma but 94.138

-ma trail

a$_a$’kma′na·m a trail 62.51

n’ałmama$_a$′ne· trail is wide 254.111

wu:nana′mne· it is a long trail

-ma- (long objects)
  k!ałmanmi'tuk a wide river 86.10
-mayɩt season
  łuma'yɩt spring of year 100.258
ma'yo·k weasel
-mat-
  matqłax̣wa'$_a$te· he spits it out 6.8, 12
-mate· to leave 134.172
ma'te$_i$t! whitefish
-mas(e$_i$)- to be dry 64.117
ma$_a$ts don't! 58.3
-mats to be dirty 194.84
-matsqak
  k!aˋle·matsqakᴇma'ak big toe (*-ał-* wide)
man- pr. past
  manq!ankɩ'me·k he went past 84.60
man- pr. back
  łamanwɩtskikɩ'łne· he looks back 158.343
-man- to cover 58.17
ma'$_a$ka flicker 80.180
ma·k! bone 84.31
-maqan- crosswise
ma'qak later on 126.106
-maq!an egg, testicle 102.300
-maq!ne·(x̣o)- to slap
ma'x̣a a berry, sp. (?) 270.32
mał(u)- pr. sideways 150.170
  mału'q!łił striped sideways 150.170
-mał suff. together, with 130.85; 166.42
-małɩn- to open
  małɩnk!ałma'n·e· he opened his mouth 220.51
-małak bone
  a$_a$ʻk.łam·ała·k skull (*a$_a$'k-ła'm-małak*)
-me· suffix
  a$_a$ʻk!a'$_a$me· hole
  yɩts!ke·'me· pot
-miyɩt day
  yɩsɩnwunmiyɩ'tke· the whole night 144.9
  naqsanmi'yɩt several days 88.6
  a$_a$ʻkɩłmi'yɩt sky 86.51
  tsɩłmi'yɩt evening 68.52
  ktsɩłmetɩłnu'qka going at night (=moon) 68.50
-mɩt- to throw 68.65
  mɩtx̣a- to shoot 74.32
mɩsquło'$_u$wo·m name of Coyote's daughter 60.11
mɩ'tsu·k a small water fowl, long, slender neck, white belly, dark back 98.246
mɩtsqoˋko·łɩ'łna· a bush with white berries, not edible 126.14
mɩts!qa'qas chickadee 176.231
-mɩnx̣o·qa- to jump 96.168; 246.45
-me·k reflexive ending of verbs in *-ne·*
mɩ'ka even 66.25
mɩ'ksa'n but 98.219
-mu(wɩsu'q)- to emerge
  n'awak!mosu'q$_u$ne· it emerges 110.39 (*n-a-wa-k-mo-wɩs-uq-ne·*)

-mu suff. by means of
kmιtx̣a'm·u shooting with it 72.3
-mox̣un·e· to fall into, to hit 192.39
ksa$_a$*kmu'x̣o‘* while he was away 232.64
sanmux̣o'me·k to pile up 168.87
sanmołkι'n·e· he had a pile 136.237
moqkupnox̣unqa'me·k he runs 60.18
mo'q!$_u$*ne·* young beaver 130.92
-mnuqka-, mᴇnuqka-
yaqa\`nałwat!mᴇnuqka'skᴇ· where the sun sets 86.21 (*ya-qanł-wat!-mᴇnuqka-s-kᴇ·*)
t- pr. into, always with *n* GOING, or with *k* COMING. (See *tιn-*, *tιk-*)
ta$_a$*q* oh if!
-taptse·k forearm, elbow 7.11
-tamoxu(n·e·) it is dark 266.41
tat! elder brother 68.53
ta'nał reed (?), rushes (?) 264.65
-takx̣ax̣o$_u$*(ne·)* to fall 132.124
ta·k!a·ts squirrel 74.27
ta'x̣a then 1.5
ta'x̣ta later on 3.7
tał- pr. can
-t$_i$*mo* suff. mutually, together with
swʋ't$_i$*mo* friends 1.2
ała·qałtι't$_i$*mo* parents and children
tι'tᴇ· granddaughter of woman; grandmother of girl; mother-in-law 184.67; 58.22
tι'tu father of male
tι'tqa·t! man 166.42
tιn- pr. going into 88.32; 90.61
łatnałkι'n·e· he carried it back into 90.61
tιk- pr. coming into 92.116
tιk$_i$*mι'tx̣*$_a$*ne·* he pulled it in 96.203
-te·k reflexive suffix of transitive verbs in *-te·*
tι'łte·t! father's sister (said by woman) 58.14
tι'łna old woman 3.4
tιłna'mu wife, old woman 26.6; 62.55
tιłna'ako hare (?) 216.81
tuw- pr. back
tuwul'ιtx̣o'$_u$*me·k* he lay on his back 246.62
tuwunιnmux̣u'n·e· he fell back 96.170
tuwukx̣o'nał diorite 106.394
to'hoł charr 44.14
tu'ts!a·k! thumb
-tunak- to be lean 216.95
tunwa- pr. out of, out of woods (Lower Kutenai *tun-*)
tunwakakιswιts·aq!a'$_a$*ne·* his two legs stuck out 228.58
ktuna'x̣a Kutenai 254.112
-tuk!x̣o(łne·) (tent) is covered 214.53
-tuq!ts- news 78.132
tuq!tsqake'$_i$*ne·* to tell news 250.50
tuq!tsqa'mna bird, small animal 196.121
tu'x̣$_u$*a* almost 66.30
-t.ła tent, house
a$_a$*·kιt.ła'na·m* tent 8.5
n'ιtιt.ła'$_a$*te·k* he made a tent for himself 74.34
sa·nιt.ła'$_a$*ne·* there is a tent 9.5

- *-t!a-* to knock
  - *t!ax̣o'$_u$ne·* to knock at door 202.291
  - *t!amux̣o-* to drum
  - *t!awo* gun 90.50 (*t!a-wu*)
    - *t!a`wu'mka* bowstring 128.27
- *t!a`pɛs(wukna'na)* a little bush 60.33
- *t!aptslɛ'nwa·s* cricket
- *-t!apts-* to stick on 98.234; 252.93
- *t!a'tka* uvula
- *-t!ats!anɛł·(ɛkɛ'n·e)* to tramp on something 126.20
- *-t!anoko'$_u$(ne·)* to burst by heat 96.168
- *-t!anukqlo'$_u$k^u(ne·)* to snort 168.89
- *t!a'n·qu·ts* partridge 152.181
- *t!aqu'mo·* netted ring 194.117
- *t!aqta·ła'mne·* they talk together 278.2
- *-t!aqts-* to hurt
  - *t!aqtseyx̣o'$_u$me·k* he hurt his hand 26.3 (*taqts-hey-x̣o$_u$-me·k*).
- *-t!ało'$_u$k^u(ne·)* to make noise 92.92 (*t!a-ło$_u$k^u-ne·*
- *t!ɛna'mu* grease 110.2
- *t!uk.łun·maku't$_i$ne·* two seasons
- *s-* pr. along
  - *sakqa'$_a$ne·* it lies here
  - *saq!a'n·e·* it hangs
  - *sa·nɛt.ła'mne·* there is a house
- *sao-, saw-* pr. there (demonstrative)
  - *sa·usaqa'$_a$ne·* he staid there 2.14
- *-sahan-, -sa·n-* to be bad
  - *saha'n·e·* it is bad 58.25
  - *sa`hanłeɛ'tne·* it is a bad place 256.153
  - *sa`hanłukpa'kte·* he hated him 76.104
  - *sa`kɛłsa·nɛłwe'yne·* he is still angry 86.26
  - *sa'nła* Piegans 52.13
- *-sa'n(qa)-* to be tired 204.316
- *sak* (exclamation) 226.43
- *-sak-*
  - *ksakɛ'me·k* tired walking 114.109
- *sakɛł-* pr. still
  - *sa`kɛłsa·nɛłwe'yne·* he is still angry 86.26
- *-sakno·'ktse·k* he is starving 176.251
  - *ksano·`kts$_i$yɛnkɛ'tsqa* starving, although having a fish trap 176.251
- *-sɛn-* there stands (*s-n-*)
  - *sɛnk!ała·x̣wiɛ'tsne·* there is a door 34.4
- *-saq-* to lie
  - *saq(qa$_a$)-* to lie down
- *-saqx̣ał-* there 96.201; 98.240; 130.105
- *-saq!-* leg
  - *a$_a$'ksa'q!na·m* leg 3.13
  - *wu'saq!* long leg 78.139
  - *łusaq!a'łne·* leg is cut off 28.3
- *-sałitɛt-* to marry 164.2. (See *-hałitɛt-*)
- *se$_i$t!* blanket 1.2; 154.260
- *sɛ'n·a·* beaver 70.11
- *-sɛn·akpa'me·k* he wants to act his own way 74.30

- *-sιk-* fat 50.4
- *-sιł-* pr. continuative 35.9; 40.5
- *su* father of girl
- *soya′pe* Englishman 33.8
- *-so$_u$k-* to be good 58.39
  - *suk.łeι′t$_i$ne·* it is a good place 100.260
  - *ksuk^{u}aka′te·* plenty 168.80
  - *suk^{u}nohu′se·* bright red 90.71
  - *suk^{u}x̣o′$_u$me·k* he took a good seat 68.62
  - *suk^{u}ιł’upx̣$_a$ne·* he sees well 128.53
- *swa’* panther 164.8
- *swa′q!$_a$mo* salmon 176.252
- *-swιts-* there stands
  - *swιtsłe.ι′t$_i$ne·* there is a hill 12.2
  - *swιtsnu′k^{u}ne·* there is a stone 26.3
- *swιn* daughter 270.44
  - *swina′łe·ł* sister’s daughter (said by woman)
- *swυ* friend (used by man to designate male friend) 222.85
- *-stιł(e·k)* to stake in gambling 150.180
- *st!u′k^{u}ał* female
- -(*stsu’m-* always with *qa-* NOT)
  - *qastsu’mqaqa′$_a$ne·* he is wise, skillful 70.38
- *-snιmsik(qa$_a$)-* it smells of 252.104
- *skat* relation between sister’s husband and wife’s brother 224.9
- *skι′n·ku·ts* coyote 1.1
  - *sιlskιn·ku·′tste·k* to act foolishly 210.434
- *-skιk-* a flat object is somewhere 12.1
  - *skιkts!ła′nuqłe!ιt* flat country (=prairie) (see under *flat*)
- *-skιkił-* a flat object is still there 82.197
- *sq!u′m·o·* service berry 92.104
- *-ts* and 2.5
- *ts-* pr. future 1.8
- *-tsa-* to be small
  - *hutsat.łanana′ne·* I have a small house
  - *ktsaqu′na* small 50.4
  - *tsałe.ιt$_i$nana′ne·* a place is small 234.93
- *tsa·* younger brother 70.39
- *tsa′hał* grass 50.4
- *-tsamał* knife 10.9
- *tsa′$_a$tsa* grass figure representing deer 90.60
- *tsa′kap* a spirit (?) 44.8
- *-tsakιł-* to refuse 72.2
- *tsa′qa* partridge berry 58.8
- *tsaqan-* pr. into a pile of things; up river
  - *tsaqa·natsq!ahe′$_i$ne·* he stretched his hand into it 18.8
  - *ts!ιnałtsaqana′x̣e·* he started up river 216.83
  - *ts$_a$qa′haks* source of river 216.119
- *-tsᴇma·k!* very, strongly
  - *tsᴇma′k!ke′$_i$ne·* to speak the truth 98.215
  - *tsᴇmak!qa′$_a$ne·* he is strong 180.41
  - *tsᴇma`k!e·ł’ut$_i$miłe.ι′t$_i$ne·* it was really hot 116.152
  - *tsᴇma`k!ιlwu′qt!e·* the real fisher 234.98
- *tsiya* younger brother 184.61
- *tsιmne·x̣a′$_a$me·k* he wants to eat more 272.23
- *tsιt!(na′na)* pup (of dog) 216.92

- *-tse$_i$te·* suff. to cause 164.76
- *tsɪ'tsqo·m* water ousel 78.113
- *ts!ɪn* only 74.24
- *-tsɪn-* to catch, to hold
  - *tsɪnkɪ'n·e·* he catches it
  - *tsɪnx̣u'n·e·* it squeezes him
- *tsɪnmał(qa'$_a$ne·)* something happens 55.4
- *tsɪ'nła* shrew 128.46
- *tsɪns(ke'$_i$ne·)* he did not mean it 192.44 (*-ke$_i$-* to say)
- *tsɪnła(kate'$_i$ne·)* it looks nice 188.29
- *tse$_i$(ka'te·)* he sees it 58.20
- *-tsɪk!-* to destroy
  - *tsɪ'k!x̣$_a$ne·* to break with teeth
  - *tsɪk!kɪ'n·e·* to split with hand 44.19
- *tsɪk!e·n-* pr. on one side 256.174
- *-tsɪk!małɪn(kɪ'n·e·)* he makes a mistake 128.55
- *-tsɪł-* to be dark 66.30
- *tsu·* sister of girl 58.11
- *tsu'u* milk 118.170; breast 166.33
- *tsu'wak!* fish hook 39.3
- *tsu'm(o·k^u)* bubble (*-uk^u* water) 70.25
- *tso$_u$t* name of a dog 242.255
- *-tsutił-* to suck 112.51
- *(k)tsquna'$_a$kɪnx̣a'm·u* spear 80.165
- *-tsunok!o$_u$-* to open (rock) 238.193
- *tsu(k!o'$_u$ne·)* to pierce 264.78
- *tsuk^u(a'te·)* to take 2.7
  - *tsukok^{u}ɪ'n·e·* to take with hand 106.411
  - *tsukuqk^{u}ɪ'n·e·* to take with hand out of water 98.212
  - *tsuk^{u}atu'mał* slave
- *tsuk(ła'ma'ne·)* to comb (*-ła·'m* head)
- *-tsuk^u-* to start a fire 136.221
  - *tsuku'px̣$_a$ne·* to light a pipe 13.13
- *tsuk!na'$_a$(ne·)* to invite to a feast 78.115
- *tsuk!oti'yał* spear 80.153
- *-tsuła* bag
  - *a$_a$'tsu·'ła* bag 17.5
- *-tspuq!^{u}e$_i$-* to be soft 184.47
- *-tska(kɪn)-* to give 104.361
- *-tsk!ałak* branch. (See *[-ɪ]tsk!ała·k*)
  - *pɪtstsk!ałakx̣o'$_u$ne·* he chops off a branch
- *-tsq!ahey* finger (*-hey* hand)
- *-tsx̣a(n·e·)* to talk 66.3
  - *tsx̣a·małktsała'mne·* to shake hands 62.73
- *-tsłake$_i$ł-* to like 206.371
- *(k)ts!ak!łana'ke·* a different way. (See *ak!ła*)
- *-ts!aq$_a$-* to rub, to oil 94.143
- *ts!ax̣u'na* ant 212.18
- *ts!ɪn-* pr. to start away from speaker 2.2
- *ts!ᴇma'k!-* hard
- *-ts!ɪnak-* to run
- *ts!ɪk-* pr. to start towards speaker 152.189
- *ts!ɪłq!ᴇnku'pse·* it burnt quickly 68.64

-ts!upna- to shut 46.29; 94.157
ts!up’na′kot autumn 100.257
ts!o′$_u$ts!o· fish hawk
ts!o$_u$ts!u′q!^{u}a fish-hawk nest 244.3
-ts!kakɩl- coal
yu·nats!kakɩ′lne· there is much coal
-ts!qa$_a$l bark of tree
huluts!qalx̣o′$_u$ne· I tear off bark
-ts!la- pr. flat
a$_a$‘kɩkts!la′no$_u$k flat stone 64.84
skɩkts!la‘nuqle′ɩt prairie 204.309
-ts!lae·n tree
qa‘$_a$kilhaq!a‘nqu·ts!la′in there is a forest 86.43
n- prefix of indicative forms of all verbs beginning with an *h*
n’- prefix of indicative forms of all verbs beginning with a vowel
na this 60.21
na.u′te· girl 126.11
nao·′k!^{u}e· the other one 68.48 (See *o!k!^{u}-*)
nawa′spal son-in-law, father-in-law 29.3, 4; 200.236
na′’he·k birch-bark basket 58.25; 90.51
na′pit if 90.52; 226.37
-nam suff. some one (indefinite subject)
namɩ′t·a red paint 96.190
-nam’te·x̣a (?)
l’apko·k!$_u$na′m’te·x̣a he might jump to the head of the tent 96.200
na′mlat! a species of chipmunk 230.4
na′$_a$ta above 204.330; 212.30. (See *ata-*)
nata′ne·k! sun, moon 13.13; 120.224
naso′$_u$k^{u}e·n chief 29.4
na′na younger sister of girl 58.14, 15
alna′na sisters 78.126
nana′$_a$t$_i$mo sisters 230.17
-nana suff. small 44.13; 55.6; 76.92
na′’nka orphan
kana’nka·′qal orphan adopted by me
na′’ka young gopher
na′ksaq master 50.25
na·′k!$_a$yo fox 1.1
-naq- to swim 58.27
naqa- some one 268.61; 270.30
naqan- pr. probably, about 36.3; 62.71; 270.26
naqanqa′lsa about three 270.26
naqa′$_a$l- pr. 62.71
na′qpo$_u$k soup 58.26, 34
a′qsa- pr. several 4.13; 88.6; 144.12, 19. (See *naqa-*, *naqan-*
naq!an- pr. into woods
na′x̣$_a$ne· caribou 50.1
-na·l- to continue
nalaqlɩ′lɩk golden eagle 74.52
na′lme·t! badger 64.96, 100
nalmö′qtse· name of a hero 80.166; 84.1
nalmux̣na′yi·t (*nalmex̣na′yet*) a small woodpecker 80.153, 159, 161
ne· that one 8.12; 9.13; 86.9
nɩtsta′hal youth 30.1; 126.11
nɩtsta‘halq!lik!a′ma·l youth about to marry

nιtsna'pku moose 10.7; 11.5
nι''nha·ks there is water 86.9
nι'nko thou 44.28; thine 29.14
-neyax̣- to send for some one 72.6
nι'lc· shade 66.26, 41; 116.152
nilo'$_u$*q*^{u}*at* doe 88.3
nι'lya·p mountain sheep 168.72
nι'ltuk!^{u}*p* antelope 244.2
nι'lsc·k buffalo bull 60.1, 5, 17
nι'lko iron, money 52.6
  nιlko'$_u$*ts!ap* arrow point of metal 106.383
nι'lksaq porcupine
nιlx̣amyu·'wat! snail
nŏpι'k!a manitou 5.1; 94.134; 224.9
nu'm·a thunder 74.48
-nɔ'm·ok! cliff 2.4; 84.52; 278.118
-nut- to pursue 15.15; 26.8; 58.22; 60.19
-not-
  skιk$_i$*notx̣onι'le·k* there is a rattling noise 146.74, 75
-(nohos)-, nos- red 78.135, 147; 90.71; 96.190
-nusu'k!po·n place with scattered trees 72.74
  a$_a$*`kιnusu'k!po·n*
nu'k^u*(cy)* stone 60.7, 27; 94.142
  -nuk^u*-* in compounds 60.8; 64.83; 88.19
-no·kak rib 80.189
-(nok^u*i)-*
  ts!ιnawιs'nok^u*e'*$_i$*te·* they dragged them 168.59 (also 248.11; 250.35, 38)
nuktsa'qle$_i$*ł* hummingbird
  (*k!uktsa'qle*$_i$*ł* pointed eye)
nuktsnaq!a''nka·m snipe 184.31
nu'k.ło$_u$*k*^{u} elk fawn
-(nuk!^{u}*)-*
  hun'onyiłnu'k!$_u$*ne·* I know how to get it. (See 98.217)
-(nok!^{u}*ιn)-* to get out (to open) 76.72
-nuqa'ko$_u$ pitchwood 168.69; 266.36
-nuq-
  a$_a$*`kιnuqłe'et* prairie 55.6; 180.39
-nuq$_u$*-* to smoke 266.3
  -ιknoquk$_u$*-* to smoke a pipe (= to eat smoke) 62.40
-nuqka- to go up, to rise 66.21; 68.43
  ktsιłme`tiłnu'qka moon (= the one going up at night) 68.55
  yu·wa·kmnuqka'n·e· he went up on high 66.8
-nuqłum- white
  a$_a$*`kmιnuqłu'nuk* white stone 88.13
  kianuqłu'mna rabbit
  kianuqło·q!u'ło·kp bumblebee (= white end)
  nuqłu'k!^{u}*e·n* loon
-noq!^{u}*m-* to break 90.60, 63
-nuq!- (?)
  knu'q!łam' long-haired one (Chinaman)
-nuq!ła-
  a$_a$*`kιnuq!ła·nu'k!*^{u}*e·n* sharp, flat stones 96.191
-nux̣u- to fly 212.29; 214.70; to run away 80.165
  kałnux̣u'kna·m a race 1.6

-nuł-
  -nułk!o- to aim, to stab 68.63; 80.159
  nawɩtsnulx̣o′$_u$ne· he stood ready to pound 96.192
nu′’ła old man
  nu·l’a′q$_a$na husband 84.32; Frenchman 34.1
-nułmak marrow 64.101
-nma- to carry
  qałsanma′x̣o· one who carried three
  ła·aimax̣o′$_u$ne· he carried two 188.40 (*aim* < *as-nm*)
-nmakut year
-nmiyɩt day
-nmituk river 8.3; 80.190; 86.10
-nmuk$_u$- to boil something 266.7, 8
-nmok! cliff. (See *-nʋm·ok!*)
-nmu(x̣o)- to pile; to throw many things 82.201; 118.195; 130.68
-nk!un- to point
  qa\nank!unɩ′łne· it was pointed that way 180.55, 56
-nqo· (?) frame of tent
-nqowa feathers 86.18; 98.208
  k.łunqowa′’x̣o· feathers coming off 98.213
-nq!a- point 9.7; 14.3; 62.56, 57
-nq!oko- fire 80.186; 128.57; 136.233; 266.13
-nłɩ′kx̣o·
  kianłɩ′kx̣o· woodchuck
k- prefix of participle and interrogative 5.4
k- pr. coming, motion towards speaker. (See *ak-*, *ts!ɩk-*)
ka- pr. my 58.14
-ka- to take
  ła·upkak!o′$_u$ne· he took it out of fire 2.7
  k!upka′$_a$nqo·ł what he had taken out of water 130.98
-ka suff. some one (indefinite object) 92.92
  t̓sx̣anatka′$_a$ne· she told some one 268.64
-ka- arrow 15.6
  n’aimaka′$_a$ne· he had two arrows 68.59 (< *n-as-nma-ka-ne·*)
kaá (exclamation) 228.92
ka$_a$ where 96.186; *ka′a* 78.129
-kamał corral
  skɩkɩska′ma·ł there are two corrals
ka′min I 44.37, 38; 78.139. (See *ka-* my)
  kamina′ła we, our 70.11
-ka·mt- belt
  a$_a$ʻka′mta·m somebody’s belt
-kat(e·) to look
  tse$_i$ka′te· he sees
  n’ɩse·kate′$_i$ne· it looks terrible 90.42
  koa·\qaka′te· how do I look? 92.117
  namak!tsa\$_a$kat.łe·tɩt$_i$ne·′ne· it looks yellowish 66.15
  suk^{u}akate′$_i$ne· plenty 92.100
kat$_i$kakɩ′łsaq! Blackfoot Indians
ka′tska·ts a bird, yellow breast and gray wings 78.126
kanq!usqwe′$_i$kak mallard duck 19.8, 10
ka·kiyax̣a′kukp Rattling-Claws (a name) 256.175
ka′$_a$ke·n wolf 194.81
kak!a′$_a$kit! Hare Lip (a name) 256.173
kaq!a′łe· bull moose 104.350. (See *kɩłq!a′łe·* bull elk)

ka'x̣ax̣ turtle 160.362
-ka(x̣u)- to fall
  n'o·niłkax̣u'n·e· it fell down 96.196
kax̣u'ło·k goose 17.10
kała'wo·k thorn bush (?)
ka'łta·t shrew 130.68, 86
ka'$_a$łka ghost
-ke$_i$- to say
  qake'$_i$ne· he said so 1.1
  słutske'ᴇne· he lied 23.2; 58.38
kia'wa·ts fool hen, grouse (?) 17.1; 218.3
kiapt!aha`nᴇtsq!ahai'na·m little finger
  kiapt!aha'nłukp claw 25.2
kianu'kx̣o goat 86.23
kianuqłu'mna rabbit 55.1
kianuq!u'łupq bumblebee
kianq!ał(na'na) two-year-old buck 226.11
kianłᴇ'k!x̣o· woodchuck 92.96
kiakqa'ło$_u$k a hawk, sp. (?) 70.5 (*kiaqka'ło$_u$k* 42.3)
kiakx̣a'x̣a·ł something tied together (?)
kia'kx̣o· fish 118.182
kiaq!nu'k^{u}a·'t golden eagle 42.1 198.207
kiaq!aku'tats sparrow hawk 192.54, 76
kia'q!ła duck 98.210 (*kia'qła* 19.13)
kiyu'kmuł digging-stick 52.11
kᴇ't$_i$muk! white clay
-k s- dual
  łkamuk^{u}ᴇ'ste·k two children 9.10,13
  n'anakᴇsx̣a'mne· they two went out 9.9
  hᴇnwᴇłkᴇsqłᴇ'łne· you have big eyes (*hᴇn-wᴇł-kᴇs-qłᴇł-ne·*)
-kits-
  n'ᴇntakitsx̣o'$_u$ne· he chopped it off close to edge 33.9
  qa$_a$nkitsx̣o'$_u$ne· he chopped along 33.11
-kits tent pole
  a'$_a$ʿkᴇts tent pole
-kᴇtsqa fish trap 176.253
-kᴇts!x̣$_a$ to gnaw (*-x̣$_a$* with teeth) 274.39
  ksano·`kts$_i$yᴇnkᴇ'tsqa they are starving with their fish trap 176.251
-kᴇn suff. with hand 188.11, 16
  t!apts!akᴇ'n·e· he stuck it on 188.26
  ksa$_a$na'$_a$ki·n bad gambler 150.157
kᴇndzɔdz (King George) Canadian
-kn(ᴇłwiy)- to think about something
  kinᴇłwi'ytik he thinks about it 68.1
  siłk$_i$niłwiyteya'$_a$te· he is thinking about it 68.2
-ke$_i$k- to cook 42.37, 38
-kik- to make noise, to puff, to howl 146.55, 64; 218.125 (*-kak-* 146.57)
  n'anmuqkupnox̣o`ne·łkᴇkwakᴇ'me·k she ran out howling 11.8 (*n-an-mu-qkup-nox̣one-ł-kᴇk-wa-kᴇme·k*)
  łᴇtkᴇk$_i$nok^{u}ᴇ'łne· without noise of stones 256.157 (*łᴇt-kᴇk-nok^u-ᴇł-ne·*)
-kik-
  naqa`nkikqa'me·k he jumped sideways 170.106
-kᴇł- (with demonstratives *yakᴇł-*, *hakᴇł-*, *sakᴇł-*, *qakᴇł-*)
  -kᴇłhaq!anqots!ła'e·n thicket 76.81, 90 (*-ts!łae·n* tree)
  ya'$_a$kᴇł'ana'mke· when they had been hunting 82.12

-kɩł- plural

hunakɩłwɩsqawała'$_a$ne· we stand

kɩłku'łka pemmican 196.146; 208.396, 397

kɩłq!a'łe· bull elk. (See *kaq!a'łe·* bull moose)

-ko- suff. fire

q!apku'pse· everything is burnt 174.195

naq!$_a$kȯ'$_u$ne· it is burning 174.194

t!anoko'$_u$(ne·) it burst by heat 96.168

ko'o tent site 122.29; 266.5

-kup- raw

ke'$_i$ko·p raw, purple

ku'pe$_i$ owl 58.7, 9

ku'po·k! black woodpecker

-kumał- to be bloody 208.403, 405

ko·'s pipe 154.230

ku'sto·ł whistle 256.164

ko'uko· toad 76.92

ko·kt mother's sister 58.13

ko·dli'dlus butterfly 16.13

-kuł-

kułwiya't!ne· left-handed 74.37

kwɩ'se· food 134.185; 166.22

-k$_i$yukpuktse(te·) to initiate, to send a boy to get manitou power 146.91

-kpa(me·k) to wait

nawɩtskpayatɩ'łne· he was waited for 116.141 (*n-hawits-kpa*[*ya*]*-tɩł-ne·*)

-kpuk! backside 18.7; 64.87

ktuna'x̣a Kutenai (perhaps *k-tuwun-ax̣e* going out to valley; modern Kutenai would be *ktu'na·m*)

ktsɩ'tsqa·ł spruce

kts!ɩ'q!ła prairie chicken 200.239

kq!a'łax̣a'$_a$łtsin horse 52.5, 14 (= elk dog)

-kq!owas(x̣o)- to cough

łaqa'ox̣ałkɩkq!owasx̣oneyikɩ'me·k he came back there coughing 166.12 (*ła-qaox̣ał-k-kq!owas-x̣o-ney-kɩ-me·k*)

-kq!u- to laugh

qakq!u'n·e· he laughed thus 156.301

wɩłkɩkq!u'n·e· he laughed aloud 132.127

k.ła'wła grizzly bear 2.9, 12

-k.łaq$_a$nan- to fight 106.407

-k.łe· name 74.30; 226.16

-k.łɩnq!o- to play, toy 52.9; 90.71; 98.219

-k.łu town, village 62.59; 74.24

ha$_a$k.ło'$_u$k^{u}e· those in the town 70.11, 39

-k.łuk- to divine

sa'kɩłk.łu'kmuł used for divination 184.66

-ku water, fluid (compare *-q^u* IN WATER)

n'ut$_i$me'$_i$k$_u$ne· water is warm 66.28

ya·knoso'$_u$k^{u}e· where there is red water 78.150

k!ayu'k^{u}a hat 254.107; 260.12

-k!apał- to listen 170.122; 182.30

k!apałtɩ'łe·k he listened 160.13

-k!a(me·) hole 23.10, opening. (See words beginning with *-k!a* and *-k!ała*)

n'ɩtk!ame'$_i$ne· he made a hole 226.12

-k!a·mɩna valley 14.12, 13; 254.116

-k!asla′$_{a}$kak nostril
-k!a(no′$_{u}$ko·) sharp (stones) 82.25
-k!anqo·t smoke hole 9.12
-k!a$_{a}$k lair of a deer, hole (?) 126.4, 5
-k!aqayt snowshoes 128.45
-k!aqlahał swamp 72.65
-k!ax̣(me·k)
  ts!ιnha`q!mak!ax̣ne′kse· he struck him suddenly 70.47
-k!ałakak navel
  a$_{a}$·k!$_{a}$łaka′kna·m navel
  a$_{a}$·ko$_{u}$k!ała′$_{a}$k!e·s his back 240.230
-k!ałax̣apak- berry patch
  skι`kιl’wιłk!ałax̣apa′kse· there is a large berry patch 184.50
-k!ałax̣ekp anus 25.1; 26.2
-k!ałax̣awuet doorway 144.48; 166.26 (*-k!ałaxweet* 34.4)
-k!ałeet large river
  a$_{a}$k!ałe′et Kootenay River
-(*k!a*)*łma* mouth 96.167, 168
-k!ałmukwa′e·t light 186.86; 266.42
  tsa$_{a}$k!a$_{a}$łmi`yitna′na a little light (shining) through a hole 238.192
-k!a$_{a}$łmo·k hoop 146.58, 59
k!ι′k!o$_{u}$m’ a fish with large head and thin tail 78.123; 226.33
-k!o- suff. with point 2.7; 72.16
k!u′’mtsak(*s*) shell 192.53
-k!umna- to be poor
  k!umnaqaqa′$_{a}$ne· he is poor 42.15, 16; 110.33
k!u′sti·t! larch
-k!on nose (of man)
-k!unkak bill, beak, nose (of an animal) 70.16; 96.197; 164.84
k!u′q$_{u}$ne· lynx (= short face)
-k!pɔ′kam root 11.12
-*q*(*a*) suff. with knife
  lu·q^{u}ałι′sne· it was cut off 28.1 (= it was deprived of it with a knife)
  łusaq!qa′łne· his leg was cut off 28.3 (*łu-saq!-qa-ł-ne·*)
qa- not 3.3, 5.11; 144.33, 35
qa- thus
  qake′$_{i}$ne· he said thus 1.1
  qaqa′$_{a}$ne· he is thus 4.5
  qało′$_{u}$k$_{u}$ne· he cried thus 19.7
  qałwe′yne· he thought so 62.69
qa- pr. along
  qaosaqa′$_{a}$ne· he staid 5.14; 9.15
  qaka·nk!onι′łne· he pointed at them hither 254.119
  łaqa`nank!onι′łne· he pointed at them thither 192.41
  ya$_{a}$qanakιłhaqwu′mke· generations 68.2·
  qanałwa′ts!ne· they play along 70.19
  qaknu′te· he came pursuing her 64.105
  qakał’akanox̣onu′k$_{u}$ne· it came flying out 224.107
  qa·`kιłhaqa′$_{a}$ne· it is right along there 92.88
-qa- to be
  yunaqa′$_{a}$ne· there are many 1.5
  tsᴇmak!qa′$_{a}$ne· he is strong 180.41
-qa.ikιt!$_{u}$wu- (see also [=*ιkιt!$_{u}$wo*]) to be nine
qaix̣o′ktse·k he plays ball with bat. (See *qay-* to roll)

qao-, *qaw-* pr. there (demonstrative) 48.8
  qaosaqa′$_{a}$*ne·* he staid there 2.4; 6.6; 14.13
  qaox̣a′x̣e· he arrived there 2.6; 15.8
  qoox̣ałʼιtkι′n·e· just there he made it 6.11
  qawakałι′k$_{i}$*ne·* he comes to his own tracks
-(*ha*)*qay-* to roll 196.130; 210.466
  tsx̣ałhaqayeqa′me·k he will roll himself 52.2 (*ts-x̣ał-ha-qay*[*e*]*-qa-me·k*)
qayaqa- pr. through 7.15; 74.59
  qayaqa′wo half, middle 8.8
  qaya$_{a}$*qa′ła·m* yearling buffalo calf 196.124
qaha- pr. along
-qaps- pr. like
  qapsqaqa′$_{a}$*ne·* it is like (it) 198.204
  sιłqaˋpsqakιsqłι′łne· his eyes were like — 194.90 (*sιł-qaps-qa-kιs-qłιł-ne·*)
qa′psin something, what 66.35 90.34
-qat tail 126.7
  qałyuwa·kaq!ałqa′t$_{i}$*ne·* he put the tail up quickly 188.29 (*qał-yu-wa·-kaq!ał-qat-ne·*)
qatał- pr. can not. (See *qa-* not, *tał-* can)
  qatałtsx̣a′n·e· he can not speak 70.38
-qa·twumła$_{a}$*t* shirt 82.25
qas- pr. alongside of 80.175
-qas- to break to pieces
  qa′sx̣$_{a}$*ne·* he bit a piece off 48.10 (*qas-x̣-ne·*)
  qasnιnqa′me·k he cut himself to pieces 74.26 (*qas-nιn-qa-me·k*)
qaspι′łʼo·k^{u} crane 84.37
qa′snał shield 192.57; 202.277
qa′sk!o male
-qasłʼoq!wek to be disappointed 130.74
-qa·ts- to come from a place 66.35; 86.8
qa′tsuk fresh meat 230.12
qan- pr. along there
  qa·na′x̣e· he went along 60.2
  qanła′łte· he struck it 3.11
-qan- plural 222.98
  wuqanmitu′k$_{u}$*ne·* rivers are long (*wu-qan-nmituk-ne·*)
  t$_{i}$*naqanx̣a′ʼmne·* they went in 72.58
-qa′k.łιk- he was named thus 88.13. (See *-k.łe·*)
-qaqas- to stop 62.36, 66
  qaqaskι′n·e· he stops
-qa·nox̣unuk- a creek is somewhere 274.41. (See *qa-* along)
-qał-
  qałqa′$_{a}$*tse·* he went around in a circle 60.3
  kuqa˘ha′$_{a}$*łkqa*$_{a}$*ts* I who walk about 240.220
qa′ła somebody 60.20, 92.90; who? 72.57, 248.3
  qa′ła·n· whoever 70.34
qała′kʼne·s straight upward 214.73
qa′$_{a}$*łιn* just 76.86, 87 (*qa′h*$_{a}$*łιn* 44.12)
(*qałt*) child 136.235; 160.358
  aqa·′łt!e·s his child 42.34
  ałaqa′łt!e·s his children 70.35; 92.111
  nʼasqa′łte· she had two children 66.33
-qałsa- to be three 60.5; 250.24
  qałsaqa′łte· he has three children 34.1

qe·'na (*qɩ'n·a*) behold 98.242; 170.135; 252.71
qo· there, that 14.12, 13; 15.11
-*q*^{u} suff. in water. (See -*uq*)
  nonaqo'n·e· he fell into the water 8.10
-*qupał* spruce cone 260.1
  a$_a$*'qu'pał* spruce cone
-*qumłas*(*x̣o*)- to jump 126.6; 156.285, 291
-*quta·ł* ax 15.10
  a$_a$*'qu'ta·ł* ax
qu'stɩt! trout 39.1, 6
qun- pr. contact
  qunya'x̣$_a$*ne·* he touched it 60.1; 76.67
  qo·na'x̣e· he visits 74.57
  qunatsa'$_a$*x̣*$_a$*ne·* he poked him 122.48
  quna·kɩnx̣amu'n·e· he stabbed him with it 114.99
qo'$_u$*ka·n'* come! 60.21, 27
-*qok!am* beaver's house 130.91, 104, 105. (See -*k!a*[*me·*] hole)
qo'k^u*e·n* raven 74.17; (*qu'k*^{u}*e·n*) 212.1
-*qoq*^{u}*at* nest
qu'qo$_u$*q* swan
xoqu'ske· bluejay 72.59
-*qoqu'n*(*te·*) to do something on purpose 192.44
-*qoq*^{u}*ts!ała*-
  skɩkqoq^u*ts!ała'*$_i$*ne·* it lay there wet 134.190
-*qoq!okuł*- black
  kamqoq!o'kuł black
(-*qux̣ma*-) gray
  a$_a$*'qux̣ma'nuk* gray stone 88.19
-*qułuk!pko* stump 126.3, 4 (in derivatives -*qułuk!pkup*-)
-*q*$_u$*wa*$_a$(*te·*)
  sukq$_u$*wa'*$_a$*te·* it has good hair 204.327
-*q*$_u$*wat* ear
  k$_u$*wɩ`łq*$_u$*wa't!e·'s* mule (= his big-ears) 190.7
-*qsa*- to go, to move (?)
  qsama'łne· to go together 126.2; 134.154
  qsak!o'$_u$*ne·* to dip
-*qsała* nose 11.7, 9
  a$_a$*'kuqsa'ła* nose 11.11
-*q*$_a$*nuks*- to crawl 86.25
-*qkup*- quickly 3.4; 12.3, 10; 70.41
-*qqa'*$_a$*tse·* he goes about 58.2, 3. (See -*qa·ts*-)
-*qx̣a*- (perhaps better -*kx̣a*, from -*k*- towards speaker)
  łao·`nił·a`qx̣aqku`płaltɩ'łne· he struck again from underneath 70.44 (*ła-o·n-ł*(*a*)-*qx̣a-qkup-łal-tɩ-l-ne·*)
  tsx̣ałyaqx̣a·`łałta'pse· will strike from each side 156.278 (*tsx̣ał-ya-qx̣a-łał-tapse·*)
-*qła*(*te·*), *qła*(*kɩn*)- to skin 168.58, 59
-*qła·ł*-
  n'ɩtkɩkqła·`łałqa·'tse· he went way around 4.10; 7.14
-*qłe·* horn 3.10; 14.3
  a$_a$*'ku'qłe·* horn 3.10; 62.56
-*qłɩł* eye 46.29; 94.153, 158
  a$_a$*'kaqłɩ'ł'e*$_i$*s* his eye 58.18
-*qłupin* young tree 120.11; 126.14; 166.38; 188.19

-q!a- plural
ats!mɩłq!ałuk!puka′m'e·s his grandfathers 72.60
kaq!ak!o·′nɩst my saddles
kaq!aka′ko· my traps
kaq!aka′ma·łt my corrals
q!awa·ts!ɩ′nme·k he was out of breath 60.19, 25; 74.25; 94.136
-q!awuka- to scrape, to cut tobacco
kq!awu′$_u$ka·ł plug tobacco
-q!aha- q!a- to hang, 180.35, 45
-q!a- to break
q!ax̣o′$_u$ne· it is broken 126.3
q!ax̣omu′n·e· he chopped with it 128.35
-q!ap- all, entire (before suffixes)
q!a′pe· all 20.10
q!apku′$_u$ne· he was burnt entirely 20.10
q!apx̣a′me·k he ate himself entirely 82.10 (*q!ap-x̣a-me·k*)
q!apił- all, entire (before independent verbs) 84.7; 94.143
q!a′pqa·ł kingfisher 9.5, 7, 8
-q!an- to hang 166.29. (See *-q!aha-*)
-q!an- flat, spread out
qa`ox̣ał'ɩtq!ankɩkqa′$_a$ne· he lay down there quietly 120.232
a$_a$·q!ana′k$_a$na·m knee
yu·wɩsq!a′na·k Knee-Cap (a name) 70.40
skɩkq!ano′$_u$k$_u$ne· it is flooded
haq!an·uqłe·ɩ′tke· where there is a level place (on a hill) 16.3
qa·q!a`nmoqts!ɩnu′k$_u$ne· there was a flat prairie 154.245
a$_a$·q!änquts!ła′e·n thickly-wooded place 72.71; 76.81
qaya$_a$qawa$_a$q!anq!łɩ′łne· he made a mark in the center 198.183
-q!anquqwat- round
naq!anquqwatqa′$_a$ne· it is round
-q!anłupx̣amako- there is a lump, excrescence, on surface 252.64, 69
-q!akpa(me·k) to forget 50.19; 82.196; 114.89; 206.356
-q!akpa(kit) to kill by striking 70.34; 74.25; 250.60
-q!ax̣- to tie up (for shamanistic performance)
kq!ax̣na′mnam some one who is tied up 52.1
-q!ał- to stretch out 3.9
qał'ɩt!naqkupq!ałsa′q!ne· he stretched his leg out quickly 84.61
n'a`kaq!ałkɩ′n·e· he stretched it out 200.234 (*n-a·-ka-q!ał-kɩn-ne·*)
-q!ał·ɩkak- eyebrows 78.128, 130
q!ałuk.łe:ɩ′t$_i$ne· noise stopped 256.185 (*-łuk-łe.ɩt-ne·*)
-q!eyɩt
nakq!eyɩ′t$_i$ne· they talked 74.41
-q!o·mał to be dirty 27.6 (?)
skɩkq!$_u$ma′łne· he lay (there) dirty 134.190
q!u′me a fish sp. 76.65
-q!u'mne·- to sleep 66.21
q!u′tsa$_a$ts chipmunk 46.20; 58.1
-q!utse′$_i$(te·) to tickle 160.377; 236.156
q!o$_u$kox̣a′me·k he made a fire 80.186, 187
q!untka- pr. around 256.159
q!untkałhawasx̣o′me·k he sings going around 52.13
-q!ux̣ma fleshy 190.7. (See *-x̣ma*)
ła`łɩtq!o`x̣$_u$masa′q!$_a$ne· he also had no flesh on legs 272.25
k!a`k!łan·aq!o`x̣$_u$małe′et different kind of tree (?) 190.1

q!u′łwa$_{a}$ rose hip 7.1
-q!yu- top (?)
  a$_{a}$ʻkuq!yuk!ałax̣wɛ′ɛt doorway 94.147
  a$_{a}$ʻqanq!yumɛ′n·a hillside 94.135
  waˋkaq!yule.ɛ′tke· end of mountain 136.217
  qa·witsq!ayule.ɛ′t$_{i}$ne· top of mountain 226.16
-q!wiya(te·) to swallow
  k!unuq!^{u}wiya′$_{a}$te· he swallowed him 86.46
-q!ma- lightly
  wuˋq!max̣o′$_{u}$ne· he touched it lightly 146.55
  wo·q!^{u}ma$_{a}$ne·kɛ′t$_{i}$ne· a little while
  sq!ma·ˋwi·tsłɛnq!a·′′ntse· it stuck out a little 252.78
-q!nu- to climb
  wa·q!$_{a}$nu′n·e· he climbed up 214.55
  nu·łqanka·qoq!^{u}nu′ne· he climbed across the water 8.8
-q!nuk lake
  a$_{a}$ʻku′q!nuk 76.99; 78.112
  kwɛ′łq!nok a big lake 74.33
-q!nuk^{u}a·t golden eagle 17.10
  kiaq!nu′k$_{u}$at golden eagle 198.170
-q!le$_{i}$ł ·stripe, mark 208.406
  kqayaqaˋwuha′q!lił middle stripe 224.125
-x̣a- suff. with teeth, with mouth
  q!a′px̣$_{a}$ne· he ate all 64.89; 84.32
  kawɛ′tsx̣a standing biting 94.158
  suk^{u}ax̣$_{a}$ne′$_{i}$se· it tastes good 272.14
-x̣a- to put, to place
  n′oqox̣akɛ′n·e· he put it into it 76.106
  łao·qox̣ax̣a′′mne· he went back aboard 152.218
x̣a uncle (father's brother) 88.25; 94.138
x̣a′pe$_{i}$ camas 11.1
-x̣$_{a}$ma- light (?)
  łɛtx̣$_{a}$maqa′$_{a}$ne· it is heavy 272.7
-x̣at(kɛnuk^{u})- to save
  x̣atkɛ′n·e· he saved himself 214.50
  x̣atknu′k$_{u}$ne· he was saved 68.71
  x̣atk$_{i}$nuk^{u}ɛ′n·e· he saves him
-atkax̣′niyatu′mał reciprocal relation between parents-in-law and children-in-law, intermediate relative dead
x̣a′tsa uncle (mother's brother)
-x̣a′$_{a}$tsa- to be four 62.66
  kx̣a·tsa·nmi′yɛt four days 250.26
x̣atsɛn- pr. both
  x̣atsɛnqawa′t!ne· both ears
  x̣aˋtsɛnɛłtsuk^{u}a′te· he took both 28.9
-x̣anx̣o (-a′nx̣o ?) to overtake 3.10
x̣a′x̣as skunk 23.12; 230.2
-x̣a(x̣e·) to reach
  kyu·x̣a′x̣a·m one who reached the top 74.32
  qaox̣ax̣a′′mne· they reached there 76.71
-x̣ał- pr. future, always with *ts-* (*tsx̣ał-*) 76.75; 84.33
-x̣ał- suff. with saw
x̣a′ł(e·) child 84.33
  x̣ałe′$_{i}$ne· O child! 102.332
  x̣ałnaˋle$_{i}$ł nephew, niece (sister's child, said by woman)

x̣a′$_a$łtsin dog 60.11; 164.2; horse 190.14
-x̣o- suff. with back, with body, by striking
  pιsx̣o′$_u$nu put me off! 2.4
  nałx̣o′$_u$ne· he carried him 2.2
-x̣o$_u$-
  qanałtsᴇqan'mιˋnx̣o$_u$qa′$_a$ne· he flew into it 96.168
  qakiłaq!max̣oka′$_a$ne· he scared them 136.227
x̣un- pr. into fire (*x̣un—q^u* into water)
  x̣unakinι′łne· he was thrown into fire 37.13
  x̣unmιtqu′łne· he throws it into water
  x̣unmιtqułι′łne· it was thrown into water 23.5
x̣ma ought 26.8; 76.85, 93
-x̣ma flesh 42.37; 96.171
  a$_a$·kax̣mała′na·m flesh
-ł- suff. passive
  pιsx̣o′łne· he was put off 2.4
-ł- suff. object
  qakι′łne· he said to him (*qa-ke-ł-ne·*)
ł- pr. evidently, must be
  k.łsa′kq!nuk it must be a lake 72.12
ła- pr. again, also
  łało′$_u$se· again there is nothing 64.90
  łao·k!^{u}e.ι′se· one more 88.56
-ła·- back, in turn 2.10
ła′a outside 226.51. (See *ła′ła·k*)
  k.łałaha′q$_u$wom they were outside 200.226
ławi·′ya·ł huckleberries 184.51
ła′wo female elk 21.1
łaps- pr., *łapsił-* pr. again 60.25, 31; 148.117
ła·m' a switch for stringing fish, twig (?) 9.9, 10
-ła·'m head
  a$_a$'k. ła′'ma·m head 78.143
-ła(mał) blanket 264.67
  słama′łne· it is a blanket 204.342
  n'anux̣o·'nłat$_i$mo′me·k he shook his blanket 174.209
-łat$_i$yił- pr. always
  n'oˋk!^{u}ιnłaˋ$_a$t$_i$y'ˋłtshaˋqaiyιłmoˋx̣onaˋtitmo′łne· at once he was always rolling about 70.42
  n'upsłaˋt$_i$yił'ι′k$_i$ne· he was always eating
-łatιqkat(kιn)- to go to get
  n'uk!łatιqkatkι′n·e· he went to get one 118.194
-łat! arm 180.55
ła′tuq! duck 70.6; 80.180
ła′ts$_i$ne· the other side 162.28; 236.131
ła·n' moccasin 224.5
ła′n·a come! 62.38; 240.220
ła′'nta rear part of tent, back of fire; outer side of tent, at bottom, all around 97
  sla·ˋt$_i$yił·aˋn·taqanaqna′kse· he always sat with back to fire 88.32
ła′q!a part of tent near door
  łaq!anx̣o′$_u$na·ł door 94.146; 96.196
łałaq!aqa′ne· he choked while eating
-łax̣- to complete
  łax̣a′qo·ł he arrived at water 268.12
  k.łałax̣a′łkin one who carried it back 194.111
ła′x̣a bed 198.199

łaxlo·'mal widow, widower
ła'la·k outside
-łal(te·) to strike
  qanła'łte· he struck it 15.5
  qaoxała'łte· he hit it there
-łchɪ'(te·) to say "yes"
-łe.ɪt weather, country 16.3
  yɪsle.ɪ't.se· there is a mountain 46.2
  sahanle.ɪ't$_i$*ne·* it is bad weather 66.18
lɪt- pr. without
  lɪtqawu'mne· it is empty 72.62
  lɪtu'k^u*ne·* there is no water
  lɪtkuma'łne· it is not bloody
-łitɪt clothing
  a$_a$*'k.łitɪ't*$_i$*ne·s* your clothing 244.20
  suk.łitɪ't$_i$*ne·* good clothing 244.39
-łitɪt-
  tse·kałitɪ't$_i$*ne·* he looked around 60.13
  hun'o$_u$*łitɪ't*$_i$*ne·* I know a place
lɪ'se· paddle 228.96
-łe$_i$*ts-* to sleep
  k$_u$*wɪ'l·e·ts* sound asleep 144.44
  skɪk.łe'$_i$*tsne·* he lay asleep 144.42
  n'askik.łe'$_i$*tse·* two were asleep 216.106
-łɪn pr. may 250.30
  hɪnłɪn'o'$_u$*te·* you may want it 64.107
łe'$_i$*ne·* on the other side 100.281; 226.34
-łɪk foot
  a$_a$*'k.łɪ'kna·m* foot, tracks 24.8
  qanaqłɪ'kx$_a$*ne·* he kicked it 24.3
-łɪk- noise (?)
  qa·atskɪk.łɪknatɪ't$_i$*ne·* he made noise inside 58.24
ło'u awl 37.4
ło^u fir
łu- nothing
  łu'n·e· nothing 3.2
  łu''nte· he made it nothing 98.233
  łuqkupqsała'$_a$*te·* quickly he cut off the nose 11.7
-łu snow
  a'$_a$*'k·łu* snow
łu- other side, far side
  k.łuha'kq!nuk lake on other side 162.56
  k.łohanɪts!la'e·n tree on other side 236.131
  łu'n·o beyond, far away 72.61
  łoa'q!mawɪsqa'$_a$*ne·* he jumped a little to the other side 94.155
łuma'yɪt springtime 100.258; 180.45
łuna't!e· brother-in-law, sister-in-law (all kinds), intermediate relative dead, 72.1; 76.69
łu'kpu· buffalo cow 29.2, 7
ło$_u$*k!*^{u} wood 128.35; 130.99
-łuk!puk-
  ats!mɪlq!ałuk!puka'm'e·s his great-grandfather 72.60
-łuk!mo- to roast 128.50
  łuk!moxa'me·k he roasted it 82.7
łuq^u*a-* (see *łu-* other side, far side)
  łuq^u*alitxo'*^{u}*me·k* he lay down the other way 94.151

łuq^{u}*ιn·ko-* to melt 184.42
tsᴇmaʻk!ił·oq^{u}*ιnk*$_{u}$*'pse·* it melted strongly by heat
-łwcy mind, heart 60.14; 132.144
k!upx̣ałwi'yte· one who knows mind 132.144
-łnoho$_{u}$*s* star 17.9
k!aqsa·łno'ho·s how many stars?
łka'm·u child 17.9
łkamnε''ntik children 188.45
-łq!ok^{u}*-* (*-ιłq!ok*^{u}*-*) to be in danger (?) 60.26
nułq!o'k$_{u}$*ne·* he is wise

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aboard, he went back *łao·qox̣ax̣a''mne·* (see *-x̣a-*)
about, probably *upιn-* pr. *naqan-* pr.
about three *naqanqa'łsa*
above *ata-* pr., *na'*$_{a}$*ta*
across *ałqan-* pr.
(over a high object) *wat!-* pr.
he climbed across the water *nu·łqanka·qoq!*^{u}*nu'ne·* (see *-q!nu-*)
he kicked him across *wat!mιʻte·kι'n·e·* (see *wat!-*)
he went across *qanałwat!a'x̣e·* (see *wat!-*)
act, to *-ite·k* (see *-ιt-*)
to act foolishly *sεłskιn·ku·'tste·k* (see *skι'n·ku·ts*)
he wants to act his own way *-sιn·akpa'me·k*
afraid, to be *-onιł-*, *-pεtsqa-*
he is afraid *pεtsqałwe'yne·* (see *-pεtsqa-*)
again *ła-*, *łaps-*, *łapsił-*, pr.
again there is nothing *łało'*$_{u}$*se·* (see *ła-*)
aim, to *-nułk!o-* (see *-nuł-*)
alive *wunmana'mu*
all, to be *-o·k*$_{u}$*(e·)-*
all (before independent verbs) *q!apił-* (see *-q!ap-*); (before suffixes) *-q!ap-*; *q!a'pe·* (see *-q!ap-*)
almost *tu'x̣*$_{u}$*a*
along *s-*, *qa-*, *qaha-*, pr
along there *qan-* pr.
he went along *qa·na'x̣e·* (see *qan-*)
it is right along there *qa·ʻkεłhaqa'*$_{a}$*ne·* (see *qa-* pr.)
they play along *qanałwa'ts!ne·* (see *qa-* pr.)
alongside of *qas-* pr.
also *ła-* pr.
always *-łat*$_{i}$*yił-* pr.
he was always eating *n'upsłaʻt*$_{i}$*yił'ι'k*$_{i}$*ne·* (see *-łat*$_{i}$*yił-*)
at once he was always rolling about *n'oʻk!*^{u}*εnłaʻ*$_{a}$*t*$_{i}$*yεʻłtshaʻqaiyεłmoʻx̣onaʻtitmo'łne* (see *-łat*$_{i}$*yił-*)
American (= Boston) *pɔ'stιn*
and *-ts*
angry, he is still *saʻkεłsa·nεłwe'yne·* (see *-sahan-*, *-sakιł-*)
animal, small *tuq!tsqa'mna*
ankle *a*$_{a}$*ʻkwi'tsa·k*
ant *ts!ax̣u'na*
antelope *nι'łtuk!*^{u}*p*
antlers *a*$_{a}$*ʻq!a'łe·*
anus *-k!ałax̣ekp*, *a*$_{a}$*ʻk!ała'x̣εkp*
anvil *a'*$_{a}$*ʻq*$_{a}$*nuk*

apart *pa·ts-* pr.
Apocynum cannabinum a_a*ʽqola'qpe·s* (see a_a*ʽqo*$_u$*la'qpᴇk*)
approaches, he *nutsa'x̣e·* (see *-huts-*)
Aralia nudicaulis a_a*ʽko'u·k* C
arise, to *-uwok*$_u$*-*
arm *a'*$_a$*ʽk.ła·t!*, *-łat!*
  he moved his arm *wanla't!ne·* (see *-wan-*)
arm above elbow a_a*ʽkᴇnlu'mᴇn* (see also FOREARM)
armpit a_a*ʽqax̣apk.ła't!na·m*
around *q!untka-*, *akamᴇn-*, *qal-*, pr.
arrive, to *w-* pr.
  he arrived at water *łax̣a'qo·l* (see *-łax̣-*)
  he arrived there *qaox̣a'x̣e·* (see *qao-*)
  he arrives *wa'x̣e·* (see *w-* pr. and *-ax̣e·*)
arrow *-ka-*, a_a*ʽk!*
  he has an arrow *naka*$_a$*'ne·* (see *-ha-*)
  he had two arrows *n'aimaka'*$_a$*ne·* (see *-ka-*)
arrow point a_a*ʽkᴇnq!a'qa*
  (of metal) *nᴇlko'*$_u$*ts!ap* (see *nᴇ'lko*)
arrow wood *a'*$_a$*ʽk!wo·k* (see a_a*k!*)
Artemisia discolor, frigida a_a*ʽkᴇnuk.łux̣ona'ka* C; used for headache a_a*ʽku·o·k.łaix̣una'*$_a$*te·t* C
  medicine made of a_a*ʽkᴇnuk.łux̣okona'*$_a$*ka awo'mo* C (see a_a*ʽkᴇnuk.łux̣ona'ka*)
ashamed, to be *-halnukp-*
ashes a_a*ʽkuqmo·'kȯ·*, a_a*ʽkuq!mö'ko·*, *-oko*
ashore *up-* pr.
asleep, sound *k*$_u$*wᴇ'l·e·ts* (see *-le*$_i$*ts-*)
  he lay asleep *skᴇk.le'*$_i$*tsne·* (see *-le*$_i$*ts-*)
  two were asleep *n'askik.le'*$_i$*tse·* (see *-le*$_i$*ts-*)
assembled, they were *(qa)haqowu'm'ne·*
autumn *ts!up'na'kot*
away *hosan-* (*hesan-*), *ts!ᴇn-*, pr.
  he ran away *no·sanox̣unqa'*$_a$*ne·* (see *hosan-*)
awl *ło'u*
awoke, he *naq!małe'*$_i$*tsne·* (see *-haq!ma-*)
ax a_a*ʽqu'ta·l*, *-quta·l*
back *tuw-*, *man-* pr.; *-ła·-*
  he fell back *tuwunᴇnmux̣u'n·e·* (see *tuw-*)
  he lay on his back *tuwul'ᴇtx̣o'*$_u$*me·k* (see *tuw-*)
  he looks back *łamanwᴇtskikᴇ'lne·* (see *man-*)
back *a'*$_a$*ʽk.łak*, *-k!ałakak*, $_a$*ʽko*$_u$*k!ała'*$_a$*kna·m*
  with back *-x̣o-* suff.
backside a_a*ʽq!u'lukp*, a_a*ʽkᴇ'kpuk!*, *-kpuk!*
bad, to be *-sahan-*
  it is bad *saha'n·e·*
  it is a bad place *saʽhanłeᴇ'tne·* (see *-sahan-*)
badger *na'lme·t!*
bag a_a*ʽtsu·'la*, *tsula*, a_a*ʽka·l*, a_a*ʽkula'ko* (?) C
ball, he plays — with bat *-qaix̣o'ktse·k*
bark of tree a_a*ʽkᴇ'ts!qa·l*, *-ts!qa*$_a$*l*
  I tear off bark *hułuts!qalx̣o'*$_u$*ne·* (see *-ts!qa*$_a$*l*)
bark for canoe *a'*$_a$*ʽkwo·k*, *a'*$_a$*ʽka·m* C
Barnard, B.C. a_a*ʽku·'no·k* C

basket, birch-bark *na′ʼhe·k*
  spruce-bark *a$_a$ʻqu′q!wuk*
bat *a′$_a$ʻk.ło·mʼ*
bathe, to *na′qtse·k* (see *-haq$_a$-*)
be, to *-qa-*, *-ha-*, *-ɩn-*
  there are many *yunaqa′$_a$ne·* (see *-qa-*)
beak *a$_a$ʻk!u′nka·k*, *-k!unkak*
bear, black, one year old *a′qto·*
beard *a$_a$ʻkuqło·łax̣a′na·m*
beaver *sɩ′n·a·*
  young beaver *mo′q!$_u$ne·*
beaver dam *a$_a$ʻq!ankɩ′tsqa*
beaver holes in water, beaver's house *a$_a$ʻqo′k!a·m*, *-qok!am*
because *o′k!q$_u$na*
become, to *-ɩnqa′pte·k* (see *-ɩn-*)
bed *ła′x̣a*, *a$_a$ʻqanłɩknatɩtx̣ai′yam*
behind *antsu-*, *ił-*, pr.
behold! *qe·′na*
belly *a′$_a$ʻkwum*, *-wum*
  belly swells up *-hutkawumako-*
  his belly is big *wɩłwu′mne·* (see *-wum*)
below *ʋm(e·)* pr., *ya′wo*
belt *a′$_a$ʻka·mt*, *-ka·mt-*
bend in river *a$_a$ʻkɩkqłałanmi′tuk*
berry *a$_a$ʻkuq!łe′et* (see also service berry, strawberry, etc.)
  partridge berry *tsa′qa*
  berries of Philadelphus Lewisii *a$_a$ʻkuno·′kyo·k* C
  berry, a, sp. (?) *ma′x̣a*
  berry cake *a$_a$ʻkɩtsłaq!o′ʼna*
  berry patch *-k!ałax̣apak-*
    there is a large berry patch *skɩˋkɩlʼwɩłk!ałax̣apa′kse·* (see *-k!ałax̣apak-*)
bet, to *-ɩtetɩ′l(e·k)* (see *-ɩt-*)
beyond *łu′ʼn·o* (see *łu*)-
big, large *-wɩł(qa-)* *-wił(qa)-*
  his belly is large *wɩłwu′mne·* (see *-wum*)
Bigelovia graveolens *a$_a$ʻkɩnuk.łux̣ona′ka* C
bill, beak *-k!unkak*
birch *a$_a$ʻkowa′łwo·k*
bird *tuq!tsqa′mna*
  a small bird, yellow at tip of feathers, with tip on head *wɩ′suk!^{u}*
  a bird, yellow breast and gray wings *ka′tska·ts*
  a small, gray bird, living on lake shore *wɩtswe·ts*
  a small, gray bird *a$_a$ʻkiḳaku·kwi′et* C
  a small, gray bird *a$_a$ʻkɩnuq!^{u}łox̣ona·′tɩt*, *a$_a$ʻkɩnuk.łohona′te·t* C
  a medium-sized, gray bird *a$_a$ʻkɩnukota′te·k* C
  a black bird with white spots, size of a robin *a$_a$ʻkɩłq!ałuq!pwaq!*
  a bird, sp. (?) *wa′kuks*
biscuit *a$_a$ʻkɩnoˋmukna′na* C
bite *-ɩt!(x̣a)-* (perhaps *ɩt-x̣a* to do with teeth, see *-x̣$_a$*)
  he bit a piece off *qa′sx̣$_a$ne·* (see *-qas-*)
black, to be *-oqoq!u′ko·ł-*
  black *kamqoq!o′kuł* (see *-qoq!okuł-*)
  it is black *namqok!oko′$_u$łne·* (see *ham-*)
Blackfoot Indians *kat$_i$kakɩ′łsaq!*

bladder *a$_a$ʻkuktsᴇ′ke·n, -(u)ktsᴇken*
  (of fish) *a$_a$ʻku′kmat* C
blanket *se′$_i$t!, -ła(mał)*
  white blanket *a$_a$ʻq!u′na·q*
  it is a blanket *słama′łne·* (see *-ła*[*mał*])
bleed from mouth, to *-hałnukux̣$_u$-*
blood *wa′ʼnmo*
  curdled blood *ya′t!aps*
  to be bloody *-hakumał-, -kumał-*
  it is not bloody *łᴇtkuma′łne·* (see *łᴇt-*)
blow, to *-hᴇłkupx̣o$_u$-*
  wind blows *nałumᴇ′n·e·* (see *-hał-*)
  wind blows a certain way *qanawᴇtso′ʼme·* (see *-ha-*)
bluejay *qoqu′ske·*
board *a$_a$ʻkᴇnuq!^{u}ła·k!a′$_a$ko·*
body *-ułaks, a$_a$ʻkᴇ′łx̣o·, a$_a$ʻku′łak*
  with body *-x̣o-* suff.
boil, to *-hanmuko-* (see *-hanux̣o-*), *-huko-*
  to boil something *-nmuk$_u$-*
bone *-małak, ma·k!*
  burnt bone *a$_a$ʻkᴇłq!an·otsa′ko ma$_a$k!*
  rotten bone *ho′q!ka*
  remains of broken bones *a$_a$ʻq!a′na·k*
Bonner's Ferry *a$_a$ʻkukpanmitu′kx̣o·* C
bonnet, war *-yuk^{u}a, a$_a$ʻk$_i$yu′kwa*
border, square pieces forming — of root basket *a$_a$ʻk.ła′łx̣o·* C
  small ornamental pieces on border of root kettle *a$_a$ʻkutskakiłukpo′x̣ał* C
born, to be *-haqa′$_a$ne·* (see *-ha-*)
both *x̣atsᴇn-* pr.
  both ears *x̣atsᴇnqawa′t!ne·* (see *x̣atsᴇn-*)
  he took both *x̣aˋtsᴇnᴇłtsuk^{u}a′te·* (see *x̣atsᴇn-*)
bottle *a$_a$ʻko′q$_u$wit!*
boughs, green *-uła·ł, a$_a$ʻku′ła·ł*
bow *-wo·*
  he made a — for himself *n'ᴇt'wuk^{u}nᴇ′łe$_i$k* (see *-wo·*)
  bow stave, his *a$_a$ʻk.łakwo′$_u$te·s* (see *-wo·*)
bow and arrows *a$_a$ʻq!ox̣$_u$małe′et*
bowstring *t!aˋwu′mka* (see *-t!a-*)
braces *a$_a$ʻkiłuˋk^{u}atspu′kna·m* C
brain *ałqa*
branch (of tree) *-a$_a$ʻkᴇtsk!a′ła·k, -(ᴇ)tsk!ała·k, -tsk!ałak,*
  he chops off a branch *pᴇtstsk!ałakx̣o′$_u$ne·* (see *-tsk!a·-łak*)
break, to *-q!a-, -umᴇts-, -aqts-, -yaq!-, -noq!^{u}m-*
  (a stick) *-yaq-*
  (camp) *-huqna(me·k)*
  (to pieces) *-qas-*
  (wind) *-atskup-*
  (with teeth) *tsᴇ′k!x̣$_a$ne·* (see *-tsᴇk!-*)
  she broke it *-han·uˋqo.i·x̣o′^{u}(ne·)*
  it is broken *q!ax̣o′$_u$ne·* (see *-q!a-*)
breast *tsu′u*
  (of bird) *a$_a$ʻkᴇ′nhas* C
breast pieces of game *a$_a$ʻkx̣a′ska·k*
breath, he was out of *q!awa·ts!ᴇ′nme·k*
bridge *a$_a$ʻko·′ko·* C
  I shall make a bridge *hutsᴇtkokopkᴇn·e·* (see *a$_a$ʻko·′ko·*) C

bridle *a$_a$‘kok!^{u}atska′łma*
bright red *suk^{u}nohu′se·* (see *-so$_u$k-*), *yawo′$_u$ńek!*
brings, he — it *wałkı′n·e·* (see *w-* pr.)
brook *a$_a$‘kınux̣o′$_u$nuk*
brother (said by sister) *ałı′tske$_i$l*
brother, elder, *tat!*
brother, younger *tsa·*, *tsiya*
brother's daughter *pa·*
brother's wife *a′tse·*
brother-in-law (all kinds), intermediate relative dead *łuna′t!e·*
bubble *tsu′m(o·k^u)*
buck *wa′ma·t!*
  two-year-old buck *kianq!ał(na′na)*
bucket *a′tso*
buckle of belt *a$_a$‘kwı′tsko·* C
bud *a$_a$‘qu′pa·t!*
buffalo *iya′mu*
  buffalo bull *nı′tse·k*
  buffalo calf *a$_a$‘kınku′ma·ł*
  yearling buffalo calf *qaya$_a$qa′ła·m* (see *qayaqa-*)
  buffalo cow *łu′kpu·*
  buffalo drive *a$_a$‘kuqła′ła$_a$k·*
bumblebee *kianuq!u′łupq*, (= white end) *kianuqło·q!u′ło·kp* (see *-nuqłum-*)
burden of song *he he ha*
burning, it is *naq!$_a$ko′$_u$ne·* (see *-ko-*)
  burning food *-ałikwa.ı′t$_i$(ne·)*
  it is burnt on top *yu·hałhaq!aku′n·e·* (see *-hał-*)
  it burnt quickly *ts!ıłq!anku′pse·*
  he was burnt entirely *q!apku′$_u$ne·* (see *-q!ap-*)
  everything is burnt *q!apku′pse·* (see *-ko-*)
burst, to *-paq!$_a$me·-*, *-hakq!me·*
  to burst by heat *-t!anoko′$_u$(ne·)* (see also *-ko-*)
bury, to *-ıtetıł* (see *-ıt-*)
bush, a — with white berries, not edible *mıtsqo‘ko·łı′łna·*
  a little bush *t!a‘pıs(wukna′na)*
  its bushes *a$_a$‘kwak^{u}a(ı′se·s)*
but *at*, *mı′ksa’n*, *ma*, (weak disjunctive) *pa·ł*
butcher, to *-ıtk!an-*
butt, to *-hako-*
butt end of branch (see *a$_a$‘kukpıtsk!a′ła·k*) C
butterfly *ko·dli′dlus*
calf of leg *a$_a$‘kuqłık!a′łna·m*, *a$_a$‘qo·ł*
call, to *-haqan(ke)-*
  to call guardian spirit *-akme-*
camas *x̣a′pe$_i$*
camp, to, over night *-ık$_i$yıksı′łe·k*
can *tał-* pr.
Canadian *kındzcrdz* (King George)
can not *qatał-* pr.
  he can not speak *qataltsx̣a′n·e·* (see *qatał-*)
canoe *yaqso′’mił*
canoe calking *a′$_a$‘quł* (?)
canoe, longitudinal strips on sides and bottom of *a$_a$‘kı′k.łuk* C
canoe, side strips on top of, bent *a$_a$‘ko·′kyu* C
canoe, binding strips at pointed ends of *a$_a$‘kunwo·k* C

Carex scoparia *a$_a$ʻkɩ'nskwał*
caribou *na'x̣$_a$ne·*
carry, to *-nma-*
to carry meat *-haq!awu-*, *-waq!$_a$wu-*
to carry torches *-halnuq^u-* (see *-hal-*)
to carry water *-halko$_u$-* (see *-hal-*)
he carried him *nalx̣o'$_u$ne·* (see *-hal-* *-x̣o-* suff.)
he carried two *ła.aimax̣o'$_u$ne·* (see *-nmạ-*)
he carried it back into *łatnałkɩ'n·e·* (see *tɩn-*)
one who carried it back *k.łałax̣a'łkin* (see *-łax̣-*)
one who carried three *qalsanma'x̣o·* (see *-nma-*)
he carries in hand *nałkɩ'n·e·* (see *-hal-*)
cascade *a$_a$ʻkax̣a'pqle·*
catch, to *-tsɩn-*, *-ɩktsɩk-*
he catches it *tsɩnkɩ'n·e·* (see *-tsɩn-*)
cattle *iya'mu*
hoof of *a$_a$ʻkɩtsq!alu'pta·k.*
cause *-tse$_i$te·* suff.
cave *-iłała* (?)
cave under water *a$_a$ʻkɩłałaqu'no·k*
cedar *ɩ'ts!na·t!*
red cedar *a$_a$ʻkok!uplo·'łal*
charr *to'hol*
cheat, to *-ay-*
cheek *a$_a$ʻk!ma'ma·ł*
cherry *a$_a$ʻkɩ'łma·k!*, *-e·łma·k!*
Cherry Creek *a$_a$ʻkiłkanoskowo·k* C
chickadee *mɩts!qa'qas*
chicken hawk *ɩ'nła·k*
chief *naso'$_u$k^{u}e·n*
child (*qalt*), *x̣a'ł(e·)*, *łka'm·u*
O child! *x̣ale'$_i$ne·* (see *x̣a'ł[e·]*)
she had two children *n'asqa'łte·* (see [*qalt*])
he has three children *qalsaqa'łte·* (see *-qalsa-*)
chin *a$_a$ʻkɩnkamtsɩnka·'k(na·m)* C
Chinaman *knu'q!łam'* (=long-haired one) (see *-nuq!-*)
chipmunk *q!u'tsa$_a$ts*
a species of chipmunk *na'młat!*
choked, he — while eating *łałaq!aqa'ne·*
chopped, he — along *qa$_a$nkitsx̣o'$_u$ne·* (see *-kits-*)
he chopped it off close to edge *n'ɩntakitsx̣o'$_u$ne·* (see *-kits-*)
he chopped with it *q!ax̣omu'n·e·* (see *-q!a-*)
he chops off *pɩtsx̣o'$_u$ne·* (see *-pɩts-*)
he chops off a branch *pɩtstsk!alakx̣o'$_u$ne·* (see *-tsk!ałak*)
cinch *a$_a$ʻkok!^{u}a'tswum*
claw *-ukp*, *a'$_a$ʻkukp*, *kiapt!aha'nłukp* (see *kiapt!ahaˋnɩtsq!ahai'na·m*)
clay, white *kɩ't$_i$muk!*
cliff *-nmok!*, *-nɷ'm·ok!*, *a$_a$ʻknɷ'm·o·k!*, *a$_a$ʻkuq!yu'muk!*
climb, to *-q!nu-*, *-wɩtsq!nu(ne·)*
he climbed across the water *nu·łqanka·qoq!^{u}nu'ne·* (see *-q!nu-*)
he climbed up *wa·q!$_a$nu'n·e·* (see *-q!nu-*)
clothing *-uqła'nt*, *a$_a$ʻku'qła'nt* (see *a$_a$ʻku'qła*), *-litɩt*
good clothing *suk.litɩ't$_i$ne·* (see *-litɩt*)
your clothing *a$_a$ʻk.litɩ't$_i$ne·s* (see *-litɩt*)
cloud *a'$_a$ʻqał*

coal *a$_a$ʻkɩts!ka′ki·ł, -ts!kakɩł-*
  there is much coal *yu·nats!kakɩ′łne·* (see *-ts!kakɩł-*)
coat *a$_a$ʻqatwu′młat*
coax, to *-hawɩ′tsno·t-* (see *-ha-*)
cold *-ɩt!k!o-*
color terms, prefix of *ham-*
comb, to *tsuk(ła’ma′ne·)*
come! *ła′n·a, qo′$_u$ka·n’*
  to come (?) *-ɩł(kɩn)-* (see *ił-*)
  to come back to life *-ɩtq!a’nx̣am-*
  he came back there coughing *łaqaˋ ox̣ałkɩkq!owasx̣oneyikɩ′me·k* (see *-kq!owas*[*x̣o*]-)
  he comes back quickly *waˋsɩł·ax̣a′x̣e·* (see *was-*)
  to come from a place *-qa·ts-*
  to come together *-ɩt!qao(x̣a)-*
  he comes to his own tracks *qawakałɩ′k$_i$ne·* (see *qao-*)
  coming, motion towards speaker *k-* pr.
  feathers coming off *k.łunqowa′’x̣o·* (see *-nqowa*)
complete, to *-łax̣-*
cone of pine, larch, spruce *a$_a$ʻqu′pał, -qupał*
contact *qun-* pr.
  to come into contact *-yax̣-*
continuative *-sɩł-* pr.
continue, to *-na·ł-*
cook, to *-ke$_i$k-*
  cooked, to boil *-huko-*
  cooking-basket *yɩ′tske·*
corpse *a$_a$ʻkuq!łayɩ′t!in*
corral *-kamał, a$_a$ʻka′mał*
  my corrals *kaq!aka′ma·łt* (see *-q!a-*)
  there are two corrals *skɩkɩska′ma·ł* (see *-kama·ł*)
cottonwood *a$_a$ʻk.łu′ma·k*
cough, to *-kq!owas(x̣o)-, -hakq!$_u$wasx̣o′$_u$me·k*
  he came back there coughing *łaqaˋox̣ałkɩkq!owasx̣oneyikɩ′me·k* (see *-kq!owas*[*x̣o*]-)
country *am·a·k, -łe.ɩt*
coup, to count *-hɩk!ɩst-*
cover, to *-man-*
  to cover head with blanket *-ɩłɩnk!omu′te·k*
  he covers it with his hand *mane′$_i$ne·* (see *-hey-*)
  (tent) is covered *tuk!x̣o(łne·)*
coyote *skɩ′n·ku·ts*
cracker *a$_a$ʻkɩnoˋmukna′na* C
cradle *a$_a$ʻkɩnk!u′ma·ł*
crane *qaspɩ′ł’o·k^u*
crawl, to *-q$_a$nuks-*
crazy, to be *-uktman(qa)-, -hupü(qa)-*
creek, a — is somewhere *-qa·nox̣unuk-*
cricket *t!aptsłɩ′nwa·s*
crosswise *-maqan-*
crown of head *a$_a$ʻkɩnqanu′qła·m* (see *a$_a$ʻkɩ′nqa·n*)
cry, to *-iła-*
  he cried thus *qało′$_u$k$_u$ne·* (see *qa-*)
cut, to — hair *-haq!łɩsak-*
  to cut tobacco *-q!awuka-*
  he cut himself to pieces *qasnɩnqa′me·k* (see *-qas-*)

cut, to
  his leg is cut off *łusaq!qa'łne·* (see *-saq!-*, *-q*[*a*])
  it was cut off *łu·q^{u}ałɛ'sne·* (see *-q*[*a*])
  quickly he cut off the nose *łuqkupqsała'$_a$te·* (see *łu-*)
cyclone *a$_a$'kɛłɛ'nqan*
dance, to *-haqwił-*
  dance squatting, to *-hawɛsk!akana'na·m* (see *-ha-*)
  sun dance *-hanqux̣oł-* (see *-hanux̣o-*)
danger, to be in *-ɛłq!ok^u-*, (*-łq!ok^u-*)
dangerous, to be *-hukuya(kate$_i$)-*
dark, to be *-tsɛł-*
  it is dark *-łamoxu(n·e·)*
daughter *swɛn*
day *-nmiyɛt*, *-míyɛt*
(day)light, it is *-huk!ukyɛt$_i$-*
dead *-ip-*
deep, to be *-ułu-*, *-wɛt!-*
deer hoof *a$_a$'kɛtsq!ału'pta·k*
  bunch of dew hoofs of deer *a$_a$'kɛłq!a'łukp*
defecate, to (*n'*)*ux̣te·k*
desire, to *-ute-*
destroy, to *-tsɛk!-*
die, to *-up-*
different *ak!ła*(*n*)
  a different way (*k*)*ts!ak!łana'ke·*
digging-stick *kiyu'kmuł*
diorite *tuwukx̣o'nał*
dip, to *qsak!o'$_u$ne·* (see *-qsa-*)
  to dip water *-ts!ɛnyax̣ak!o-* (see *-yax̣-*
dirty, to be *-mats*, *-q!o·mał*
  he lay (there) dirty *skɛkq!$_u$ma'łne·* (see *-q!o·mał*)
disappointed, to be *-qasł'oq!wek*
discuss, to *-hakq!yɛt-*
dish of pottery *a'tso*
disliked, he — it *sa·nłɛkpakta'pse·* (see *-ɛkpak*[*te*])
disposed, to be (*-ɛkpak*[*te*])
distance, some — back *ɛłqa-* pr.
dive, to *-wats!-*
divide, to *-ałas-*
divination, used for *sa'kɛłk.łu'kmuł* (see *-k.łuk-*)
divine, to *-k.łuk-*
do, to *-uła-*, *-ɛt-*
  to do something on purpose *-qoqu'n(te·)*
  to do with a point (*i. e.*, kill with arrow) *-ɛtk!o$_u$-* (see *-ɛt-*)
doe *nilo'$_u$q^{u}at*
dog *x̣a'$_a$łtsin*
done, cooked, to boil *-huko-*
don't! *ma$_a$ts*
door *łaq!anx̣o'$_u$na·ł* (see *ła'q!a*)
  there is a door *sɛnk!ała·x̣wiɛ'tsne·* (see *-sɛn-*)
doorway *a$_a$'kuq!yuk!ałax̣wɛ'et* (see *-q!yu-*, *-k!ałax̣awuet*, *a$_a$'k!ałax̣uwɛ'et*)
down (away from speaker) *un-* pr.
  towards speaker) *ɛk-* pr.

down, bird's *a$_a$ʻq!ok.łu′pqa*
drag, to *-hanok^{u}ė$_i$(tɛ·)* (see *-ḥa-*)
they dragged them *ts!ɛnawɛs’nok^{u}ɛ′$_i$tɛ·* (see [*-nok^{u}i*]-)
dragon fly *a$_a$ʻkɛnka′ma·k* C
dream *a$_a$ʻk.łetsate′yam*
drinking-place *a$_a$ʻk!aku′x̣a*
drive, to *-hoyɛt!t-*
to drive game *-hałaq$_a$nił-* (see *-hał-*), *-haq$_a$nɛł*
drown, to *-upʋq$_u$-* (see *-up-*)
drum, to *t!amux̣o-* (see *-t!a-*)
dry, to be *-mas(e$_i$)-*, *-hɛłuk-*, *-humas-*
to dry meat *-ɛtwas(k!o)-*
dried meat *wa′tsk$_a$na*
a piece of dried meat *a$_a$ʻkɛnx̣amułu′ła·k*
dual *-kɛs-*
duck *kia′q!ła*, *ła′tuq!*
dust storm *a$_a$ʻkɛłɛ′nqan*
eagle, bald-headed *a$_a$ʻkɛnuqło′ła·m*
eagle, golden *nałaqłɛ′łɛk*. See *-q!nuk^{u}a·t*, *kiaq!nu′k^{u}a·’t*
ear *a$_a$ʻku′qwa·t!*, *a$_a$ʻqu′qwat!*, *-q$_u$wat*
both ears *x̣atsɛnqawa′t!ne·* (see *x̣atsɛn-*)
ear ornament *a$_a$ʻkok!^{u}atsk!a′k!o·*, *a$_a$ʻku′k!pma·k!*
early *wɛ′łna·m*
eat, to *-ɛk-*
he was always eating *n’upsła‘t$_i$yił’ɛ′k$_i$ne·* (see *-łat$_i$yił-*)
he eats while going *pɛtsekɛ′me$_i$k* (see *-pɛts*)
he ate all *q!a′px̣$_a$ne·* (see *-x̣a-* suff.)
he ate himself entirely *q!apx̣a′me·k* (see *-q!ap-*)
edge *ɛ′nta*, *aq!as*, *a$_a$ʻq!asak*
eel *a$_a$ʻko′ła·m* C
egg *a$_a$ʻkma′q!a·ṇ*, *-maq!an*
eight *wux̣a′$_a$tsa* (see *wɛ-*)
elbow *-uqtaptse·k!*, *-taptse·k*, *a$_a$ʻkwi′tsa·k*, *a$_a$ʻkɛnuqtaptsɛ′k$_i$na·m* (see *a$_a$ʻktaptse′$_i$kna·m*)
elder brother *tat!*
elk, bull *kɛłq!a′łe·*
fawn *nu′k.ło$_u$k^u*
female *ła′wo*
emerges, he — again *ła·awa·kmewɛsu′k$_u$ne·* (see *-wɛs-*)
it emerges *n’awak!mosu′q$_u$ne·* (see *-mu*[*wɛsu!q*]-)
empty, it is *łɛtqawu′mne·* (see *łɛt-*)
endeavor, to *-ałsɛn*(*t*)-
enemy *ɛne′nɛk!*
Englishman *soya′pe*
entered, suddenly he *nuk^{u}haq!ma·kɛkqa′$_a$ne·* (see *-haq!ma-*)
entire (before independent verbs) *q!apił-* (see *qa!p-*), (before suffixes) *-q!ap-*
he was burnt entirely *q!apku′$_u$ne·* (see *-q!ap-*)
he ate himself entirely *q!apx̣a′me·k* (see *-q!ap-*)
entirety *yɛs—ke·*
the whole night *yɛsɛnwunmiyɛ′tke·* (see *-miyɛt*)
world, the *yɛsłeɛ′tke·* (see *yɛs—ke·*), *yɛsłe.ɛ′tske·* (see *-łe.ɛt*)
entrails *a′$_a$ʻquqt*
Epilobium angustifolium, fireweed *a$_a$ʻkankome′$_i$ka* C
even *mɛ′ka*
evening *tsɛłmi′yɛt* (see *-miyɛt*), *wałkwa.ɛyɛtne·* (see *-yɛt-*, *wa′łkwa*)

evidence, there is — of some one having been present *-hałikina$_a$tɛ't$_i$(ne·)*
evidently *ł-* pr.
(exclamations) *sak, ha`phohe'ha, hao'm·, ha·'ksa, kaá, heyâ, hya·, hal·ya·, hê*
excrement *a_aʻq!u'le·*
excrescence on surface, there is a *-q!anłupx̣amako-*
extinguish fire, to *-hug!utsko-*
eye *a_aʻkaqłɛ'łna·m, -qłɛł*
  his eyes were like *sɛłqa`psqakɛsqłɛ'łne·* (see *-qaps-*)
  of needle *a_aʻkalme'et* C
  of potato *a_aʻkilała'qai* C
eyebrow *a_aʻqwatq!ałɛka'kna·m*
  eyebrows *a_aʻq!ałɛka'kna·m, -q!ał·ɛkak-*
eyelashes *a_aʻkumaqłɛ'łna·m*
face *a_aʻka'q!ne·*
fail, to — to obtain *-yuk!k^{u}aka(te·)*
faint, to *-hała'$_a$(ne·)*
fall, to *-ka(x̣u)-, -huqax̣o-, takx̣ax̣o'$_u$(ne·), -hamax̣u'k^{u}e·* (?)
  he fell back *tuwunɛnmux̣u'n·e·* (see *tuw-*)
  it fell down *n'o·niłkax̣u'n·e·* (see *-ka*[*x̣u*]-)
  to fall into *-mox̣un·e·*
  he fell into the water *nonaqɔ'n·e·* (see *-q^u*)
  act of falling *a_aʻknenmo'x̣o*
  snow falls from trees *-hupumak(ne·)*
far away *łu'n·o* (see *łu-*)
  far side *łu-, łuq^{u}a-*
  not far *qawuleɛ't$_i$ne·* (see *-wu*[*qa*]-)
farthest, to be *-yapt!a-*
father (of girl) *su,* (of male) *tɛ'tu*
  father's brother *x̣a*
  father's sister (said by woman) *tɛ'łte·t!*
  father-in-law *nawa'spał*
fat *-sɛk-, a_aʻq!u'ta·ł, aqa*
  fat on top of tail of bighorn sheep *a_aʻkɛ'nqa·t*
fawn *a_aʻkɛnq!u'ts·ak*
feather *a_aʻkɛnqo·'wa, -nqowa*
  quill end of feather *a_aʻku'kpłe·* C
  small feathers *a_aʻq!ok.łu'pqa*
  feathers coming off *k.łunqowa''x̣o·* (see *-nqowa*)
feel, to *-ɛłx̣o, -ukpak-, -ɛkpak-*
female *st!u'k^{u}ał*
fence post *a_aʻkɛłq!aku'pk!o·, a_aʻkołu'x̣pe·* C
field *a_aʻkanakałmu'ko·* C
fifth, the — day *kye$_i$ko$_u$nmi·'yɛt* (see *-ye'$_i$ku-*)
fifty *ye$_i$ku'nwo* (see *-ye'$_i$ku-*)
fight, to *-k.łaq$_a$nan-*
figure, grass — representing deer *tsa'$_a$tsa*
fill pipe, to *-hułnak!o-*
find, to *-wuk^{u}q$_a$-* (see *-wuk^u*[*at*]-)
finger *a_aʻkɛtsq!ahe'yna·m, -tsq!ahey*
  little finger *kiapt!aha`nɛtsq!ahai'na·m*
finger nail *a'$_a$ʻkukp*
finger ring *a_aʻk!watsq!a'yna·m, a_aʻkok!^{u}atsɛtsq!a'yna·m*
finish, to *-hu-*
  to finish eating *-hul'e·k-* (see *-hu-*)
  to finish something *-huk^{u}ɛn-* (see *-hu-*)

Finlay Creek *a$_a$ʻka′k!o·s* C
fir *ło^u*
fire *a$_a$ʻkιnq!u′ko·*, *-hanq!o·ko-* (see *-hanux̣o-*), *-ko-* suff., *-nq!oko-*
  to be on fire *-aq!ako$_u$-*, *-haq!a-ko·-*, *-haq!ałιkwaιt$_i$(ne·)*
  to extinguish fire *-huq!utsko-*
  to make a fire *-ιłko-*
  into fire *x̣un-* pr.
  he was thrown into fire *x̣unakinι′łne·* (see *x̣un-*)
  to start a fire *-tsuk^u-*
firebrand *a$_a$ʻkuk!pax̣ma′ko·*
fireweed (Epilobium angustifolium) *a$_a$ʻkankome′$_i$ka*
firewood *a$_a$ʻkox̣ni′yam*
first (to be) *-hupa-*, *-us-*
fish *kia′kx̣o·*
  a species of fish (?) *a$_a$ʻkamo·kin* C
  a species of fish, *q!u′me*
  a fish with large head and thin tail *k!ι′k!o$_u$m′*
  to fish *-uqławo·-*
fisher *wu′qt!e·*
  the real fisher *tsᴇmaʻk!ιłwu′qt!e·* (see *-tsᴇma·k!*)
fish hawk *ts!o′$_u$ts!o·*
fish line *a$_a$ʻkuqła′wo*
fish trap *a$_a$ʻkι′tsqa*, *-kιtsqa*, *ya′qa*
fish weir, wicker *a$_a$ʻkwu′kx̣o·* C
fist *a$_a$ʻkιnuqo′yka·k*
five, to be *-ye′$_i$ku-*
flapping of wings *a$_a$ʻkιkιnqowax̣oniyi′e·s*, *a$_a$ʻkιkqapx̣oniyi′e·s*
flat *-q!an-*, *-ts!ła-* pr.
  a flat object is still there *-skιkił-*
  flat stones *a$_a$ʻkιnuq!ła′$_a$nuk*, *a$_a$ʻkιts!ła′no$_u$k*
  a flat object is somewhere *-skιk-*
  flat country (= prairie) *skιkts!ła′nuqłe′ιt* (see *ts!ła-*)
flesh *a$_a$ʻkax̣mała′na·m* (see also *-x̣ma*), *-ułaks*, *-x̣ma*
  he also had no flesh on legs *łaʻłιtq!oʻx̣$_u$masa′q!$_a$ne·* (see *-q!ux̣ma*)
fleshy *-q!ux̣ma*
flicker *ma′$_a$ka*
flint *a$_a$ʻqa′tsko·*
float, to *-ιłqawιsqok^u-* (?)
  it floats *wιsqu′łe·k* (see *-wιs-*)
flooded, it is *skιkq!ano′$_u$k$_u$ne·* (see *-q!an-*)
flower *a$_a$ʻkιnu′q!yuk* Kel.
fluid *-uk* suff., *-ku.*
  yellow fluid *a$_a$ʻkma′k!tsuk*
fly, to *-nux̣u-*, *-hanux̣o-*
  he flew into it *qanałtsᴇqan′mιʻnx̣o$_u$qa′$_a$ne·* (see *-x̣o$_u$-*)
  it came flying out *qakał′akanox̣onu′k$_u$ne·* (see *qa-* pr.)
flying squirrel *yaqa′nła·łt*
foam *a$_a$ʻqo$_u$q!łι′łup*
fog *a$_a$ʻqunk!a′ła·k*
food *-pιts*, *a$_a$ʻkpι′tsna·m* (see *-pιts*), *kwι′se·*
fool, to *-aqnιts-*
fool hen *kia′wa·ts*
foolish, to be *-upι(qa)-*, *-uktman(qa)-*
  to act foolishly *sιłskιn·ku·′tste·k* (see *skι′n·ku·ts*)

- foot *-łᴇk, a$_a$ʻk.łᴇ'knam*
  - with foot *-ᴇkᴇn* suff.
  - foot of mountain *a$_a$ʻkuk!płe'ᴇt*
- forearm *-taptse·k, a$_a$ʻktaptse'$_i$kna·m*
- forehead *a$_a$ʻkᴇnqa·'łna·m*
- forest *-haq!anqots!łae·n*
  - there is a forest *qaʻ$_a$kiłhaq!aʻnqu·ts!ła'in* (see *-ts!łae·n*)
- forget, to *-q!akpa(me·k)*
  - forgotten, it is *q!akpayotᴇ'łne·* (see *-payo·t-*)
- four, to be *-x̣a'$_a$tsa-*
  - four days *kx̣a·tsa·nmi'yᴇt* (see *-x̣a'$_a$tsa-*)
- fox *na·'k!$_a$yo*
- freeze, to *-hut!-*
- Frenchman *nu·ł'a'q$_a$na* (see *nu''ła*)
- fresh meat *qa'tsuk*
- friend (used by women to designate a woman friend) *-ała*
  - friend (used by man to designate male friend) *swɔ*
  - friends *swɔ't$_i$mo* (see *-t$_i$mo*)
- fringed *-haqoka'm-*
  - fringes *a$_a$ʻqu'kam*
- frog *wa'ta·k*
- from land towards water *huł-* pr.
  - from water to land *up-* pr.
- frost *a$_a$ʻkumłe'ᴇt, a$_a$ʻkunłe'et* C
- fruit *a$_a$ʻkuq!łe'et*
- fruit of Viburnus opulus *a$_a$ʻko'mo·*
- full, to be *-ᴇt!(qa)-*
- fur *a$_a$ʻqo'wat*
- future *ts-, tsx̣ał-*, pr.
- gamble, to *-hałwats!*
- gambler, bad *ksa$_a$na'$_a$ki·n* (see *-kᴇn*)
- gambling-bone *wɔ'ne·*
- game *iya'mu*
- game, dancing in circle *-henche-*
- generations *ya$_a$qanakᴇłhaqwu'mke·* (see *qa-* pr.)
- get, to *-yax̣-*
  - to get (milk) *-hako·ł-*
  - to get out *-(nok!^{u}ᴇn)-*
- ghost *ka'$_a$łka*
- giant *e·'ka*
- gills (of fish) *a$_a$ʻkoq^{u}atse'qa* C
- girl *na.u'te·*
- give, to *-tska(kᴇn)-, -hamat-*
  - to give food *-hᴇs-*
- glances, a blow — off from head *wᴇt!qkupqo·qłam·akᴇ'n·e·*
- gloves *a'$_a$ʻq!a·ł*
- gnaw; to *-kᴇts!x̣$_a$-*
- go, to *-ax̣e·, -qsa-*, dual *-akᴇk-*
  - he goes about *-qqa'$_a$tse·*
  - he goes along *skax̣e·* (see *-ax̣e·*)
  - go ahead! *yu·'wa*
  - to go away *-hałonᴇs-*
  - go on! *ho'ya*
  - to go out *-anax̣a'm-*

go, to
go along, to *qa·na′x̣e·* (se *-qan-*)
they two went out *n'anakɩsx̣a′mne·* (see *-kɩs-*)
to go together *qsama′łne·* (see *-qsa-*)
to go up *-nuqka-*
he went up on high *yu·wa·kmnuqka′n·e·* (see *-nuqka-*)
to go and get *-hayax̣*$_{a}$*-*
to go to get *-łatɩqkat(kɩn)-*
he went to get one *n'uk!łatɩqkatkɩ′n·e·* (see *-łatɩqkat*[*kɩn*]-)
to go to get back *-ts!ɩnyax̣*$_{a}$*-* (see *-yax̣-*)
to go to war *-wanaq*$_{a}$*na-*, *-anax̣aka-* (= to go out for something?)
going at night (= moon) *ktsɩłmetɩłnu′qka* (see *-miyɩt*)
going into *tɩn-* pr.
he went across *qanałwat!a′x̣e·* (see *wat!-*)
he went back aboard *łao·qox̣ax̣a′'mne·* (see *-x̣a-*)
they went in *t*$_{i}$*naqanx̣a′'mne·* (see *-qan-*)
he went out of himself *(n)uqo‘kx̣amu′me·k*
he went way around *n'ɩtkɩkqła·‘łałqa·′tse·* (see *-qła·ł-*)
he went around in a circle *qałqa′*$_{a}$*tse·* (see *-qał-*)
goat *kianu′kx̣o*
good, to be *-so*$_{u}$*k-*
it has good hair *sukq*$_{u}$*wa′*$_{a}$*te·* (see *-q*$_{u}$*wa*$_{a}$[*te·*])
it is a good place *suk.łeɩ′t*$_{i}$*ne·* (see *-so*$_{u}$*k-*)
he took a good seat *suk*^{u}*x̣o′*$_{u}$*me·k* (see *-so*^{u}*k-*)
goose *kax̣u′ło·k*
white goose *o·u*
gopher *ɩnɩ′tska*
young gopher *na′'ka*
granddaughter (of woman) *tɩ′te·*
grandfather *pa′pa*
his grandfathers *ats!mɩłq!ałuk!puka′m'e·s* (see *-q!a-*, *-łuk!puk-*)
great-grandfather *ats!mił*
grandmother (said by male) *pa′pa*
(of girl) *tɩ′te·*
grandson *pa′pa*
grasp, to — with beak *-huq!yu'k!o*$_{u}$*-*
grass *tsa′hał*, *-ał* suff.
grass figure representing deer *tsa′*$_{a}$*tsa*
grave *a*$_{a}$*‘q!ułu′mko·*
graveyard *a*$_{a}$*‘k!awats!e′*$_{i}$*ko·*
gray (*-qux̣ma-*)
grease *t!ɩna′mu*
green *-haqłoyɩt(qa)-*
grizzly bear *k.ła′wła*
grouse (?) *kia′wa·ts*, *inu′t!ke·*
grown, to be full *-huł·ak.łe·-*, *-hunme*$_{i}$*łak.łe·-* (see *-hu-*)
gum *-ɩ′łwa·*
gum tree *a*$_{a}$*‘kɩtsłak.łu′łał* C
gun *t!a′wo* (see *-t!a-*)
gunpowder *a*$_{a}$*‘kenɩ′łx̣ał* C
hair *a*$_{a}$*‘qo′wat*, *a*$_{a}$*‘ku′qła·'m*, *a*$_{a}$*‘kuq!ła·'m* (?)
hair of head *a*$_{a}$*‘kołamka′k(na·m)* C
it has good hair *sukq*$_{u}$*wa′*$_{a}$*te·* (see *-q*$_{u}$*wa*$_{a}$[*te·*])
long-haired one (Chinaman) *knu′q!łam'* (see *-nuq!-*)

half	*qayaqa′wo* (see *qayaqa-*)
halter	*a*$_a$*ʻkok!*^{u}*atska′łma*
hammer	*po′po*
hand	*a*$_a$*ʻkey, -hey-*
his hand	*a*$_a$*ʻke′*$_i$*e·s* (see *-hey-*)
he put his hand back	*ła′ntaqahe′*$_i$*ne·* (see *-hey-*)
he covers it with his hand	*mane′*$_i$*ne·* (see *-hey-*)
with hand	*-kɩn* suff.
to make with hand	*-ɩtkɩn-* (see *-ɩt-*)
handle	*a′*$_a$*ʻq!a·n*
(of tin pail)	*a*$_a$*ʻkołu′q*^{u}*ats* C
(of tin cup)	*a*$_a$*ʻkɩnqai kax̣łuk*^{u}*a′tse·s* C
hang, to	*-q!an-, -q!aha-*
it hangs	*saq!a′n·e·* (see *s-*)
Hanson's Creek	*a′*$_a$*ʻk!ne·s a*$_a$*ʻkɩnux̣o′*$_u$*nuk* C
Hanson's Lake	*a′*$_a$*ʻk!ṇe·s a*$_a$*ʻku′q!nuk* C
happens, something	*tsɩnmał(qa!*$_a$*ne·*
hard	*ts!ᴇma′k!-*
hare (?)	*tɩłna′ako*
Hare Lip (a name)	*kak!a′*$_a$*kit!*
hat	*a*$_a$*ʻk!ayukwa′*$_a$*na·m, k!ayu′k*^{u}*a*
hated, he — him	*sa·nłɩkpakta′pse·* (see *-ɩkpak*[*te*]), *saʽhanłukpa′kte·* (= he felt bad) (see *-sahan-, -ɩkpak* [*te*])
have, to	*-ha-, -haqa′*$_a$*ne·, -hate·* (see *-ha-*)
I have it	*ḥuna′*$_a$*te·* (see *-ha-*)
he has an arrow	*naka′*$_a$*ne·* (see *-ha-*)
he had two arrows	*n'aimaka′*$_a$*ne·* (see *-ka-*)
he has a bow	*swu′*$_u$*te·* (see *-wo:*)
you have big eyes	*hɩnwɩłkɩsqłɩ′łne·* (see *-kɩs-*)
to have clear eyes	*-haqts!ɩqłɩł-*
hawk, a species of (?)	*kiakqa′ło*$_u$*k*
a small hawk	*a*$_a$*ʻkɩnoq!ota′tit*
head	*a′*$_a$*ʻk.ła·'m, -ła·'m*
of tent	*apko·k!*^{u}
hear, to	*-hułpał(ne·)-* (see *-pał-*)
heart	*a*$_a$*ʻkɩ′łwey, -łwey, -(ɩ)łwey-*
heavy, to be	*-anɩk!e·-*
it is heavy	*łɩtx̣*$_a$*maqa′*$_a$*ne·* (see *-x̣*$_a$*ma-*)
heel	*a*$_a$*ʻku′k!pa·k*
helps, he	*(n')un·aqało·qniya′x̣*$_u$*ne·*
helpful, to be	*-utspat!-*
hide, to	*-ɩt.łatsu-*
hill	*a*$_a$*ʻkwitsłe′et* (?) C
hill	*a*$_a$*ʻqanq!*$_i$*yumɩ′n·a* (see *-q!yu-*)
Hillside (a place name)	*a*$_a$*ʻqanq!yumɩ′n·a*
hips	*a*$_a$*ʻk!a′*$_a$*kpo·k!* C
hit, to	*-mox̣un·e·*
he hit it there	*qaox̣ała′łte·* (see *-łał*[*te·*])
he hits it	*wuk!o′*$_u$*ne·* (see *-wu-*)
hoe (?)	*a*$_a$*ʻk.łiłkaku′pko·* C
hold, to	*-tsɩn-*
it holds it by the tail	*nawɩtsqatkɩ′n·e·* (see *-ha-*)

hole (?) *-k!a$_a$k, -k!a(me·), a$_a$ʻk!a′$_a$me·* (see also *-me·*)
he made a hole *n′ιtk!ame′$_i$ne·* (see *-k!a*[*me·*])
hole in ice, water hole *a′$_a$ʻka·k, a$_a$ʻk!aq*
where there is a hole in a mountain *hank!am$_i$nake·* (see *ha—ke·*)
hollow place in ground *a$_a$ʻkιkqłaˋłałe′ιt*
hollow place in mountain side *a$_a$ʻkιkqłaˋławuqłe′ʻt*
hollow place with dry timber *a$_a$ʻkιkqłaˋłak!aqłu′nuk*
hoof of deer or cattle *a$_a$ʻkιtsq!ału′pta·k*
hook *a$_a$ʻkuqła′wo, tsu′wak!*
hoop *a$_a$ʻk!a′$_a$łmo·k, -k!a$_a$łmo·k*
horn *a$_a$ʻku′qłe·, -qłe·*
hornet *a$_a$ʻkapmate·s yu·′wat!* C
horse *x̣a′$_a$łtsin, kq!aˋłax̣a′$_a$łtsin* (= elk dog).
horsefly *ιne′si·n*
hot, it was really *tsᴇmaˋk!e·ł′ut$_i$mι·łe.ι′t$_i$ne·* (see *-tsᴇma·k!*)
Hot Springs, Ainsworth, B.C. *a$_a$ʻkιnux̣łeˋetna′na* C
house, tent *-t.ła, -(ι)t.ła*
to make a house, tent *-ιtιt.ła-* (see *-ιt-*)
there is a house, tent *sa·nιt.ła′mne·* (see *s-*)
housefly *a$_a$ʻqoku′wum*
however *at*
howl, to *-hakwa-, -kik-*
she ran out howling *n′anmuqkupnox̣o·ˋne·łkιkwakι′me·k* (see *-kik-*)
huckleberries *ławi·′ya·ł*
hummingbird *nuktsa′qłe$_i$ł*
hundred *ιt!$_u$wu′nmo* (see *ιt!$_u$wo*)
hungry, to be *-huwas-*
hunt, to *-anax̣e·* (= to go out?)
he goes hunting *nał′ana′x̣e·* (see *-hał-*)
when they had been hunting *ya′$_a$kιł′ana′mke·* (see *-kιł-*)
hurried, he *wasaq$_a$na′$_a$ne·* (see *was-*)
hurt, to *-ιse·-, -t!aqts-*
he hurt his hand *t!aqtseyx̣o′$_u$me·k* (see *-t!aqts-*)
husband *nu·ł′a′q$_a$na* (see *nu′′ła*)
husband's brother *atsa·′wats!*
I *ka′min*
ice *a$_a$ʻkwi·t!*
if *na′pit*
in *oqo-* pr.
in water *-q^u, -uq*, suff.
increase, to *-ιtełx̣o-* (see *-ιt-*)
indicative forms of all verbs beginning with an *h*, prefix of *n-*
of all verbs beginning with a vowel *n′-*
infant (until the time when it is taken off the cradle board) *a$_a$ʻqoka′pma·ł*
initiate, to (see manitou) *-k$_i$yukpuktse* (*te·*)
innermost part *a$_a$ʻkι′łwey*
inside *o′qo$_u$ks* (see *oqo-*), *a′qła*
(of water) *ya′wo*
(of quills) *a$_a$ʻqo$_u$q!łιłupιnqo′wa* (see *a$_a$ʻqo$_u$q!łι′łup*)
interrogative and participle, of verbs beginning with *h, w, y*, prefix *k-*
of verbs beginning with vowel *k!.-*
of monosyllabic verbs *ki-*
intestines *a$_a$ʻku′qtna·m*
into *t-*, (away from speaker) *tιn-* pr.
(towards speaker) *tιk-* pr.
(a pile of things) *tsaqan-* pr.

into fire *x̣un-* pr.
into water *x̣un—q^{u}*
into woods *aq!an-*, *naq!an-*, pr.
invite to a feast, to *tsuk!na'$_{a}$(ne·)*
iron *nɪ'łko*
island *a$_{a}$ʻq!a'nkme·*
jaw, lower *a$_{a}$ʻkamtsɪnka·'k(na·m)* C
joint *a$_{a}$ʻqatskana'mke·*
Joseph's Prairie, at Cranbrook, B.C. *a$_{a}$ʻkɪskak.łe'et* C
jump, to *-mɪnx̣o·qa-*, *-qumłas(x̣o)-*
  he might jump to the head of the tent *ł'apko·k!$_{u}$na'm'te·x̣a* (see *-nam'te·x̣a* [?])
  he jumped sideways *naqaˋnkikqa'me·k* (see *-kik-*)
  he jumped a little to the other side *łoaˋq!mawɪsqa'$_{a}$ne*
  the two jumped to the back of the tent *łaˋnta ox̣akɪsɪnk!a'te·k* (see *-ɪnk!at-*)
juniper *a$_{a}$ʻkak.łu'łat* C, *also a$_{a}$ʻkok.łu'łal*
just *qa'$_{a}$lɪn*
kettle of pottery *a'tso*
kicked, he — him across *wat!mɪˋte·kɪ'n·e·* (see *wat!-*)
  he kicked it *qanaqlɪ'kx̣$_{a}$ne·* (see *-łɪk*)
Kicking Horse River *a$_{a}$ʻkɪnu'k.łuk* C
kill, to *-upɪł-* (see *-up-*)
  by striking *-q!akpa(kit)*
kingfisher *q!a'pqa·ł*
kiss, to *-hałqok!ałmax̣$_{a}$-* (see *-hał-*)
knee *a$_{a}$ʻq!a'na·k*, *a$_{a}$ʻq!ana'k$_{a}$na·m* (see *-q!an-*)
Knee-Cap (a name) *yu·wɪsq!a'na·k* (see *-q!an-*)
knife *a$_{a}$ʻktsa'mał*, *-tsamał*
  with knife *-q(a)* suff.
knock, to *-t!a-*
  (at door) *t!ax̣o'$_{u}$ne·* (see *-t!a-*)
knot in tree *a$_{a}$ʻkukpɪtsk!a'ła·k* C
know, to *-upx̣a-*, *-oho-*
  I know how to get it *hun'onyiłnu'k!$_{u}$ne·* (see -[*nuk!^{u}*]-)
  I know a place *hun'o$_{u}$łitɪ't$_{i}$ne·* (see *-łitɪt-*)
  one who knows mind *k!upx̣ałwi'yte·* (see *-łwey*)
knuckle *a$_{a}$ʻkwi'tsa·k*
Kootenáy River *a$_{a}$k!ałe'et* (see *-k!ałeet*)
  Kootenay River, Lower *a$_{a}$ʻkuk.ła'x̣ał* C
Kutenai *ktuna'x̣a*
Kutenai of Pend d'Oreille and St. Ignace *a$_{a}$ʻkiye'nɪk!*
lacings *a$_{a}$ʻkuk.łuka'tsło·* C
lair of a deer *-k!a$_{a}$k*
lake *-haq!nuk-*, *a$_{a}$ʻku'q!nuk*, *-q!nuk*
  a big lake *kwɪ'łq!nok* (see *-q!nuk*)
  it must be a lake *k.łsa'kq!nuk* (see *ł-* pr.)
  lake on other side *k.łuha'kq!nuk* (see *łu-*)
  little lakes *n'a·qaˋnałhoq!nukna'na* (see *-haq!nuk-*)
land *am·a·k*
larch *a$_{a}$ʻqo'pal*, *k!u'sti·t!*
large *-wɪł(qa)-*
last, to be *-yapt!a-*
  last *one·k*
later on *ma'qak*, *ta'x̣ta*

laugh, to *-kq!u-*, *-umats-*
  he laughed aloud *wɩłkɩkq!u′n·e·* (see *-kq!u-*)
  he laughed thus *qakq!u′n·e·* (see *-kq!u-*)
law, to make a *-ɩtnumo·ts*(*te*)-
lay down, to *-ɩtq!an*(*kɩk*)-
lay out place for tent, to *-ɩk$_i$natɩt-*
leaf *a$_a$ʽqo$_u$ła′qpɩk*
  leaf of pine *a$_a$ʽku′ła·ł*
  leaves of tobacco plant *papa′ła·’m*
lean, to be *-tunak-*
leave, to *-mate·*
left-handed *kułwiya′t!ne·* (see *-kuł-*)
leg *a′$_a$ʽksaq!*, *-saq!-*, *a$_a$ʽksa′q!na·m* (see *-saq!-*)
  leg is cut off *łusaq!a′łne·* (see *-saq!-*, *-q*[*a*])
  long leg *wu′saq!* (see *-saq!-*, *-wu*[*qa*]-)
  leg part of skin *a$_a$ʽk!a′$_a$q!yu*
  length of his legs, the *yɩsɩnwosa′q!ke·* (see *-wuq*[*a*]-)
leggings *a$_a$ʽqa\`tik.łu′k^{u}a*
lehal *-hałq!ahałt-*
lengthwise, to be *-hutsqan-*
  striped lengthwise *kutsqa′nq!le·ł* (see *-hutsqan-*)
let go, to *-pɩs-*
  let me go on! *ho′ya*
  he let it go with hand *pɩsɩkɩ′n·e·* (see *-pɩs-*)
level place (on a hill), where there is a *haq!an·uqle·ɩ′tke·* (see *-q!an-*)
lick off, to *-ɩłta*(*x̣a*)-
lie, to (to recline) *-saq-*,
  it lies here *sakqa′$_a$ne·* (see *s-* pr.)
  to lie down *saq*(*qa$_a$*)- (see *-saq-*), *-ɩtx̣o′$_u$me·k* (see *-ɩt-*)
  he lay on his back *tuwuł’ɩtx̣o′$_u$me·k* (see *tuw-*)
  he lay (there) dirty *skɩkq!$_u$ma′łne·* (see *-q!o·mał*)
  it lay there wet *skɩkqoq^{u}ts!ała′$_i$ne·* (see *-qoq^{u}ts!ała-*)
  he lay down there quietly *qa\`ox̣ał’ɩtq!ankɩkqa′$_a$ne·* (see *-q!an-*)
  he lay down the other way *łuq^{u}ałitx̣o′^{u}me·k* (see *łuq^{u}a-*)
lie, to (to speak untruth) *-huts-* (see *-ke$_i$-*)
light (not heavy) *-x̣$_a$ma-*
light (?) *a$_a$ʽk!ałmok^{u}a′et*, *-k!ałmukwa′e·t*
  a little light (shining) through a hole *tsa$_a$k!a$_a$łmi\`yitna′na* (see *-k!ałmukwa′e·t*)
light a pipe, to *tsuku′px̣$_a$ne·* (see *-tsuk^u-*)
lightly *-q!ma-*
  he touched it lightly *wu\`q!max̣o′$_u$ne·* (see *-q!ma-*)
lightning *a$_a$ʽkanłix̣una′e·t* C
like, to *-tsłake$_i$ł-*
  he likes it *suk.łukpa′kte·* (see *-ɩkpak*[*te*])
like *-qaps-* pr.
  it is like (it) *qapsqaqa′$_a$ne·* (see *-qaps-*)
  his eyes were like *sɩłqa\`psqakɩsqłɩ′łne·* (see *-qaps-*)
limb *a$_a$ʽqonakɩ′łmak!*
limping *-haq!ank!o·′*(*te·k*)
line, those who are in *-ɩnałaqa′a$_a$ke·*
lip, lower *a$_a$ʽkomu′na·m* C
  upper lip *a$_a$ʽkoka·yuk!ałmᴇ*(*na·m*), also *a$_a$ʽkokwiyok!ałᴇma* **C**
listen, to *-k!apał-*, *-hułpał*(*ne·*) (see *-pał-*)
  he listened *k!apałtɩ′łe·k* (see *-k!apał-*)

little, it stuck out a *sq!ma·ˋwitsłιnq!a·′ʼntse·* (see *-q!ma-*)
  a little while *wo·q!^{u}ma$_a$ne·kι′t$_i$ne·* (see *-q!ma-*)
locust *a$_a$ʻkuk.łako′wum*
lodge, tent, house *-(ι)t.ła*
  old lodge *a$_a$ʻkałat.ła′tna·m* C
lonesome *huk.łukpa(me·k)* (see *-huk.łuk-*)
long, to be *-wu(qa)-*
long ago *pι′k!a·ks*
(long objects) *-ma-*
long-haired one (Chinaman) *knu′q!łam′* (see *-nuq!-*)
Longwater Bay *ya$_a$kwu′ła·k*
look, to *-kat(e·), -wιtskιk-*
  to look for or at something *-ιtskιl-*
  how do I look? *koa·ˋqaka′te·* (see *-kat*[*e·*])
  to look secretly *-hak.łatsułwιtskιl-*
  to look terrible *-ιse·(ka′te·)*
  it looks terrible *n′ιse·kate′$_i$ne·* (see *-kat*[*e·*])
  he looked around *tse·kałitι′t$_i$ne·* (see *-łitιt-*)
  he looked up *wa·wιtskι′k$_i$ne·* (see *wa·-* pr.)
  he looks back *lamanwιtskikι′tne·* (see *man-*)
  it looks nice *tsιnła(kate′$_i$ne·)*
  it looks yellowish *namak!tsaˋ$_a$kat.łe·tιt$_i$ne·′ne·* (see *-kat*[*e·*])
loon *nuqłu′k!^{u}e·n* (see *-nuqłum-*)
lose, to *-ιskax̣$_a$mete-*
lump *a$_a$ʻq!anłupx̣$_a$ma′ko·* (see *a$_a$ʻq!a′nłup*)
  there is a lump, excrescence, on surface *-q!anłupx̣amako-* (see *-q!an-*)
lungs *a$_a$ʻkmölu′pu·q*
lynx *k!u′q$_u$ne·* (= short face)
magpie *a′n′an*
  a small magpie (?) *e·qo·t*
make, to *-ιt-*
  I shall make a bridge *hutsιtkokopkι′n·e·* (see *a$_a$ʻko·′ko·* C)
  to make a fire *-ιłko-*
  he made a fire *q!o$_u$kox̣a′me·k*
  to make a house, tent *-ιtιt.ła-* (see *-ιt-*)
  he made a tent for himself *n′ιtιt.ła′$_a$te·k* (see *-t.ła*)
  to make a law *-ιtnumo·ts(te)-*
  to make with hand *-ιtkιn-* (see *-ιt-*)
  he made a bow for himself *n′ιt′wuk^{u}nι′łe$_i$k* (see *-wo·*)
  he made a hole *n′ιtk!ame′$_i$ne·* (see *-k!a*[*me·*])
  just there he made it *qoox̣ał′ιtkι′n·e·* (see *qao-*)
  he made a mark in the center *qaya$_a$qawa$_a$q!anq!łι′łne·* (see *-q!an-*)
  he made it nothing *łu′ʼnte·* (see *łu-*)
male *qa′sk!o*
mallard duck *kanq!usqwe′$_i$kak*
man *tι′tqa·t!*
manitou *nüpι′k!a*
  to send a boy to get manitou power *-k$_i$yukpuktse(te·)*
many, to be *-yuna(qa)-*
  there are many *yunaqa′$_a$ne·* (see *-qa·-*)
mark *-q!łe$_i$ł*
  he made a mark in the center *qaya$_a$qawa$_a$q!anq!łι′łne·* (see *-q!an-*)
marrow *a$_a$ʻkιnu′łma·k, -nułmak*
marry, to *-hałitιt-, -sałitιt-*

- married, to be *-hałalitι′t$_i$(ne·)*
- master *na′ksaq*
- may *-łιn* pr.
  - may be *ιłιn-* pr.
- mean, to *-iłιkt*
  - he did not mean it *tsιns(ke′$_i$ne·)*
- means, by — of *-mu* suff.
- meat *-ułaks, a$_a$ʻku′łak*
  - to dry meat *-ιtwas(k!o)-*
  - dried meat *wa′tsk$_a$na*
  - a piece of dried meat *a$_a$ʻkιnx̣amulu′ła·k*
  - fresh meat *qa′tsuk*
- medicine made of Artemisia discolor *a$_a$ʻkιnuk.łux̣ona′$_a$ka awo′mo* (see *a$_a$ʻkιnuk.łux̣ona′ka*) C
- melt, to *łuq^{u}ιn·ko-*
  - it melted strongly by heat *tsᴇmaˋk!il·oq^{u}ιnk$_u$′pse·* (see *łuq^{u}ιn·ko-*)
  - it melts *-hoq!ko·-*
- middle *qayaqa′wo* (see *qayaqa-*)
- milk *tsu′u*
- Milky Way (= dog's trail) *a$_a$ʻkma′e·s x̣a′$_a$łtsιn* (see *a$_a$ʻkma′na·m*)
- milt of fish *a$_a$ʻq!a′nłup*
- mind *a$_a$ʻkι′łwey, -(ι)łwey-, -łwey*
- mind, to *-ιntse-*
- miss, to *-yuk!k^{u}aka(te·)*
- Missoula, a place about 4 m. from Sand Point, Idaho *a$_a$ʻkanu′k.łe·ł* C
- mistake, he makes a *(n’)umnaqałpałne′$_i$x̣o·-, -tsιk!małιn(kι′n·e·)*
- mittens *pa′ł’ya*
- moccasin *ła·n’*
- money *nι′łko*
- monster, giant *e·′ka*
- moon *nata′ne·k!*
  - moon (=the one going up at night) *ktsιłmeˋtiłnu′qka* (see *-nuqka-, -miyιt*)
- moose *nιtsna′pku*
  - bull moose *kaq!a′łe·*
- more *a:n-* pr.
  - one more *łao·k!^{u}e.ι′se·* (see *ła-*)
- moss *a$_a$ʻkoła′$_a$nak* C, *ał·a,* (Lillagenilla rupestris) *a$_a$ʻkoławite′yał* C
- mother *ma*
- mother-in-law *tι′te·*
- mother's brother *ha′tsa, x̣a′tsa*
- mother's sister *ko·kt*
- motion towards speaker *k-* pr.
- mountain *-uq!yu(łeet), a$_a$ʻkuwuk.łe′ιt, a$_a$ʻkoq!yułe′et*
  - end of mountain *waˋkaq!yułe.ι′tke·* (see *-q!yu-*)
  - foot of mountain *a$_a$ʻkuk!płe′ιt*
  - there is a mountain *yιsłe.ι′t.se·* (see *-łe.ιt*), *sakq!yułeι′t.s·* (see *-łe.ιt*)
- mouse *ι′ntsuk!*
- mouth *a′$_a$k!ałma′na·m, (-k!a)łma*
  - in mouth *-aqtuq!^{u}-*
  - with mouth *-x̣a-* suff.
- move, to *-wan-,* (?) *-qsa-*
  - he moved his arm *wanła′t!ne·* (see *-wan-*)
  - he moved it in the water *wanuqkι′n·e* (see *-wan-*)
  - to move camp *-uq$_u$na(me·k)*

much *-yuna(qa)-*
  much coal, there is *yu·nats!kakι′łne·* (see *-ts!kakιł-*)
mule (=his big-ears) *k*$_{u}$*wι\`łq*$_{u}$*wa′t!e·′s* (see *-q*$_{u}$*wat*)
muskrat *ha′nq!o*
must be *ł-*
  must be a lake, it *k.łsa′kq!nuk* (see *ł-* pr.)
mutually *-t*$_{i}$*mo* suff.
my *ka-* pr.
myth a_{a}*ʻqałq!anox̣wa′te·*
name a_{a}*ʻkιk.łe′yam, -(ι)k.łey -k.łe·*
  he was named thus *-qa′k.łιk-*
name, to *-at-*
  (names of culture heroes) *ya̠.uk*^{u}*e′*$_{i}$*ka·m, nałmö′qtse·*)
  (name of a dog) *tso*$_{u}$*t*
  (of Coyote's daughter) *mιsqulo′*$_{u}$*wo·m*
  (of a man) a_{a}*ʻkała\`łaa′ał* C
  (of place near Nelson) ·a_{a}*ʻqeya′młapskak.łe.ι′tske·*
  (place name) a_{a}*qo·ła′*$_{a}$*ka·*, a_{a}*ʻko′q*$_{u}$*wit!*
  (of region inhabited by Lower Kutenai) a_{a}*ʻkako·′wo·k* C
  (of region of a camping place on the trail to the Lower Kutenai) a_{a}*ʻkakołmite′yuk* C
  (of region of Fort Steele and St. Eugène Mission) *a′*$_{a}$*ʻk!am* C
  (St. Mary's Lake) *a′*$_{a}$*ʻk!am* a_{a}*ʻku′q!nuk* C (see *a′*$_{a}$*ʻk!am*) C
  (St. Mary's River) *a′*$_{a}$*ʻk!am* a_{a}*ʻkιnmi′tuk* (see *a′*$_{a}$*ʻk!am*) C
  (Wild Horse Creek) a_{a}*ʻktsa′k.łe·* C
  (Skukum Chuck, below Finlay Creek) a_{a}*ʻkauma·ʻkso·k* C
navel a_{a}*ʻk!ałaka′kna·m, -k!ałakak*
neck a_{a}*ʻko′*$_{u}$*ka·k*
  nape of neck a_{a}*ʻkuk!pła\`′mka·′kna·m*
necklace *a·′na*
Nelson a_{a}*ʻkya′młu·p* C
nephew *pat!*, (sister's child, said by woman) *x̣ałna\`łe*$_{i}$*ł* (see *x̣a′ł*[*e·*])
nest a_{a}*ʻkuq!no′k*^{u}*at, aʻqo·′q*^{u}*at, -qoq*^{u}*at*
  fish-hawk nest *ts!o*$_{u}$*ts!u′q!*^{u}*a* (see *ts!o′*$_{u}$*ts!o·*)
nevertheless *pa·mιk*
new, to be *-wup-*
news *-tuq!ts-*
  to tell news *tuq!tsqake′*$_{i}$*ne·* (see *-tuq!ts-*)
niece (sister's child, said by woman) *x̣ałna\`łe*$_{i}$*ł* (see *x̣a′ł*[*e·*])
  (brother's daughter) *pa·*
  sister's daughter (said by woman) *swina′łe·ł* (see *swyn*)
night hawk *p!e·q!s*
nine, to be *-qa.ikιt!*$_{u}$*wo-* (see [*-ιkιt!*$_{u}$*wo*]), *qa.ιkι′t!*$_{u}$*wo* (see *-qa-*)
no! *waha·′, uwa′ha*
  there is no water *łιtu′k*^{u}*ne·* (see *łιt-*)
nock of arrow a_{a}*ʻq!a′nq!ak* C
nod, to *-haq!a·naq!ne*$_{i}$*-, -ιsqaq!anaq!ne·′nιł-*
noise a_{a}*ʻk.łuk.łe′et*, a_{a}*ʻkιk.łite′yam, -hak.łeιt-, -hałukme-* (see *-ha-, -łιk-* [?])
  to make noise *-hιłke·-, -t!ało′*$_{u}$*k*^{u}*(ne·), -kik-*
  he made noise inside *qa·atskιk.łιknatι′t*$_{i}$*ne·* (see *-łιk-*)
  he made big noise *wιłka\`niłpałnex̣u′n·e·* (see *-pał-*)
  without noise of stones *łιtkιk*$_{i}$*nok*^{u}*ι′łne·* (see *-kik-*)
noose (on rope) a_{a}*ʻkankałtsι′ka* C
nose a_{a}*ʻk!u′nka·k, -k!unkak; -k!on*, a_{a}*ʻkuqsała′na·m, -qsała*

nostril *-k!asła′$_a$kak, a$_a$ʻk!asłaka′kna·m* (?)
not *qa-*
not far *qawułeι′t$_i$ne·* (see *-wu*[*qa*]*-*)
nothing *łu-, łu′n·ę·* (see *łu-*)
he made it nothing *łu′ʼnte·* (see *łu-*)
again there is nothing *łało′$_u$se·* (see *ła-*)
number *yιsa′ske·* (see *yιs—ke·*)
object *-ł-* suff.
off, a little ways *aqat!-* pr.
oh *ę, a·*
oh! *hê, hał·ya·, hai, há·*
oh if! *ta$_a$q*
oil, to *-ts!aq$_a$-*
old man *nu′ʼła*
old woman *tι′łna, tιłna′mu*
once, at *ok!^{u}ιł-, ok!^{u}ιnł-, uk!^{u}nιł-*, pr. (see *-ok!^{u}*[*e·*]*-*)
one, to be *-ok!^{u}(e·)-*
the one *(n')ao·′k!^{u}e·*
one hundred *ιt!$_u$wu′nwo* (see *-ιt!$_u$wo·-*)
onion *a$_a$ʻko·′wał*
only *ts!ιn*
open, to *-małιn-, -uk!u(n)-, -(nok!^{u}ιn)-*
to open (rock) *-tsunok!o$_u$-*
to be open *-huk!^{u}e·n-* (?)
he opened his mouth *małιnk!ałma′n·e·* (see *-małιn-*)
opening, hole *-k!a(me·)*
orbit *a$_a$ʻkιnιł·ałax̣apa′kna·m, a$_a$ʻkax̣apa′kna·m*
ornamental pieces on border of root kettle, small *a$_a$ʻkutskakiłukpo′x̣ał* C
orphan *na′ʼnka*
orphan adopted by me *kana'nka·′qał* (see *na′ʼnka*)
other, the *(n')ao·′k!^{u}e·*
the other one *nao·′k!^{u}e·*
the other side *ła′ts$_i$ne·*, on the other side *łe′$_i$ne·*
other side *łu-, łuq^{u}a-*
lake on other side *k.łuha′kq!nuk* (see *łu-*)
he lay down the other way *łuq^{u}alitx̣o^{u}me·k* (see *łuq$_u$a-*)
otter *a$_a$ʻqa′ox̣ał*
ought *x̣ma*
our *kamina′ła* (see *ka′min*)
out of *a-* pr.
out of (away from speaker) *an-* pr.
out of (towards speaker) *ak-* pr.
out of woods *tunwa-* pr. (Lower Kutenai *tun-*)
his two legs stuck out *tunwakakιswi·ts·a′q!ne·* (see *tunwa-*)
out of the top of something *-e·łe$_i$k-*
outer side of tent, at bottom, all around *ła′ʼnta*
outside *ła′a, ła′ła·k*
they were outside *k.łałaha′q$_u$wom* (see *ła′a*)
over *ιt!na-* pr.
overtake, to *-x̣anx̣o*, (?) *-a'nx̣o-*
owl *ku′pe$_i$*
own, to *-ιs-*
own way, he wants to act his *sιn·akpa′me·k*
paddle *łι′se·*
paint, red *namι′t·a*

painting *a*$_a$*'ku'q!li·l*
palate *a*$_a$*'koła'na·m* C
palm of hand *a*$_a$*'kuk.ła'*$_i$*(na·m)* C
pant, to *-hałkɛkwas-* (see *-hał-*), *(n)hakwasɛ'kme·k* (see *-hakwa-*)
panther *swa'*
parents *ak*$_i$*nek!*, *a*$_a$*'kɛnɛ'k!na·m*
  parents and children *ała·qałtɛ't*$_i$*mo* (see *-t*$_i$*mo*)
parflèche *a*$_a$*'qu'łum*
(participle and interrogative pr.) *k-*
parting of hair *a*$_a$*'kawu'k!o·*
partridge *t!a'n·qu·ts*
pass (?), to *(qa)hak!o*$_u$*-*
passer-by *a*$_a$*'q!utsa'ne·k* (not used in modern speech)
passive *-ł-* suff.
past *man-* pr.
  he went past *manq!ankɛ'me·k* (see *man-*)
pay, to (*-ɛnmak*), *-ɛtɛnmak-* (see [*-ɛnmak*])
peel, apple *a*$_a$*'ko·'nak* C
pemmican *kɛłku'łka*
penis *a*$_a$*'ku'łats*
pepper *a*$_a$*'kukpłu'łał* C
perspire, to *-haq!a-ko·-*, *-aq!ako*$_u$*-*
Philadelphus Lewisii, berries of *a*$_a$*'kuno·'kyo·k* C
pick berries, to *-hałq!at!e*$_i$*-*
pick up, to *-itqana(qa)-*
piece he bit off, a *qa'sx*$_a$*ne·* (see *-qas-*)
  to break to pieces *-qas-*
  he cut himself to pieces *qasnɛnqa'me·*k (see *-qas-*)
Piegan *sa'nła* (see *-sahan-*)
pierce, to *tsu(k!o'*$_u$*ne·)*
pile, to *-nmu(x̣o)-*
  he had a pile *sanmołkɛ'n·e·* (see *-mox̣un·e·*)
  to pile up *sanmux̣o'me·k* (see *-mox̣un·e·*), *-ɛt!qao(x̣a)-*
pin, to *-apak!ɛn-*
pine *hɛ'm·o*
  white pine *a'*$_a$*'ka·m* C
pipe *ko·'s*
  to fill pipe *-hułnak!o-*
pipe stem *a*$_a$*'ko'ła*, *-uła*
  pipe-stem wood (Alnus incana) *a*$_a$*'kuła'wo·k* (see *a*$_a$*'ko'ła*)
pit *a*$_a$*'k!a'*$_a$*me·*
  (for cooking) *a*$_a$*'k.ła'x̣we·k!*
pitchwood *-nuqa'ko*$_u$, *a*$_a$*'kɛnoq*^{u}*a'*$_a$*ko*, *-oq*^{u}*a*$_a$*ko*
pitfall *a*$_a$*'kɛnu'kwe*$_i$*t*
pitied, he — it *k!umna'nłukpakitmu'łne·* (see *-ɛkpak[te]*)
place *ha—ke·*
  place for drying meat *a*$_a$*'kowa'sk!o·*
  place with thick trees *a*$_a$*'q!anqats!ła'e·n*, *-haq!anqots!łae·n*
  thickly-wooded place *a*$_a$*'q!anquts!ła'e·n* (see *-q!an-*)
  place with dry trees *a*$_a$*'k!ak.łu'nuk*
  place with scattered trees *a*$_a$*'kɛnusu'k!po·n*, *-nusu'k!po·n*
  it is a bad place *sa'hanłeɛ'tne·* (see *-sahan-*)
  it is a good place *suk.łeɛ't*$_i$*ne·* (see *-so*$_u$*k-*)
  it is a well-hidden place *-hatsłeɛt-*
  to place *-x̣a-*

plain *a$_a$ʻkιtsła′$_a$me·*
plank *a$_a$ʻkιnuq!^{u}ła·k!a′$_a$ko·*
"plant standing up," used for arrowshafts *a$_a$ʻq!ox̣$_u$malι′et*
play, to *-k.łιnq!o-*, *-wats!-*
  they play along *qanałwa′ts!ne·* (see *qa-* pr.)
  he plays ball with bat *-qaix̣o′ktse·k*
pleased with something, to be *-yιłna’nts(te·)*
plenty *suk^{u}akate′$_i$ne·* (see *-kat*[*e·*]), *ksuk^{u}aka′te·* (see *-so$_u$k̇-*)
plural *-kιl-*, *-q!a-*, *-qan-*
pocket *a$_a$ʻkuła′ko* (?) C
point, to *-nk!un-*
  point *-nq!a-*
  with point *-k!o-* suff.
  (pointed eye) *k!uktsa′qłe$_i$l* (see *nuktsa′qłe$_i$l*)
  he pointed at them hither *qaka·nk!onι′łne·* (see *qa-* pr.)
  he pointed at them thither *łaqaʻnank!onι′łne·* (see *qa-* pr.)
  it was pointed that way *qaʻnank!unι′łne·* (see *-nk!un-*)
points of bark canoe *a′$_a$ʻko·* C
poked him, he *qunatsa′$_a$x̣$_a$ne·* (see *qun-*)
poor, to be *-k!umna-*
  he is poor *k!umnaqaqa′$_a$ne·* (see *-k!umna-*)
porcupine *nι′łksaq*
post *a·ma′łe·t*
pot *yιts!ke·′me·* (see *-me·*)
pouch *a$_a$ʻkuła′ko* (?) C
powder flask *a$_a$ʻkołe′kam* C
prairie *a$_a$ʻkιnuqłe′et* (see *-nuq-*), *skιkts!łaʻnuqłe′ιt* (see *-ts!ła-*)
  there was a flat prairie *qa·q!aʻnmoqts!ιnu′k$_u$ne·* (see *-q!an-*)
  prairie on side of hill *a$_a$ʻq!anuk.łe′et*
prairie chicken *kts!ι′q!ła*
probably *naqan-* pr.
property *a$_a$ʻk.łe′$_i$te·t*
propose a plan, to *-ιt.łιk$_i$natιt-*
proud, to be *-hał·ax̣wat(e·k)*
puff, to *-kik-*
pull, to *hakunkι′n(·e·)* (see *-ha-*)
  he pulled it in *tιk$_i$mι′tx̣$_a$ne·* (see *tιk-*)
pup (of dog) *tsιt!(na′na)*
purple *ke′$_i$ko·p* (see *-kup-*)
pursue, to *-mιtyax̣$_a$-* (see *-yax̣-*), *-nut-*
  he came pursuing her *qaknu′te·* (see *qa-* pr.)
push in, to (?) *-yaptsa(kιn)-*
put, to *-x̣a-*
  he put his hand back *ła’ntaqahe′$_i$ne·* (see *-hey-*)
  to put in *-haqtuq!^{u}a-*
  to put into water *-hιłe·kx̣aqkιn-*
  to put on back *-ạłax̣o$_u$-* (see *-ała-*)
  to put on with hand *-ałakιn-* (see *-ała-*)
  to put together *-ιt!qao(x̣a)-*
  to put up *-eya(kιn)-*
  he had something to put in (?) *(ts’)ιnałqana′’nte·*
  he put it into it *n’oqox̣akι′n·e·* (see *-x̣a-*)

- put, to *-x̣a-*
  - put me off! *pιsx̣o′*$_u$*nu* (see *-x̣o-* suff.)
  - he was put off *pιsx̣o′lne·* (see *-l-* suff.)
- quarrel, to *-ιlkιl-*
- question, to *-ak.łel-*
- quickly *-qkup-*, *was-* pr.
  - quickly he cut off the nose *łuqkupqsała′*$_a$*te·* (see *łu-*)
  - he comes back quickly *wa‵sιl·ax̣a′x̣e·* (see *was-*)
  - it burnt quickly *ts!ιlq!anku′pse·*
  - he stretched his leg out quickly *qal′ιt!naqkupq!alsa′q!ne·* (see *-q!al-*)
- quietly he lay down there *qa‵ox̣al′ιlq!ankιkqa′*$_a$*ne·* (see *-q!an-*)
- quill end of feather *a*$_a$*ʻku′kple·* C
- quills, insides of *a*$_a$*ʻqo*$_u$*q!łιlupιnqo′wa*
- rabbit *kianuqłu′mna* (see also *-nuqłum-*)
- race, a *kałnux̣u′kna·m* (see *-nux̣u-*)
- rail *a*$_a$*ʻkιlq!aku′pk!o·*
- raining, it is *waloq!k*^{u}*ku′t*$_i$*(ne·)*
- raise, to *-huk*$_u$*nu-*
- rapids *a*$_a$*ʻkax̣a′pqłe·*
- raspberry *a*$_a$*ʻq!u′ko·*
- rattle *a*$_a$*ʻko′q*^{u}*ma·ł*
  - bunch of dew hoofs of deer *a*$_a$*ʻkιlq!a′łukp*
- rattlesnake *wι′łma·ł*
- Rattling-Claws (a name) *ka·kiyax̣a′kukp*
- rattling noise, there is a *skιk*$_i$*notx̣onι′łe·k* (see *-not-*)
- raven *qo′k*^{u}*e·n*
- raw *-kup-*, *ke′*$_i$*ko·p* (see *-kup-*)
- reach, to *-x̣a(x̣e·)*, *-a′nx̣o-*, *-yax̣-*
  - one who reached the top *kyu·x̣a′x̣a·m* (see *-x̣a[x̣e·]*)
  - they reached there *qaox̣ax̣a′′mne·* (see *-x̣a[x̣e·]*)
- ready *kułatι′qna* (see *-hu-*)
  - to get ready *-ιtaqna-* (see *-ιt-*)
  - he is ready to go *wanakate′*$_i$*(ne·)*
  - he stood ready to spear *(n′)upsawιtsa*$_a$*kιnx̣a′*$_a$*ne·*
- rear part of tent, back of fire *ła′′nta*
- rectum *wιlma′pe·s*
- red *-(nohos)-*, *nos-*, *-(ha)nohos*
  - bright red *suk*^{u}*nohu′se·* (see *-so*$_u$*k-*), *yawo′*$_u$*nek!*
- red-hot *-huko-*
- reed (?) *ta′nał*
- reflexive ending of verbs in *-ne·* *-me·k*
  - suffix of transitive verbs in *-te·* *-te·k*
- refuse, to *-tsakιl-*
- relation between sister's husband and wife's brother *skat*
- relation, reciprocal, between parents-in-law and children-in-law, intermediate relative dead *x̣atkax̣′niyatu′mał*
- relation, reciprocal, between brother and sister *alι′tske*$_i$*ł*
- relative *(ι)k!na′mu*
- relatives *ak*$_i$*nek!*
- remains of broken bones *a*$_a$*ʻq!a′na·k*
- rhubarb, wild *wυ′m′a·ł*
- rib *-no·kak*, *a*$_a$*ʻknoka′kna·m*
- ribbon, hair, worn in front *a*$_a$*ʻkok!*^{u}*atsι′nko·*
- rice *a*$_a$*ʻku′q!*^{u}*a·ł*

rime *a$_a$ʻkunłe′et* C
rind *a$_a$ʻko·′nak* C
ring, netted *t!aqu′mo·*
  finger ring *a$_a$ʻkok!^{u}atsɩtsq!a′yna·m*
  hair rings made of brass spirals *a$_a$ʻkɩkne′ła·m*
rise, to *-nuqka-*, *-uknu-*
  water rises *nutsu′k^{u}ne·* (see *-huts-*)
river *-ṅmituk*, *a$_a$ʻkɩnmi′tuk* (see *-uk*)
  a wide river *k!ałmanmi′tuk* (see *-ma-*)
  rivers are long *wuqanmitu′k$_u$ne·* (see *-qan-*)
  largest rivers *a$_a$ʻk!ałe′et*, *-k!ałeet*
roast, to *-łuk!mo-*
  he roasted it *łuk!mox̣a′me·k* (see *-łuk!mo-*)
rock, it is *a$_a$ʻknukx̣u′me·k*
roll, to *-haqai-*, *-(ha)qay-*
  he will roll himself *tsx̣alhaqayeqa′me·k* (see *-[ha]qay-*)
  at once he was always rolling about *n′oˎk!^{u}ɩnlaˎ$_a$t$_i$yɩˎltshaˎqaiyɩlmoˎx̣onaˎtitmo′lne.* (see *-łat$_i$yił-*)
root *-k!pʋ′kam*, *a$_a$ʻkuk!pʋ′ka·m*, *-(u)k!puka·m*
  an edible root (?) *a$_a$ʻkuqłe′et*
  a root found in swamps *a$_a$ʻkɩtsq!a′kam*
rope, bark *a$_a$ʻqo·′qoł*
rose hip *waq!o·′pe·s*, *q!u′łwa$_a$*
round *-haq!anqoq^{u}at(qa)-*, *-q!anquqwat-* (see *-q!an-*)
  it is round *naq!anquqwatqa′$_a$ne·* (see *-q!an-*)
rub, to *-ts!aq$_a$-*
  rub (with), to *-ɩktx̣one(mu)-*
  he rubs it on *-yuhakɩ′ne·* (see *-ha[kɩ′ne·]-*)
run, to *-hałnukup(qa)-*, *-hanłukp(qa)-* (see *-hanux̣o-*), *-ɩkɩ(me·k)*, *-ts!ɩnak-*
  to run away *-nux̣u-*
  he ran away *no·sanox̣unqa′$_a$ne·* (see *hosan-*)
  she ran out howling *n′anmuqkupnox̣o·ˎne·łkɩkwakɩ′me·k*, (see *-kik-*)
  he runs *moqkupnox̣unqa′me·k*
rushes (?) *ta′nał*
sack-cloth *a$_a$ʻkałaˎłaa′ał* C
saddle *a$_a$ʻk!o′ne$_i$s*
  my saddles *kaq!ak!o·′nɩst* (see *-q!a-*)
saddlebag *a$_a$ʻqok.ła·′k!o*
saliva *a$_a$ʻq!uk.łu′mna·m*
Salix desertorum *a$_a$ʻqo$_u$ła′kpe·kna′na* (see *a$_a$ʻqo$_u$ła′qpɩk*)
salmon *swa′q!$_a$mo*
sand *a$_a$ʻkɩnko′ko·ł* C
Sand Creek *a$_a$ʻka′tạk* C
save, to *-x̣at(kɩnuk^u)-*
  to be saved *-yuk!k$_u$akatɩł-* (see *-yuk!k^{u}aka[te·]*)
  he saved himself *x̣atkɩ′n·e·* see *-x̣at[kɩnuk^u]-*)
  he was saved *x̣atknu′k$_u$ne·* (see *-x̣at[kɩnuk^u]-*)
  he saves him *x̣atk$_i$nuk^{u}ɩ′n·e·* (see *-x̣at[kɩnuk^u]-*)
saw, with *-x̣ał* suff.
say, to *-ke$_i$-*, *-(ɩł)ke·*
  he said so *qake′$_i$ne·* (see *-ke$_i$-*)
  he said thus *qake′$_i$ne·* (see *qa-*)
  he said to him *qakɩ′łne·* (see *-ł-*)
  to say "yes" *-łehɩ′(te·)*
scalp *a$_a$ʻqała′ʻmła*

scare, to *-haq!max̣o-* (see *-haq!ma-*), *-oyɛt!ax̣wa(t)-*
he scared them *qakiłaq!max̣oka′$_a$ne·* (see *-x̣o$_u$-*)
scatter, to *pa·tsɛnmɛ′t-* (see *pa·ts-*)
scold, to *-ɛlkɛl-*
scrape, to *-q!awuka-*
scratch, to *-ɛksɛa(t)-*
screw *a_aʻkwɛ′tsko·* C
seam *a_aʻkiłaktsumu·′in* (see *a_aʻkiła′ktsu*) C
season *a_aʻkɛłk!aku′ko·t, -mayɛt, -(u)kot*
two seasons *t!uk.łun·maku′t$_i$ne·*
seat *a_aʻkmox̣o′na·m*
where he was seated *ya·qahaˋnqame·′ke·* (see *-hanaq-*)
secretly *ats-* pr.
to look secretly *-hak.łatsułwɛtskɛl-*
see, to *-wuk^u(at)-, -upx̣a-*
to see at a distance indistinctly *-uk^{u}nak-*
he sees *tse$_i$ka′te·* (see *-kat*[*e·*])
he sees it *tse$_i$(ka′te·)*
seeds, tobacco *a_aʻkɛnu′q!yuk ya′q!e·t*
self *-ɛsɛn-, -ɛsnɛ-*, pr.
send for some one, to *-neyax̣-*
service berry *sq!u′m·o·*
service-berry wood *a′$_a$ʻk!wo·k* (see *a_ak!*)
sets, where the sun *yaqaˋnałwat!mᴇnuqka′ske·* (see *-mnuqka-*)
seven *wɛst!a·′ła* (see *wɛ-*)
several *na′qsa-* pr.
several days *naqsanmi′yɛt* (see *-miyɛt*)
shade *nɛ′łe·*
shadow *a_aʻk.ło′$_u$k!wa*
shake hands, to *tsx̣a·małktsała′mne·* (see *-tsx̣a* [*n·e·*])
shook his blanket, he *n′anux̣o·′nłat$_i$mo′me·k* (see *-ła*[*mał*])
sharp *-ɛse(qa)-*
sharp (stones) *-k!a(no′$_u$ko·)*
sharpen, to *-e·tax̣-*
sheep, bighorn *kwɛ′łqle·* (see *-wɛl*[*qa*]-)
mountain sheep *nɛ′łya·p*
shell *k!u′ʼmtsak(s)*
shield *qa′snał*
shin *a_aʻko′kna·m* C
shine, to *-hoq!uk$_i$yɛt-* (see *-huk!ukyɛt$_i$-*)
shirt *-qa·twumła$_a$t*
shoe lacing *a_aʻkułuqa′tsłum* C
shoot, to *-ɛs(k!o)-, -ɛłwa-, mɛtx̣a-* (see *-mɛt-*), *-haq!ax̣o′$_u$x̣$_u$(ne·)*
he shot upward *wa·mɛtak!o′$_u$ne·* (see *wa·-*)
shooting with it *kmɛtx̣a′m·u* (see *-mu*)
shore *ɛ′nta, a_aʻk!a′łak*
short, *-o$_u$qa-*
shoulder *a_aʻkɛnqu′m′yu, a_aʻkwɛt!, -wɛt!*
shout, to *-hałuk.łit$_i$ya′x̣$_a$(ne·)* (see *-hał-*)
to shout for joy *-awut-*
shrew *tsɛ′nła, ka′łta·t*
shut, to *-ts!upna-*
side *a_aʻkwi′yat!*
side of body *a_aʻqalwi′yat!, -wiyat!-*

side *a$_ɪ$ʽkwi′yat!*
  on each side *ya-* pr.
  on one side *tsιk!e·n-* pr.
  on the other side *łe′$_i$ne·*
  the other side *ła′ts$_i$ne·*
sideways *upιn-, mał(u)-* pr.
  striped sideways *mału′q!łił* (see *mał*[*u*]-)
sinew *a$_a$ʽq!u′łka, a$_a$ʽkιnq!a′lqa*
sing, to *-hawasx̣o-*
  he sings going around *q!untkałhawasx̣o′me·k* (see *q!untka-*)
sink, to *-ιktsιn(uq)-*
sister (said by brother) *alι′tske$_i$l*
  sister (of girl) *tsu*
  younger sister (of girl) *na′na*
  sisters *nana′$_a$t$_i$mo* (see *na′na*)
  sister-in-law (all kinds), intermediate relative dead *łuna′t!e·*
  sister's child *ha′tsa,* (said by woman) *xałnaʽle$_i$ł* (see *x̣a′ł*[*e·*])
  sister's daughter (said by woman) *swina′łe·ł* (see *swιn*)
sit down, to *-ιsak$_i$nu-, -hanaq-, -hanqa-*
  they two sat down *-ιn·a·ke·sιnqame′$_i$ke·*
  he sat down on top *naqo$_u$saq!max̣o′$_u$me·k* (see *-haqosa-*)
  he always sat with back to fire *sła·ʽt$_i$yił·aʽn·taqanaqna′kse·* (see *ła′′nta*)
  not sitting down a long time *qa.e·tx̣aʽme·nqa′me·k* (see -[*e·tx̣amιn*]-)
  sitting there *sanaqna′kse·* (see *-hanaq-*)
six, to be *-ιn·mιsa-*
size *yι′ske·* (see *yιs—ke·*)
skillful *qastsu’mqaqa′$_a$ne·* (see *-stsu’m-*)
skin, to *-qła(te·), -hunuq!me·-*
  skin *a$_a$ʽku′qła*
  dried skin *a$_a$ʽkwo′q!ła*
  tan skin, to *-ιtq!anx̣o-*
  white (skin) *aqts!ι(x̣mała)-*
skull *a$_a$ʽk.łam·ała·k* (see *-małak*)
skunk *x̣a′x̣as*
sky *a$_a$ʽkιłmi′yιt* (see *-miyιt*), *a$_a$ʽkιł.mi′yιt*
  blackish sky *ħamqoq!uku·łakat.łe·tιt$_i$ne·-* (see *ħam-*)
slap, to *-maq!ne·(x̣o)-*
slave *tsuk^{u}atu′mał* (see *tsuk^u*[*a′te·*])
sleep, to *-q!u’mne·-, -łe$_i$ts-*
sleepy, to be *-hats!ała(qa)-*
slide on snow, to *-ha·mιłuqkatι′łe·k*
slim, to be *-ukts(qa)-*
sluice box *a$_a$ʽku·′no·k* C
small, to be *-tsa-*
small *ktsaqu′na* (see *-tsa-*), *-nana*
  I have a small house (or tent) *hutsat.łanana′ne·* (see *-tsa-*)
  a place is small *tsałe·ιt$_i$nana′ne·* (see *-tsa-*)
smell, to *-aqłuk!-, -hanιmsιqq$_a$-* (see *-ha-*)
  to smell of *-hakυmsιke$_i$(te·)* (see *-ha-*)
  it smells of *-snιmsik(qa$_a$)-*
  to smell bad *-uktuk-*
smoke, to *-nuq$_u$-*
  to smoke a pipe (= eat smoke) *-ιknoquk$_u$-* (see *-nuq$_u$-*)

- smoke *yam·u*
  - smoke hole *-k!anqo·t, a*$_a$*ʻk!a′nqo·(t)*
- snail *nɛlxamyu·′wat!*
- snake *a*$_a$*ʻkɛnu′ła·m*
- snipe *nuktsnaq!a′′nka·m*
- snort, to *-t!anukqlo′*$_u$*k*^{u}*(ne·)*
- snow *-łu, a′*$_a$*ʻk·łu* (see *-łu*), *a′*$_a$*ʻk.ło·*
- snow falls from trees *-hupumak(ne·)*
  - it is snowing *-wałɛnk!ałalu′ne·*
- snowshoes *-k!aqayt, a*$_a$*ʻk!a′qayt*
- snowstorm *-wa′milnilkɛt-*
- so, he thought *qalwi′yne·* (see *qa-*)
- socks *a*$_a$*ʻkal·ɛ′kna·m* C
- soft, to be *-tspuq!*^{u}*e*$_i$*-*
- sole of foot *a*$_a$*ʻkuk.łak.łɛ′k(na·m)* C
- some one *na′qa*, (indefinite object) *-ka* suff., (indefinite subject) *-nam* suff.
- somebody *qa′ła*
- something *qa′psin*
- son-in-law *nawa′spal*
- song *a*$_a$*ʻkɛlq!a′nil*
- soup *na′qpo*^{u}*k, wo′q!ka·*
- source of river *ts*$_a$*qa′haks* (see *tsaqan-*)
- sow, to *-ɛtmo(k!o)-*
- sparrow hawk *kiaq!aku′tats*
- speak the truth, to *tsᴇma′k!ke′*$_i$*ne·* (see *-tsᴇma·k!*)
  - he can not speak *qataltsxa′n·e·* (see *qatal-*)
- spear *(k)tsquna′*$_a$*kɛnxa′m·u, tsuk!oti′yal*
  - fish spear *a*$_a$*ʻk.ła′xa* C
  - three-pointed fish spear *a*$_a$*ʻko′*$_u$*nal, a*$_a$*ʻkɛnu′kmak* C
- spilled, to be *-yɛk!ta-*
- spirit (?), a *tsa′kap*
- spits it out, he *matqlaxwa′*$_a$*te·* (see *-mat-*)
- split with hand, to *tsɛk!kɛ′n·e·* (see *-tsɛk!-*)
- spoon *pɛ′tsa·k* (see *-pɛts*; see also *-haluqk*$_i$*nɛlxne*$_i$*mv′[n·e·]*)
- spread out *-q!an-*
- spring of year, springtime *łuma′yɛt* (see also *-mayɛt*)
- spruce *ktsɛ′tsqa·ł*
- squeezes him, it *tsɛnxu′n·e·* (see *-tsɛn-*)
- squirrel *ta·k!a·ts*
- stab, to *-nułk!o-* (see *-nuł-*), *-ako*$_u$*-*
  - he stabbed him with it *quna·kɛnxamu′n·e·* (see *qun-*)
- stake in gambling, to *-stɛl(e·k)*
- stalk *a*$_a$*ʻkuk.łu′k*^{u}*a* C
- stand, to *-wɛs-*
  - he stands *hawɛsqa′*$_a$*ne·* (see *-ha-*)
  - he stands thus *qa·wɛsqa′*$_a$*ne·* (see *-wɛs-*)
  - we stand *hunakɛlwɛsqawała′*$_a$*ne·* (see *-kɛl-*)
  - there stands *-swɛts-, -sɛn-*
  - it stands in it *nakɛlwɛtsqa′*$_a$*ne·* (see *hakił-*)
  - he stands biting *nawɛ′tsxane·* (see *-ha-*)
  - standing biting *kawɛ′tsxa* (see *-xa-* suff.)
  - to stand holding *-ɛsqawɛts-*
  - he stands holding *-hawɛtskɛ′n·e·* (see *-ha-*)

stand, to *-wιs-*
  he stood ready to pound *nawιtsnulx̣o'$_u$ne·* (see *-nuł-*)
  he stood still *n'ιtwιsqa'$_a$ne·* (see *-wιs-*)
star *a$_a$ʽnιłno'hos*, *-(ι)łno'hos*, *-łnoho$_u$s*
  how many stars? *k!aqsa·łno'ho·s* (see *-łnoho$_u$s*)
start, to *ts!ιna'x̣e·* (see *-ax̣e·*), *-hutsιn-*
  to start away from speaker *ts!ιn-* pr.
  to start towards speaker *ts!ιk-* pr.
  to start a fire *-tsuk^u-*
  fire started *qanaq!mak.łιnq!oku'pse·* (see *-haq!ma-*)
  he started running *no·tsιnqkupekι'me·k* (see *-hutsιn-*)
  he started up river *ts!ιnaltsaqana'x̣e·* (see *tsaqan-*)
starve, to *-yanx̣u-*
  he is starving *-sakno·'ktse·k*
  starving, although having a fish trap *ksano·ˋkts$_i$yιnkι'tsqa* (see *-sakno·'ktse·k*, *-kιtsqa*)
stay, to *-ιtwιs(qa)-*, *-ιtwιts-*
  to stay over night *-yιksι'łe·k*, *-hakup(małna'mne·)*
  he staid *qaosaqa'$_a$ne·* (see *qa-* pr.)
  he staid there *sa.osaqa'$_a$ne·* (see *sao-*), *qaosaqa'$_a$ne·* (see *qao-*)
steal, to *-ay-*
stealthily *ats-* pr.
steam *a$_a$ʽkałnołatako·'ko·* C
steep, to be *-yaq(łe'et)-*
stem of tobacco plant *a$_a$ʽkι'nqo·l*
stick *a$_a$ʽkιnq!a'wo·k*, *a$_a$ʽkanka'wok*, *a'$_a$ʽkιts*
  stick into, to *-apak!ιn-*
  to stick on *-t!apts-*
  he stuck it on *t!apts!akι'n·e·* (see *-kιn*)
  legs stick out *tιnwakakιswιts·a'q!$_a$ne·* (see *-wιts-*)
  his two legs stuck out *tunwakakιswi·ts·a'q!ne·* (see *tunwa-*,
  it stuck out a little *sq!ma·ˋwi·tsłinq!a·''ntse·* (see *-q!ma-*)
still *upskił-*, *sakιł-*, pr.
  he is still angry *saˋkιłsa·nιłwe'yne·* (see *sahan-*, *sakιł-*)
stingy *-up$_i$yιt!e$_i$-*
stock of gun *a$_a$ʽkuk!pwu* C
stockings *a$_a$ʽkałι'kna·m* C
stomach *-wum*
  of partridge *a$_a$ʽkoa'pła* C
stone *nu'k^u(ey)*, *-nuk^u-*
  flat stone *a$_a$ʽkιkts!ła'nuk* (see *-ts!ła-*)
  gray stone *a$_a$ʽqux̣ma'nuk* (see [*-qux̣ma-*])
  rough, sharp stone *a$_a$ʽk!anu'łe·k*
  white stone *a$_a$ʽkmιnuqłu'nuk* (see *-nuqłum-*)
  burnt stones *a$_a$ʽq!ono'$_u$ko·* *no'$_u$k$_u$ey*
  flat stones *a$_a$ʽkιnuq!ła$_u$nuk*
  sharp stones *a$_a$ʽk!ano'$_u$ko·*, *-k!a(no'$_u$ko·)*
  sharp, flat stones *a$_a$ʽkιnuq!ła·nu'k!^{u}e·n* (see *-nuq!ła-*)
stop (intransitive), to *ιtwιs(qa)-*, *-ιtwιts-*, *-ιtqa-* (see *-ιt-*), *-qaqas-*
  he stops *qaqaskι'n·e·* (see *-qaqas-*)
stopped, noise *q!ałuk.łe.ι't$_i$ne·*
stout *-ał-*
straight, to be *-apιs-*

- straight upward *qała′k′ne·s*
- strange, to be *-$a_a$qa-*
- strap, rawhide *a_a‘kts!ɩ′ka*
- strawberry *a_a‘q!u′ko·*, *a_a‘ku′q!o·*
- stretch out, to *-ɩt!na-*, *-q!ał-*
  - he stretched his leg out quickly *qał′ɩt!naqkupq!ałsa′q!ne·* (see *-q!ał-*)
  - he stretched it out *n′aˋkaq!ałkɩ′n·e·* (see *-q!ał-*)
  - he stretched his hand into it *tsaqa·natsq!ahe′$_i$ne·* (see *tsaqan-*)
- strike, to *-łał(te·)*
  - he struck it *qanła′łte·* (see *qan-*, *-łał*[*te·*])
  - will strike from each side *tsx̣ałyaqx̣a·ˋłałta′pse·* (see *-qx̣a-*)
  - he struck again from underneath *łao·ˋnił·aˋqx̣aqkuˋpłałtɩ′łne·* (see *-qx̣a-*)
  - he struck him suddenly *ts!ɩnhaˋq!mak!ax̣ne′kse·* (see *-k!ax̣*[*me·k*])
  - by striking *-x̣o-* suff.
- strike-a-light *a_a‘kete′$_i$mo·*
- string, moccasin *a_a‘kuk.łuka′tsło·* C
  - strings for tying up parflèche *a_a‘kiłkax̣niłko′łom* C
- stripe *-q!łe$_i$ł*, *a_a‘ku′q!łi·ł*
  - middle stripe *kqayaqaˋwuha′q!łił* (see *-q!łe$_i$ł*)
  - striped sideways *mału′q!łił* (see *mał*[*u*]-)
- strong, he is *tsᴇmak!qa′$_a$ne·* (see *-qa-*, *-tsᴇma·k!*)
  - strongly *-tsᴇma·k!-*
- stump *-qułuk!pko*, *a_a‘qułu′k!pko·*
- suck, to *-tsutił-*
- suddenly, to do *-haq!ma-*
  - suddenly he entered *nuk^{u}haq!ma·kɩkqa′$_a$ne·* (see *-haq!ma-*)
- summer *a_a‘qsuˋk!^{u}itna′mu*
- sun *nata′ne·k!*
- sun dance *-haqux̣oł-* (see *-hanux̣o-*)
- surround, to *-hałqo·ma·t-*
- suspenders *a_a‘kuk.łuˋk^{u}atskpu′k(na·m)*, *a_a‘kiłuˋk^{u}atspu′kna·m* C
- swallow, to *-u′mqoł-*, *-ɩ′mqoł-*, *-hanuq!^{u}ya′$_u$(te·)* (see *-han-*), *-uq!wiya-*, *-q!wiya(te·)*
  - he swallowed him *k!unuq!^{u}wiya′$_a$te·* (see *-q!wiya*[*te·*])
- swamp *a_a‘k!aqła′ha·ł*, *-k!aqłahal*, *-haqanak!aqła′ha·ł*
- swan *qu′qo$_u$q*
- sweat in sweat lodge, to *-wɩs(e·k)*
  - sweat lodge *wɩsi′ał* (see *-wɩs*[*e·k*])
- swells up, belly *-hutkawumako-*
- swift *kałnuku′pqa* (see *-hał-*)
- swim, to *-naq-*, *-haq$_a$-*, *-hułuq^u-* (see *hul-*)
- swing, to *-hawɩskax̣u′ktse·* (see *-ha-*)
- switch for stringing fish *ła·m′*
- tail *-qat*, *a′$_a$‘qat*
  - bird's tail *a_a‘kɩnuq!ma′$_a$na*
  - fish tail *a_a‘kɩnq!a′qa·t*
  - he put the tail up quickly *qałyuwa·kaq!ałqa′t$_i$ne·* (see *-qat*)
- take, to *tsuk^u(a′te·)*, *-ka-*
  - to take away (?) *-wa-*
  - to take one's own *-ups(t)-*
  - to take with hand *tsukok^{u}ɩ′n·e·* (see *tsuk^u*[*a′te·*])
  - to take with hand out of water *tsukuqk^{u}ɩ′n·e·* (see *tsuk^u*[*a′te·*])
  - it was taken ashore *ła.uˋpkaqk$_i$nɩ′łne·* (see *-haq$_a$-*)
  - his wife is taken away from him *wakałtɩ′łne·* (see *-wak-*)
  - it is taken from him *wak$_i$nɩ′łne·* (see *-wak-*)

take, to *tsuk^u(a′te·)*, *-ka-*
  what he had taken out of water *k!upka′$_a$nqo·ł* (see *-ka-*)
  he took a good seat *suk^{u}x̣o′$_u$me·k* (see *-so$_u$k-*)
  he took both *x̣a‵tsιnιłtsuk^{u}a′te·* (?) (see *x̣atsιn-*)
  he took it out of fire *ła·upkak!o′$_u$ne·* (see *-ka-*)
  he takes it *n’atskałkι′n·e·* (see *-hał-*)
tale, historical *a$_a$ʽqałpałne′yam*
talk, to *-tsx̣a(n·e·)*, *-haqałpałne$_i$-* (see *-pał-*), *-hakq!yιt-*
  he talks *naqałpałne·′ne·* (see *-haqał-*)
  they talk together *t!aqta·ła′mne·*
  they talked *nakq!eyι′t$_i$ne·* (see *-q!eyιt*)
  talking *a$_a$ʽkιq!ye·t*
talons of birds *a$_a$ʽkιtsq!aekama′łak*
taste, to *-ax̣ne·*
  it tastes good *suk^{u}ax̣$_a$ne′$_i$se·* (see *-x̣a-* suff.)
tear off bark, I *hułuts!qałx̣o′$_u$ne·* (see *-ts!qa$_a$ł*)
teeth, with *-x̣a-* suff.
  molar and canine teeth *inι′stin*
tell news, to *tuq!tsqake′$_i$ne·* (see *-tuq!ts-*)
  she told some one *tsx̣anatka′$_a$ne·* (see *-ka*)
ten, to be *-ιt!$_u$wo·-*
tent *-t.ła*, *-(ι)t.ła*, *a$_a$ʽkιt.ła′na·m* (see *-t.ła*)
  part of tent near door *ła′q!a*
  he made a tent for himself *n’ιtιt.ła′$_a$te·k* (see *-t.ła*)
  (tent) is covered *-tuk!x̣o(łne·)*
  tent cover *a$_a$ʽka′wu*
  tent frame *-nqo·*, *a$_a$ʽkι′nqo·*
  outer side of tent, at bottom, all around *ła′’nta*
  rear part of tent, back of fire *ła′’nta*
  tent pole *a$_a$ʽkιts; a$_a$ʽma′łe·t;* *-kits*, -[ι]*ts*
  tent site *ko′o*
terrible, it looks *n’ιse·(kate)$_i$*
testicle *-maq!an*, *a$_a$ʽkma′q!a·n*
that *qo·*
  that one *ne·*
then *ta′x̣a*
there (demonstrative) *sao-*, *saw-* pr., *-saqx̣ał-*, *qao-*, *qaw-* pr., *qo·*
  along there *qan-* pr.
  it is right aloug there *qa·‵kιłhaqa′$_a$ne·* (see *qa-* pr.)
  he arrived there *qaox̣a′x̣e·* (see *qao-*)
  he staid there *sa·usaqa′$_a$ne·* (see *sao-*), *qaosaqa′$_a$ne·* (see *qao-*)
  just there he made it *qoox̣ał’ιtkι′n·e·* (see *qao-*)
there stands *-swιts-*, *-sιn-*
  there is a hill *swιtsłe·ι′t$_i$ne·* (see *-swιts-*)
  there is a stone *swιtsnu′k^{u}ne·* (see *-swιts-*)
therefore *aqa(ł)-* pr.
thick, to be *-waq(e′$_i$ne·)*
thick *-ał-*
thicket *-kιłhaq!anqots!ła′e·n* (see *-kιł-*), *aq!a*
thigh *a$_a$ʽkιnι′k!na·m*, *a$_a$ʽq!o·′wuk!*
  (of bird) *a$_a$ʽke′nuk* C
thin, to be *-paqts-*
thine *nι′nko*

think about something, to *-kn(ιłwiy)-*
  he is thinking about it *silk$_i$nilwiyteya′$_a$t·e, kinełwi′ytik* (see *-kn[ιłwiy]-*)
  he thought thus or so *qalwe′yne·* (see *qa-*, *-[ι]łwey-*)
thirsty *-huk!nuq!luma*
this *na*
thorn bush (?) *kała′wo·k*
thou *nι′nko*
thread *a$_a$ʽkiła′ktsu* (also *a$_a$ʽkoła′ktsu*) C
three, to be *-qalsa-*
  he has three children *qalsaqa′łte·* (see *-qalsa-*)
throat *a$_a$ʽk.łuma′na·m, a$_a$ʽq!a′nq!me·wae·k*
through *qayaqa-* pr.
throw, to *-mιt-*
  to throw many things *-nmu(x̣o)-*
  he was thrown into fire *x̣unakinι′lne·* (see *x̣un-*)
thumb *tu′ts!a·k!*
thunder *nu′m·a*
thus *qa-*
  he said thus *qake′$_i$ne·* (see *qa-*)
  he cried thus *qalo′$_u$k$_u$ne·* (see *qa-*)
  he is thus *qaqa′$_a$ne·* (see *qa-*)
tickle, to *-q!utse′$_i$(te·)*
tie, to *-ituk!sa-*
  to tie hair in knot (?) *-huto·qsa-*
  to tie up (for shamanistic performance) *-q!ax̣-*
  some one who is tied up *kq!ax̣na′mnam* (see *-q!ax̣-*)
  something tied together (?) *kiakx̣a′x̣a·ł*
time *-yιt-* suff.
tired *-huk.łuk-*
  to be tired *-saʼn(qa)-*
  tired.walking *ksakι′me·k* (see *-sak-*)
toad *ko′uko·*
tobacco *ya′q!e$_i$t* (see *-yaq!-*), *wasa′q$_a$na·n, a$_a$ʽkmoq!o·′ma·ł*
  plug tobacco *kq!awu′$_u$ka·ł* (see *-q!awuka-*)
  stem of tobacco plant *a$_a$ʽkι′nqo·ł*
  tobacco seeds *a$_a$ʽkιnu′q!yuk ya′q!e·t*
  Tobacco River *a$_a$ʽkanu′x̣o·* C
  to cut tobacco *-q!awuka-*
to-day *hosanmiyι′tke·*
toe *a$_a$ʽkιtsq!a′kna·m, a$_a$ʽkιnk!a′$_a$łik*
  big toe *k!a`łe·matsqakᴇma′ak* (see *-matsqak*)
together *-mał* suff.
  together with *-t$_i$mo* suff.
tomahawk *a$_a$ʽkιnu′qle·*
tongue *wału·′nak*
tooth *a$_a$ʽq!u′na·nʼ*
top *a$_a$ʽkι′nqa·n (a$_a$ʽkι′nq!a·n)*, (?) *-q!yu-*
  to be on top of water *-mu(wιsu′q)-*
torch *a$_a$ʽkιnoq^{u}a′$_a$ko*
touch, to *-qunyax̣$_a$-* (see *-yax̣-*), *-wu-*
  he touched him roughly *wuqkupx̣o′$_u$ne·* (see *-wu-*)
  he touched it *qunya′x̣$_a$ne·* (see *qun-*)
  he touched it lightly *wu`q!max̣o′$_u$ne·* (see *-q!ma-*)

towards *-huts-* pr.
  motion towards speaker *k-* pr.
  towards speaker and out of *ak-* pr.
  towards speaker and into *tιk-*
town a_a*'kιk.łu'na·m, -k.łu*
  those in the town *ha*$_a$*k.ło'*$_u$*k*^{u}*ɛ·* (see *-k.łu*)
toy *-k.łιnq!o-*
tracks a_a*'k.łι'knam*
  (in snow) a_a*'k!ału'k*^{u}*ił*
  his tracks a_a*'k.łι'k!e·s* (see *-łιk*)
trail a_a*'kma'na·m, -ma*
  it is a long trail *wumana'mnɛ·* (see *-ma*)
  (in snow) a_a*'k!ałū'ko* (see a_a*'k!ału'k*^{u}*ił*)
  trail is wide *n'ałmama'*$_a$*ne·* (?) (see *-ma*)
tramp on something, to *-t!ats!aane·(ιkι'n·e)*
trap a_a*'ka'k!o·*
  fish trap a_a*'kι'tsqa, -kιtsqa, ya'qa*
  my traps *kaq!oka'ko·* (see *-q!a-*)
travel by canoe, to *-haqul-*
travois a_a*'q!*$_u$*ka'ma·ł*
tree *-ts!łae·n, -(ι)ts!ła'e·n,* a_a*'kιts!ła'e·n* (see *place, thicket*)
  young tree *-qłupin,* a_a*'kuqłu'pe·n*
  different kind of tree (?) *k!a'k!łan·aq!o'x̣*$_u$*małe'et* (see *-q!ux̣ma*)
  tree on other side *k.łohanιts!ła'e·n* (see *łu-*)
  dry trees *-hak!ak.łonuk-*
trembled for fear, he *n'upt!ιnmιtιwe'yx̣ome·k* (see *-upt!ιnmit-*)
tripe a_a*'k.łaqpι'sqap*
trout *qu'stιt!*
try, to *-ako*$_u$*k*^{u}*ιn-*
  to try hard *-ałsιn(t)-*
turn, in *-ła·-*
turnip a_a*'k.łᴇmała'k(na·m)* C
turtle *ka'x̣ax̣*
twig *la·m'*
  little twig a_a*'q!utsk!a'łakna'na*
two *-as, -ai- > -as+n* (see *-as*)
  to be two *-as-*
  two children *łkamuk*^{u}*ι'ste·k* (see *-kιs-*)
  she had two children *n'asqa'łte·* (see [*qałt*])
  two seasons *t!uk.łun·maku't*$_i$*ne·*
uncle (father's brother) *x̣a*
  (mother's brother) *x̣a'tsa, ha'tsa*
under blanket, under cover *aqsa-* pr.
uneasy, to feel *-hukoyιłx̣one*$_i$*-* (see *-hukuya[kate*$_i$*]*)
untie, to *-aqte-*
up *-ιktιk-, ιtkιk-* pr., *yu·-, wa·-*
up river *tsaqan-* pr.
use, to *-hu—te·*
  to use a spoon *-haluqk*$_i$*nιłx̣ne*$_i$*mʋ(n·e·)*
uvula *t!a'tka*
valley a_a*'kamι'n·a, -k!a·mιna,* a_a*'k.ła'x̣we·*
vein a_a*'q!u'łka*
verbal stem *-a-, -ała-*
very *-tsᴇma·k!, -ιse·ł* pr.
vessel, pottery *a'tso, yιtske'*$_i$*me·* (see *yι'tske·*)
vest, embroidered a_a*'kιno·małnoka·'kna·m* C

- Viburnus opulus, fruit of *a$_a$ʻko′mo·*
- village *-k.łu, a$_a$ʻkιk.łu′na·m*
- visits, he *qo·na′x̣e·* (see *qun-*)
- vomit, to (?) *-wałne-*
- wad of gun *a$_a$ʻkukwatι′lil* C
- wait, to *-kpa(me·k)*
  - they waited *nanilwok^{u}ιnx̣a′łne* (see *-hanił-*)
  - he was waited for *nawιtskpayatι′łne·* (see *-kpa[m̊e·k]*, *-wιts-*)
- walk, to *-omo-*
  - I who walk about *kuqaˇha′$_a$łkqa$_a$ts* (see *-qał-*)
  - to walk along shore (?) *-ιtsqawa·qa·(ł)-*
  - he walks about *(n')uk!en(ax̣e·)*
- want, to *-ute-*
  - you may want it *hιnłιn'o′$_u$te·* (see *-łin*)
  - he wants to act his own way *-sιn·akpa′me·k*
  - he wants to eat more *tsιmne·x̣a′$_a$me·k*
- war, to go to *-wanaq$_a$na-*, *-anax̣aka-*
- war cry, to utter *-hałιnq!oylo·k^{u}a′$_a$(me·k)*
- warm, to be *-ut$_i$me·-*, *-o·ya-*
- Warren Creek *a$_a$ʻka′tak̆* C
- wart *a$_a$ʻq!anłupx̣$_a$ma′ko·* (see *a$_a$ʻq!a′nłup*)
- Wasa *a′$_a$ʻk!ne·s*
- wash, to *-ιktoqo-*
  - he washes his body *na′qtse·k* (see *-haq$_a$-*)
- watch, to *-ιłwιtsk-*
  - to watch for something *-wιtskił-* (see *-wιtskιk-*)
- water *-ku, wu′u*
  - water is warm *n'ut$_i$me′$_i$k$_u$ne·* (see *-ku*)
  - there is no water *łιtu′k^{u}ne·* (see *łιt-*)
  - he arrived at water *łax̣a′qo·ł* (see *-łax̣-*)
  - deep water *a$_a$ʻq!a′nuk*
  - there is water *nι′'nha·ks*
  - it was thrown into water *x̣unmιtqu′łne·* (see *x̣un-*)
  - he throws it into water *x̣unmιtqu′łne·* (see *x̣un-*)
  - where there is red water *ya·knoso′$_u$k^{u}e·* (see *-ku*)
- water fowl, a small (long, slender neck, white belly, dark back) *mι′tsu·k*
- water hole *a′$_a$ʻka·k*
- water monster *yawo′$_u$nek!*
- water ousel *tsι′tsqo·m*
- wave *a$_a$ʻqayι′nme·k*
- we *kamina′ła* (see *ka′min*)
- weasel *ma′yo·k*
- weather *-łe.ιt*
  - it is bad weather *sahanłe.ι′t$_i$ne·* (see *-łe.ιt*)
- weir, fish *a$_a$ʻkwu′kx̣o·* C
- well! *ho′ya*
- well, he sees *suk^{u}ιl'upx̣$_a$ne·* (see *-so$_u$k-*)
- wet, it lay there *skιkqoq^{u}ts!ała′$_i$ne·* (see *-qoq^{u}ts!ała-*)
- what *qa′psin*
- wheat *a$_a$ʻkιnku′ła·ł, a$_a$ʻkιnkowa′ła·ł* (Lower Kutenai) C
- where *ka$_a$*
  - where there is (verbal noun) *ya—ke·*
  - where there is a hole in a mountain *hank!am$_i$nake·* (see *ha—ke·*)
  - where there is a level place (on a hill) *haq!an·uqle·ι′tke·* (see *-q!an-*)

whetstone *a$_a$'ktc'$_i$mo·*
while he was away *ksc$_a$kmu'x̣o·* (see *-mox̣un·c·*)
whirlpool *a$_a$'kɛnłqa'yka·k*
whisper, to *-hałatsuk^{u}iya'm(nc·)* (see *-hał-*)
whistle *ku'sto·ł*
  whistle to *-hałukwax̣niyam* (see *-ha-*)
white *-nuqłum-*
whitefish *ma'tc$_i$t!*, *o·pa·t!*
who? *qa'ła*
whoever *qa'ła·n·* (see *qa'ła*)
whole night, the *yɛsɛnwunmiyɛ'tke·* (see *-miyɛt*). (See *entirety*)
wide *-ał-*
widow, widower *łax̣lo·'mał*
wife *tɛ'łna*
wild *-okoy(qa)-*
  to be wild *-huk^{u}e$_i$(qapqa)-* (see *-hukuya[katc$_i$]-*)
willow *a$_a$'q!uma'$_a$wo·k*
win, to *-hoq-*
wind *a$_a$'ku'me·*
  wind blows *nałumɛ'n·e·* (see *-hał-*)
  wind blows a certain way *qanawɛtso''me·* (see *-ha-*)
window *a$_a$'kanka'nuk.łułmukna'e·t* C
windpipe *a$_a$'q!$_u$wa'e·k* (see *a$_a$'q!a'nq!me·wa·k*)
wing *-(ɛ)nqowa*, *a$_a$'kɛnqo·'wa*, *-wɛt!*, *a'$_a$'kwɛt!*
winter *wanu(yɛtna'm·o)* (see *-yɛt-*)
  it is winter time *wanuyɛ't$_i$ne* (see *wanu[yɛtna'm·o]*)
  (see *-yιt-*)
wise *-ɛłkɛłwey-* (see *-ɛłk-*)
  he is wise *qastsu'mqaqa'$_a$ne·* (see *-stsu'm-*), *nułq!o'k$_u$ne·* (see *-łq!ok-*)
wish, to *-hak.łuq!^{u}wiyax̣$_a$-*
  to wish for something *-yɛłna'nts(te·)*
witchcraft, to practice *-antsa-*
with *-mał* suff.
  shooting with it *kmɛtx̣a'm·u* (see *-mu*)
  with body or back *-x̣o-* suff.
  with foot *-ɛkɛn* suff.
  with hand *-kɛn* suff.
  with knife, *-q(a)* suff.
  with mouth, with teeth, *-x̣a-* suff.
  with point *-k!o-* suff.
  with saw *-xał* suff.
without *łιt-* pr.
wolf *ka'$_a$ke·n*
wolverene *ats!po*
woman *pa'łke$_i$*
wood *ło$_u$k!^{u}*, *-wo$_u$k^u*
woodchuck *kianłι'k!x̣o·*, *kianłι'kx̣o·* (see *-nłι'kx̣o·*)
woodpecker, black *ku'po·k!*
  red-headed woodpecker *yama'kpa·ł*
  a small woodpecker *nałmux̣na'yi·t*
work, to *-ιłwat!-*
world *yιsłeι'tke·* (see *yιs—ke·*), *yιsłe.ι'tske·* (?)
wound *a$_a$'k.łuktsum·o'ιn*
  to wound *-ιse·-*
  Wounded Knee *q!o·małq!a'n·ko·* (see *-haq!ank!o·'[te·k]*)

wrist *a_a'qo'ytka·k; a_a'kwi'tsa·k; a_a'kɩnkataptsɩ'k$_i$na·m* (see *a_a'ktaptse'$_i$kna·m*),
writing *a_a'ku'q!łi·ł*
year *-nmakut*
yellow fluid *a_a\`kma'k!tsuk*
yellowish, it looks *namak!tsa\`$_a$kat.lɛ·tɩt$_i$nɛ·'nɛ·* (see *-kat* [*ɛ·*])
yellow-jacket *yu·''wat!*
yes *he$_i$*
yesterday *wa'łkwa*
youth *nɩtsta'hal*
  youth about to marry *nɩtsta\`hałq!łik!a'ma·ł* (see *nɩtsta'hal*)

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